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STUDENT'S HEBREW GRAMMAR.

FROM THE TWENTY-FIRST GERMAN EDITION

OF

GESENIUS'S HEBREW GRAMMAR,

AS SPECIALLY PREPARED AND IMPROVED

BY

E. RŒDIGER, PH. D., D.D.,

PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF BERLIN.

WITH HIS CO-OPERATION

TRANSLATED BY

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PH. D. OF THE UNIVERSITY OF LEIPSIC.

WITH

READING BOOK AND EXERCISES

BY THE TRANSLATOR.

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1876.

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BJ55
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1876

TO

HIS TRUSTY FRIEND,

W. WRIGHT, PH.D., LL.D.,

PROFESSOR OF ARABIC

IN THE UNIVERSITY OF CAMBRIDGE,

IN TOKEN OF

THE HIGH ESTEEM AND AFFECTION

OF THE EDITOR,

E. R.

TO

F. W. GOTCH, LL.D., T.C.D.,

FOR MANY YEARS

EXAMINER IN HEBREW TO THE LONDON UNIVERSITY,

IN ADMIRATION OF

HIS MOST VARIED AND SOLID LEARNING,

AND

IN GRATEFUL REMEMBRANCE OF

HIS GENEROUS FRIENDSHIP,

ESPECIALLY HELPFUL TO ME AS A FELLOW-STUDENT

AT THE UNIVERSITY OF DUBLIN,

THE TRANSLATOR,

B. D,

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THE EDITOR'S PREFACE.

For the purpose of this new English translation of the Hebrew Grammar, I have submitted the text of the 20th German edition to a thorough and careful revision, adding what appeared needful, and amending or more accurately stating many particulars, as suggested by renewed examination and reflection. Besides these numerous additions and improvements, I have, with the valuable aid of the late Dr. M. A. Levy, the learned Professor at Breslau, drawn up for this English edition a new and fuller Table of ancient Semitic Alphabets including the Moabite Alphabet; since a good many old inscriptions of the kind have been recently discovered. The translation has been made with the greatest care and exactness, as was to be expected from Dr. Davies's well-attested knowledge of Hebrew and his familiarity with German; and I have, moreover, taken care, as the translation was passing through the press, that it should everywhere correctly express the sense of the original. The Reading Book and Exercises, added by the Translator, will serve to familiarise the student with the Grammar, and to ground him in its principles and forms.

May this edition contribute to advance and extend the knowledge of Hebrew, and the thorough understanding of the Holy Scriptures of the Old Testament, in English schools and universities; even as the merits and usefulness of the original work still continue to be acknowledged in Germany.

E. RŒDIGER.

Berlin, *December*, 1873.

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TRANSLATOR'S PREFACE.

THIS new edition of Gesenius's Hebrew Grammar is from the 21st edition of the German, but it may be regarded as a translation from the 22d of the original, Dr. Rœdiger having made arrangements for its appearance in advance in English, by not only entrusting me with his own most carefully revised copy, but also by taking pains in correcting the press; so that even in English the Grammar is now virtually his own work even as in German, excepting some changes or additions of mine, which are nearly all marked as such by their standing in brackets [*thus*], or being followed by—*Tr.* In doing my part, I often consulted (and never in vain) the judgment of Dr. W. Wright, who is pre-eminent among our orientalists, and one of Dr. R.'s old students and intimate friends. I am happy to acknowledge my obligations also to Prof. A. B. Davidson of the Free Church College, Edinburgh, and especially to Prof. Gandell of the University of Oxford, for their kind help.

The Reading Book and Exercises suggested by long experience, have been carefully prepared with direct practical aim, as helps to the student in mastering the Grammar.

B. DAVIES.

LONDON, 1874.

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CONTENTS.

Page

TABLES AND PARADIGMS . . . . . I—XXXII

INTRODUCTION.

§ 1. The Semitic Languages in General 1
§ 2. Historical Survey of the Hebrew Language 8
§ 3. Grammatical Treatment of the Hebrew Language 16
§ 4. Division and Arrangement of the Grammar 18

PART I. THE ELEMENTS.

CHAPTER I. *Reading and Orthography.*

§ 5. The Consonants, their Forms and Names 20
§ 6. Pronunciation and Division of Consonants 24
§ 7. The Vowels in General, Vowel-Letters, and Vowel-Signs . . . 28
§ 8. The Vowel-Signs 31
§ 9. Character and Value of the several Vowels 36
§ 10. The Half-Vowels and the Syllable-Divider (Shᵉwâ) 42
§ 11. Signs which affect the Reading of Consonants 45
§ 12. Dāghē'sh in General, and Dāghē'sh Fortè in Particular . . . 45
§ 13. Dāghē'sh Lenè 46
§ 14. Măppî'q and Rāphè 47
§ 15. The Accents 48
§ 16. Maqqē'ph and Mèthĕgh 51
§ 17. Qᵉrî and Kᵉthîbh 52

Digitized by Google

CHAPTER II. *Peculiarities and Changes of Letters; the Syllables and the Tone.*

Page

§ 18. General Remark 53
§ 19. Changes of Consonants 53
§ 20. Doubling of Consonants 56
§ 21. Aspiration: where it occurs and where not 58
§ 22. Peculiarities of the Gutturals 60
§ 23. The Feebleness of the Breathings א and ה 63
§ 24. Changes of the Feeble Letters ו and י 66
§ 25. Immovable or Firm Vowels 68
§ 26. Syllables, and their Influence on the Quantity of Vowels . . 69
§ 27. Changes of Vowels, especially in Respect to Quantity 72
§ 28. Rise of New Vowels and Syllables 77
§ 29. The Tone and its Changes; the Pause 79

PART II. FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

§ 30. The Stem-Words and Roots (Biliterals, Triliterals, Quadriliterals) 82
§ 31. Grammatical Structure 87

CHAPTER I. *The Pronoun.*

§ 32. The Personal or Separate Pronoun 89
§ 33. Suffix Pronoun 91
§ 34. The Demonstrative Pronoun 92
§ 35. The Article 93
§ 36. The Relative Pronoun 95
§ 37. The Interrogative and Indefinite Pronouns 96

CHAPTER II. *The Verb.*

§ 38—41. General View 97

I. The Strong or Regular Verb. Parad. B.

§ 42. In General 102

Digitized by Google

A. The Simple Form, or Qăl.

Page

§ 43. Its Form and Signification 102
§ 44. Perfect of Qăl, and its Inflection 103
§ 45. The Infinitive of Qăl 106
§ 46. The Imperative of Qăl 107
§ 47. The Imperfect of Qăl and its Inflection 108
§ 48. Shortening and Lengthening of the Imperfect and Imperative (Jussive and Cohortative Forms) 111
§ 49. Perfect and Imperfect with Wāw Consecutive 114
§ 50. The Participle of Qăl 126

B. Derived Conjugations.

§ 51. Nĭph'ăl 117
§ 52. Pi'ēl and Pŭ'ăl 119
§ 53. Hĭph'īl and Hŏph'ăl 122
§ 54. Hĭthpa'ēl 125
§ 55. Rarer Conjugations 128
§ 56. Quadriliterals 130

C. Strong or Regular Verb with Pronominal Suffixes. Parad. C.

§ 57. In General 130
§ 58. Pronominal Suffixes of the Verb 131
§ 59. The Perfect with Pronominal Suffixes 134
§ 60. Imperfect with Pronominal Suffixes 136
§ 61. Infinitive, Imperative, and Participle with the Suffixes . . . 137

II. The Weak or Irregular Verb.

A. Verbs with Gutturals.

§ 62. In General 138
§ 63. Verbs Pē (א) Guttural. E. g. עָמַד *to stand.* Parad. D. . . . 139
§ 64. Verbs 'Ă'yĭn (ע) Guttural. E. g. שָׁחַט *to slaughter.* Parad. E. 141
§ 65. Verbs Lā'mĕdh (ה) Guttural. E. g. שָׁלַח *to send.* Parad. F. 143

B. Contracted Verbs.

§ 66. Verbs Pē Nûn (פ"נ). E. g. נָגַשׁ *to approach.* Parad. H. 144
§ 67. Verbs 'Ă'yĭn doubled (ע"ע). E. g. סָבַב *to surround.* Parad. G. 145

Digitized by Google

C. Weakest Verbs (Verba Quiescentia).

Page

§ 68. Verbs פ״א. E. g. אָכַל *to eat*.. Parad. I. 150
§ 69. Verbs פ״י. First Class, or Verbs originally פ״ו. E. g. יָשַׁב *to dwell*. Parad. K. 152
§ 70. Verbs פ״י. Second Class, or Verbs properly פ״ו. E. g. יָטַב *to be good*. Parad. L. 155
§ 71. Verbs פ״י. Third Class, or Contracted Verbs פ״י 156
§ 72. Verbs ע״ו. E. g. קוּם *to rise up*. Parad. M. 156
§ 73. Verbs ע״י. E. g. בִּין *to discern*. Parad. N. 161
§ 74. Verbs ל״א. E. g. מָצָא *to find*. Parad. O. 163
§ 75. Verbs ל״ה. E. g. גָּלָה *to reveal*. Parad. P. 164
§ 76. Verbs doubly weak or irregular 171
§ 77. Relation of the weak Verbs to one another 173
§ 78. Defective Verbs 173

CHAPTER III. *The Noun* (substantive or adjective).

§ 79. General View 175
§ 80. Forms which mark the Gender of Nouns 176
§ 81. Derivation of Nouns 178
§ 82. Primitive Nouns 179
§ 83. Verbal Nouns in General 180
§ 84. Nouns derived from Strong or Regular Verbs 181
§ 85. Nouns derived from Weak or Irregular Verbs 185
§ 86. Denominative Nouns 187
§ 87. Of the Plural 188
§ 88. Of the Dual 191
§ 89. The Genitive and the Construct State 193
§ 90. Traces of Ancient Case-Endings [Paragogic Letters] 195
§ 91. The Noun with Pronominal Suffixes 199
§ 92. Vowel-Changes in the Noun 202
§ 93. Inflections of Masculine Nouns 204
§ 94. Vowel-Changes in the Formation of Feminine Nouns 214
§ 95. Inflections of Feminine Nouns 215
§ 96. List of the Irregular Nouns 218
§ 97. Numerals. I. Cardinal Numbers 220
§ 98. Numerals. II. Ordinal Numbers 223

CHAPTER IV. *The Particles.*

§ 99. General View 224
§ 100. Adverbs 226

Digitized by Google

Page
§ 101. Prepositions 228
§ 102. Prefix Prepositions 228
§ 103. Preposition with Suffixes and in the Plural Form 230
§ 104. Conjunctions 233
§ 105. Interjections 235

PART III. SYNTAX.

CHAPTER I. *Syntax of the Noun.*

§ 106. Relation of the Substantive to the Adjective, Relation of the Abstract to the Concrete 237
§ 107. Use of the Genders 239
§ 108. The Plural, and Collective Nouns 242
§ 109. Use of the Article 245
§ 110. Ditto 248
§ 111. Ditto 249
§ 112. Construction of Substantive with Adjective 251
§ 113. Apposition 252
§ 114. The Genitive 252
§ 115. Expression of the Genitive by Circumlocution 254
§ 116. Further use of the Construct State 255
§ 117. Indication of the other Cases 256
§ 118. Use of the Accusative 258
§ 119. How to express the Comparative and Superlative 260
§ 120. Syntax of the Numerals 261

CHAPTER II. *Syntax of the Pronoun.*

§ 121. Use of the Personal Pronoun 263
§ 122. The Demonstrative and Interrogative Pronouns 266
§ 123. Relative Pronoun and Relative Clauses 268
§ 124. How to express those Pronouns for which the Hebrew has no proper forms 270

CHAPTER III. *Syntax of the Verb.*

§ 125. Use of the Tenses in General 272
§ 126. Use of the Perfect 273
§ 127. Use of the Imperfect 277

Digitized by Google

Page

§ 128. Use of the Lengthened and Shortened Imperfect (Cohortative and Jussive) 281
§ 129. Use of the Imperfect with Wāw Consecutive 283
§ 130. The Imperative 284
§ 131. Use of the Infinitive Absolute 286
§ 132. Infinitive Construct 289
§ 133. Construction of the Infinitive Construct with Subject and Object 290
§ 134. Use of the Participle 293
§ 135. Construction of the Participle 294
§ 136. Expression of the Optative 295
§ 137. Persons of the Verb 296
§ 138. Verbs with the Accusative 297
§ 139. Verbs with two Accusatives 300
§ 140. Verbs with Prepositions 301
§ 141. Constructio Prægnans 301
§ 142. Construction of two Verbs to express one Idea 302
§ 143. Construction of Passive Verbs 305

CHAPHER IV. *Connection of the Subject with the Predicate.*

§ 144. Manner of expressing the Logical Copula 306
§ 145. Arrangement of Words in a Sentence. Case Absolute . . . 307
§ 146. Relation of the Subject and Predicate as to Gender and Number 309
§ 147. Ditto 311
§ 148. Construction of Compound Subjects 313

CHAPTER V. *Use of the Particles.*

§ 149. General Remark 314
§ 150. The Adverbs 314
§ 151. Construction of Adverbs 316
§ 152. Words which express Negation 317
§ 153. Interrogative Words and Sentences 319
§ 154. The Prepositions 321
§ 155. The Conjunctions 326
§ 156. The Interjections 332

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HEBREW READING BOOK AND EXERCISES.

Page

PRACTICAL HINTS 335
The most approved method of studying Hebrew 336
I. BIBLE WORDS AND SENTENCES 339
Single Words 339
Phrases and Sentences 342
Notes and Exercises on the above Sentences 348
II. BIBLE LESSONS 364
i. Selections in Prose 364
1. Abraham offering up Isaac 364
Hebrew Accentuation 365
2. Elijah's Ascension 367
ii. Selections in Poetry 369
Characteristics of Hebrew Poetry 369
1. God's watch-care over Israel 374
2. Praise of the good Wife 375
Exercises 377
III. BIBLICAL GREEK TO BE DONE INTO HEBREW . . . 378
i. Prayer of Azariah and his Companions 378
ii. The Lord's Prayer 379
IV. EXERCISES IN UNPOINTED HEBREW 379
i. Pointing of Verbs 380
ii. Pointing of Nouns 381
iii. Bible Sayings 383
iv. Rabbinic Sayings 383
V. FABLES OF LOQMAN 383
1. The Gazelle 383
2. The Lion and the Fox 384
3. The Lion and the Man 384

INDEXES OF SUBJECTS . . . . . 385—90
INDEX OF THE TEXTS ILLUSTRATED OR CITED 391

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TABLES

OF

SEMITIC ALPHABETS;

PARADIGMS

OF

VERBS AND NOUNS,

ETC.

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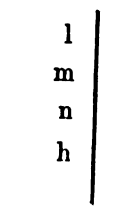

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Ancient Semitic Alphabets.

Moab. Stone 900 B.C. Gram. §2,2.	Phœnician Coins and Inscriptions.	Old Hebrew Coins and Gems.	Aram. Egyptian Inscr. and Papyri.	Palmyra Inscriptions.	Heb. Inscr. Christ's Time.	Square Char.
𐤀	𐤀	𐤀	𐡀	𐡀	𐡀	א
𐤁	𐤁	𐤁	𐡁	𐡁	𐡁	ב
𐤂	𐤂	𐤂	𐡂	𐡂		ג
𐤃	𐤃	𐤃	𐡃	𐡃	𐡃	ד
𐤄	𐤄	𐤄	𐡄	𐡄	𐡄	ה
𐤅	𐤅	𐤅	𐡅	𐡅	𐡅	ו
𐤆	𐤆	𐤆	𐡆	𐡆	𐡆	ז
𐤇	𐤇	𐤇	𐡇	𐡇	𐡇	ח
𐤈	𐤈	𐤈	𐡈	𐡈	𐡈	ט
𐤉	𐤉	𐤉	𐡉	𐡉	𐡉	י
𐤊	𐤊	𐤊	𐡊	𐡊	𐡊	כ ך
𐤋	𐤋	𐤋	𐡋	𐡋	𐡋	ל
𐤌	𐤌	𐤌	𐡌	𐡌	𐡌	מ ם
𐤍	𐤍	𐤍	𐡍	𐡍	𐡍	נ ן
𐤎	𐤎	𐤎	𐡎	𐡎	𐡎	ס
𐤏	𐤏	𐤏	𐡏	𐡏	𐡏	ע
𐤐	𐤐	𐤐	𐡐	𐡐	𐡐	פ ף
𐤑	𐤑	𐤑	𐡑	𐡑		צ ץ
𐤒	𐤒	𐤒	𐡒	𐡒		ק
𐤓	𐤓	𐤓	𐡓	𐡓	𐡓	ר
𐤔	𐤔	𐤔	𐡔	𐡔	𐡔	ש
𐤕	𐤕	𐤕	𐡕	𐡕	𐡕	ת

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Modern Semitic Alphabets.

Hebrew		Rabbinical	Samaritan	Syriac				Arabic				
								Final	Medial		Initial	
א	'	א	𐤀	ܐ	ܐ	ـ	ܐ	ا	ـا	ـ	ا	'
ב	b, bh	ב	𐤁	ܒ	ܒ	ܒ	ܒ	ب	ـب	ـبـ	بـ	b
ג	g, gh	ג	𐤂	ܓ	ܓ	ܓ	ܓ	ت	ـت	ـتـ	تـ	t
ד	d, dh	ד	𐤃	ܕ	ܕ	ـ	ܕ	ث	ـث	ـثـ	ثـ	th
ה	h	ה	𐤄	ܗ	ܗ	ـ	ܗ	ج	ـج	ـجـ	جـ	j
ו	w	ו	𐤅	ܘ	ܘ	ـ	ܘ	ح	ـح	ـحـ	حـ	ch
ז	z	ז	𐤆	ܙ	ܙ	ـ	ܙ	خ	ـخ	ـخـ	خـ	kh
ח	ch	ח	𐤇	ܚ	ܚ	ـ	ܚ	د	ـد	ـ	د	d
ט	ṭ	ט	𐤈	ܛ	ܛ	ـ	ܛ	ذ	ـذ	ـ	ذ	dh
י	y	י	𐤉	ܝ	ܝ	ـ	ܝ	ر	ـر	ـ	ر	r
כך	k, kh	כך	𐤊	ܟ	ܟ	ـ	ܟ	ز	ـز	ـ	ز	z
ל	l	ל	𐤋	ܠ	ܠ	ـ	ܠ	س	ـس	ـسـ	سـ	s
מם	m	מ ם	𐤌	ܡ	ܡ	ـ	ܡ	ش	ـش	ـشـ	شـ	sh
נן	n	נ ן	𐤍	ܢ	ܢ	ـ	ܢ	ص	ـص	ـصـ	صـ	ṣ
ס	s	ס	𐤎	ܣ	ܣ	ـ	ܣ	ض	ـض	ـضـ	ضـ	ḍ
ע	'	ע	𐤏	ܥ	ܥ	ـ	ܥ	ط	ـط	ـطـ	طـ	ṭ
פף	p, ph	פ ף	𐤐	ܦ	ܦ	ـ	ܦ	ظ	ـظ	ـظـ	ظـ	zh
צץ	ṣ	צ ץ	𐤑	ܨ	ܨ	ـ	ܨ	ع	ـع	ـعـ	عـ	'
ק	q	ק	𐤒	ܩ	ܩ	ـ	ܩ	غ	ـغ	ـغـ	غـ	gh
ר	r	ר	𐤓	ܪ	ܪ	ـ	ܪ	ف	ـف	ـفـ	فـ	f
שׁ	sh	שׁ	𐤔	ܫ	ܫ	ـ	ܫ	ق	ـق	ـقـ	قـ	q
שׂ	s	שׂ						ك	ـك	ـكـ	كـ	k
ת	t	ת	𐤕	ܬ	ܬ	ـ	ܬ	ل	ـل	ـلـ	لـ	l
								م	ـم	ـمـ	مـ	m
								ن	ـن	ـنـ	نـ	n
								ه	ـه	ـهـ	هـ	h
								و	ـو	ـ	و	w
								ى	ـى	ـيـ	يـ	y

Syr. Vowels: ◌ a, ◌ e, ◌ i, ◌ o, ◌ u.

Arab. Vowels: ◌ a, ◌ i, ◌ u.

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Nominative of the Pronoun, or Separate Pronoun.	Accusative of the Pronoun,
	A. By itself.
Sing. 1. *com.* אָנֹכִי, in pause אָנֹכִי; אֲנִי, in pause אָנִי *I.*	נִי; נִי; נִי *me.*
2. *m.* אַתָּה (אַתְּ), in pause אָתָּה; *f.* אַתְּ (אַתִּי) *thou.*	ךָ; ךָ, in p. ךָ, ךָ *thee.*
	ךְ; ךְ, ךְ; ךְ, ךְ *thee.*
3. *m.* הוּא *he.*	הוּ, ו; הוּ (ה), וֹ; הוּ *him.*
f. הִיא *she.*	הָ; הּ; הָ *her.*
Plur. 1. *com.* אֲנַחְנוּ (נַחְנוּ), (אֲנוּ) *we.*	נוּ; נוּ; נוּ *us.*
2. *m.* אַתֶּם; *f.* אַתֶּן, אַתֵּנָה *ye.*	כֶם; כֶם *you.*
	כֶן; כֶן *you.*
3. *m.* הֵמָּה, הֵם; *f.* הֵנָּה, הֵן *they.*	(הֵם), ם; ם, ם, מוֹ*, מוֹ*; ם, ם, מוֹ*, מוֹ* *them.*
	(הֵן), ן; ן, ן; ן *them.*

*) The forms with an asterisk are only poetical; those in parenthesis

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or *Suffix of the Verb.*

Genitive of the Pronoun, or *Suffix of the Noun (possessive Pron.).*

B.	*A.*	*B.*
With Nûn demonstrative.	With Nouns Singular.	With Nouns Plur. & Dual.
־ִנִי , ־ִנִי	־ִי *my* (prop. Gen. *mei*).	־ִי *my.*
־ְךָ, (־ְכָ) not found.	־ְךָ, in pause ־ֶךָ; ־ְךָ, (־ְכָ) *thy (tui).*	־ֶיךָ; ־ֶיךָ *thy.*
־ֹנְהוּ, ־ֹוּ, (נּוֹ)	־ֹהוּ, ו; ־ֵהוּ, וֹ (ה) *his (ejus* and *suus).*	־ָיו, ־ָו, ־ָיהוּ * *his.*
־ָהּ	־ָהּ; ־ֶהָ *her.*	־ֶיהָ *her.*
־ֵנוּ	־ֵנוּ; (־ֹנוּ) *our.*	־ֵינוּ *our.*
These forms are not found.	־ְכֶם; ־ֶכֶם; ־ְכֶן; ־ֶכֶן *your.*	־ֵיכֶם; ־ֵיכֶן *your.*
	־ָם; ־ֵמוֹ*, ־ֵמוֹ*; ־ָן, ־ֵן, ־ֶן *their.*	־ֵימוֹ*, ־ֵיהֶם; ־ֵיהֶן *their.*

*) are rarely used, but are put here to give a full view of the analogy.

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		Qăl.			*Niph'ăl.*	*Pi'ēl.*
Perf. Sing.	3. *m.*	*קָטַל	*כָּבֵד	*קָטֹן	*נִקְטַל	*קִטֵּל, קִטַּל
	3. *f.*	*קָטְלָה	*כָּבְדָה	*קָטְנָה	*נִקְטְלָה	*קִטְּלָה
	2. *m.*	*קָטַלְתָּ	*כָּבַדְתָּ	*קָטֹנְתָּ	*נִקְטַלְתָּ	*קִטַּלְתָּ
	2. *f.*	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1. *c.*	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plur.	3. *c.*	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ	קִטְּלוּ
	2. *m.*	*קְטַלְתֶּם	*כְּבַדְתֶּם	*קְטַנְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2. *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטַנְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1. *c.*	קָטַלְנוּ	כָּבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf.		*קְטֹל			*הִקָּטֵל	*קַטֵּל
Inf. absol.		*קָטוֹל			*הִקָּטֵל, נִקְטֹל	*קַטֵּל, קַטֵּל
Imp. Sing.	2. *m.*	*קְטֹל	*כְּבַד		*הִקָּטֵל	*קַטֵּל
	2. *f.*	*קִטְלִי	*כִּבְדִי		*הִקָּטְלִי	*קַטְּלִי
Plur.	2. *m.*	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ	קַטְּלוּ
	2. *f.*	*קְטֹלְנָה	*כְּבַדְנָה		*הִקָּטַלְנָה	*קַטֵּלְנָה
Impf. Sing.	3. *m.*	*יִקְטֹל	*יִכְבַּד	*יִקְטַן	*יִקָּטֵל	*יְקַטֵּל
	3. *f.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
	2. *m.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
	2. *f.*	*תִּקְטְלִי	*תִּכְבְּדִי		*תִּקָּטְלִי	*תְּקַטְּלִי
	1. *c.*	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל	אֲקַטֵּל
Plur.	3. *m.*	יִקְטְלוּ	יִכְבְּדוּ		יִקָּטְלוּ	יְקַטְּלוּ
	3. *f.*	*תִּקְטֹלְנָה	*תִּכְבַּדְנָה		*תִּקָּטַלְנָה	*תְּקַטֵּלְנָה
	2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקָּטְלוּ	תְּקַטְּלוּ
	2. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה	תְּקַטֵּלְנָה
	1. *c.*	נִקְטֹל	נִכְבַּד		נִקָּטֵל	נְקַטֵּל
Impf. shortened (Jussive).						
Part. act.		*קֹטֵל	כָּבֵד	קָטֹן	*נִקְטָל	*מְקַטֵּל
pass.		*קָטוּל				

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Pā'al.	*Hiph'il.*	*Hŏph'al.*	*Hithpā'el.*
*קָטַל	*הִקְטִיל	*הָקְטַל	*הִתְקַטֵּל
*קָטְלָה	*הִקְטִילָה	*הָקְטְלָה	*הִתְקַטְּלָה
*קָטַלְתָּ	*הִקְטַלְתָּ	*הָקְטַלְתָּ	*הִתְקַטַּלְתָּ
קָטַלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קָטַלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטְלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
wanting	*הַקְטֵל	wanting	*הִתְקַטֵּל
*קְטֹל	*הַקְטֵל	*הָקְטֵל	הִתְקַטֵּל
	*הַקְטֵל		*הִתְקַטֵּל
	*הַקְטִילִי		*הִתְקַטְּלִי
wanting	הַקְטִילוּ	wanting	הִתְקַטְּלוּ
	*הַקְטֵלְנָה		*הִתְקַטַּלְנָה
*יִקְטַל	*יַקְטִיל	*יָקְטַל	*יִתְקַטֵּל
תִּקְטַל	*תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תִּקְטַל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
*תִּקְטְלִי	*תַּקְטִילִי	*תָּקְטְלִי	*תִּתְקַטְּלִי
אֶקְטַל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יִקְטְלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
*תִּקְטֹלְנָה	*תַּקְטֵלְנָה	*תָּקְטַלְנָה	*תִּתְקַטַּלְנָה
תִּקְטַל	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תִּקְטֹלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
	*יַקְטֵל		
	*מַקְטִיל		*מִתְקַטֵּל
*מְקַטֵּל		*מָקְטָל	

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Suffixes	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PERF. Qăl S. 3. m.	קְטָלַנִי	קְטָלְךָ	קְטָלְךְ	קְטָלָהוּ / קְטָלוֹ
3. f.	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלָתֶךָ	קְטָלַתְהוּ / קְטָלָתוֹ
2. m.	קְטַלְתַּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ
2. f.	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו
1. c.	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו
Plur. 3. c.	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ
2. m.	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ
1. c.	—	קְטָלָנוּךָ	קְטָלָנוּךְ	קְטָלָנוּהוּ
INF. Qăl	קְטָלִי / קְטָלַנִי	קְטָלְךָ / קְטָלְךָ	קְטָלֵךְ	קְטָלוֹ
IMP. Qăl 2. m. sing.	קְטָלֵנִי	—	—	קְטָלֵהוּ
IMPF. Qăl 3. m. sing.	יְקְטָלֵנִי	יְקְטָלְךָ	יְקְטָלֵךְ	יְקְטָלֵהוּ
3. m. with Nûn demonstrative.	יְקְטָלֶנְּנִי	יְקְטָלְךָ	—	יְקְטָלֶנּוּ
3. m. plur.	יְקְטָלוּנִי	יְקְטָלוּךָ	יְקְטָלוּךְ	יְקְטָלוּהוּ
PERF. Pī ēl 3. m. sing.	קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ

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3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Plur. f.*
קְטָלָהּ	קְטָלָנוּ	קְטַלְכֶם	[קְטַלְכֶן]	קְטָלָם	קְטָלָן
קְטָלַתְהּ	קְטָלַתְנוּ	wanting	wanting	קְטָלָתַם	קְטָלָתַן
קְטַלְתָּהּ	קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתָּהּ	קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
קְטַלְתָּהּ קְטָלוֹהָ קְטַלְתּוּהָ קְטָלַנְהָ	— קְטָלוֹנוּ קְטַלְתּוּנוּ —	קְטַלְתִּיכֶם wanting — קְטַלְנוּכֶם	קְטַלְתִּיכֶן wanting — קְטַלְנוּכֶן	קְטַלְתִּים קְטָלוֹם קְטַלְתּוּם קְטָלָנוּם	קְטַלְתִּין קְטָלוֹן קְטַלְתּוּן קְטָלָנוּן

קְטָלָהּ	קְטָלַנוּ	קְטָלְכֶם קְטָלְכֶם	קְטָלְכֶן קְטָלְכֶן	קְטָלָם	קְטָלָן

קְטָלָהּ קְטָלָהּ	קְטָלַנוּ	—	—	קְטָלַם	—

יִקְטְלָהּ יִקְטְלָהּ	יִקְטְלֵנוּ	יִקְטְלְכֶם	יִקְטְלְכֶן	יִקְטְלֵם	יִקְטְלֵן
יִקְטְלֶנָּהּ	יִקְטְלֶנּוּ	—	—	—	—
יִקְטְלוֹהָ	יִקְטְלוֹנוּ	יִקְטְלוֹכֶם	יִקְטְלוֹכֶן	יִקְטְלוֹם	יִקְטְלוֹן

תִּקְטְלָהּ	תִּקְטְלֵנוּ	תִּקְטְלְכֶם	תִּקְטְלְכֶן	תִּקְטְלֵם	תִּקְטְלֵן

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		Qăl.	*Niph'ăl.*	*Hiph'îl.*	*Hŏph'ăl.*
Perf. S.	3. *m.*	עָמַד	*נֶעֱמַד	*הֶעֱמִיד	*הָעֳמַד
	3. *f.*	עָמְדָה	*נֶעֶמְדָה	הֶעֱמִידָה	*הָעְמְדָה
	2. *m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
	2. *f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
	1. *c.*	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
Plur.	3. *c.*	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	2. *m.*	*עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
	2. *f.*	*עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
	1. *c.*	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
Inf.		*עֲמֹד	*הֵעָמֵד	*הַעֲמִיד	
Inf. absol.		עָמוֹד	*נֵעָמוֹד	*הַעֲמֵיד	*הָעְמֵד
Imp. S.	2. *m.*	*עֲמֹד	*חֲזַק	*הָעֳמֵד	הַעֲמֵד
	2. *f.*	עִמְדִי	חִזְקִי	הַעֲמִידִי	wanting
Pl.	2. *m.*	עִמְדוּ	חִזְקוּ	הָעֳמִידוּ	
	2. *f.*	*עֲמֹדְנָה	*חֲזֹקְנָה	הָעֳמֵדְנָה	
Impf. S.	3. *m.*	*יַעֲמֹד	*יֵחָזֵק	*יֵעָמֵד	*יֵעָמֵד
	3. *f.*	תַּעֲמֹד	תֵּחָזֵק	תֵּעָמֵד	תֵּעָמֵד
	2. *m.*	תַּעֲמֹד	תֵּחָזֵק	תֵּעָמֵד	תֵּעָמֵד
	2. *f.*	*תַּעֲמְדִי	*תֵּחָזְקִי	תֵּעָמְדִי	תֵּעָמְדִי
	1. *c.*	*אֶעֱמֹד	אֵחָזֵק	אֶעֱמֵד	אֵעָמֵד
Plur.	3. *m.*	*יַעֲמְדוּ	*יֵחָזְקוּ	יַעֲמִידוּ	יֵעָמְדוּ
	3. *f.*	תַּעֲמֹדְנָה	תֵּחָזֵקְנָה	תַּעֲמֵדְנָה	תֵּעָמַדְנָה
	2. *m.*	תַּעֲמֹדוּ	תֵּחָזְקוּ	תַּעֲמִידוּ	תֵּעָמְדוּ
	2. *f.*	תַּעֲמֹדְנָה	תֵּחָזֵקְנָה	תַּעֲמֵדְנָה	תֵּעָמַדְנָה
	1. *c.*	נַעֲמֹד	נֵחָזֵק	נַעֲמִיד	נֵעָמֵד
Impf. shortened (Jussive).				יַעֲמֵד	
Part. act.		עֹמֵד	*נֶעֱמָד	*מַעֲמִיד	
pass.		עָמוּד			*מָעֳמָד

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	Qăl.	*Niph'ăl.*	*Pi'ĕl.*	*Pā'ăl.*	*Hithpa'ĕl.*
Perf. S. 3. *m.*	שָׁחַט	נִשְׁחַט	*בֵּרַךְ	*בֹּרַךְ	*הִתְבָּרֵךְ
3. *f.*	*שָׁחֲטָה	*נִשְׁחֲטָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרְכָה
2. *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
2. *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
1. *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
Plur. 3. *c.*	*שָׁחֲטוּ	*נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
2. *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
1. *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
Inf.	שְׁחֹט	הִשָּׁחֵט	*בָּרֵךְ	wanting	*הִתְבָּרֵךְ
Inf. absol.	שָׁחוֹט	נִשְׁחוֹט	*בָּרֵךְ		
Imp. S. 2. *m.*	*שְׁחַט	הִשָּׁחֵט	*בָּרֵךְ		*הִתְבָּרֵךְ
2. *f.*	*שַׁחֲטִי	*הִשָּׁחֲטִי	*בָּרְכִי	wanting	הִתְבָּרְכִי
Pl. 2. *m.*	שִׁחֲטוּ	הִשָּׁחֲטוּ	בָּרְכוּ		הִתְבָּרְכוּ
2. *f.*	שְׁחַטְנָה	הִשָּׁחַטְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
Impf. S. 3. *m.*	*יִשְׁחַט	יִשָּׁחֵט	*יְבָרֵךְ	*יִבֹּרַךְ	*יִתְבָּרֵךְ
3. *f.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תִּבֹּרַךְ	תִּתְבָּרֵךְ
2. *m.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תִּבֹּרַךְ	תִּתְבָּרֵךְ
2. *f.*	*תִּשְׁחֲטִי	*תִּשָּׁחֲטִי	תְּבָרְכִי	תִּבֹּרְכִי	תִּתְבָּרְכִי
1. *c.*	אֶשְׁחַט	אֶשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
Plur. 3. *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יִבֹּרְכוּ	יִתְבָּרְכוּ
3. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תִּבֹּרַכְנָה	תִּתְבָּרַכְנָה
2. *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תִּבֹּרְכוּ	תִּתְבָּרְכוּ
2. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תִּבֹּרַכְנָה	תִּתְבָּרַכְנָה
1. *c.*	נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
Impf. with Suff.	יִשְׁחָטֶנּוּ				
Part. act.	שֹׁחֵט	נִשְׁחָט	*מְבָרֵךְ		*מִתְבָּרֵךְ
pass.	שָׁחוּט			*מְבֹרָךְ	

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	Qăl.	*Niphʿăl.*	*Pĕʿl.*
Perf. S. 3. *m.*	*שָׁלַח	נִשְׁלַח	*שִׁלַּח
3. *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
2. *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. *f.*	*שָׁלַחַתְּ	*נִשְׁלַחַתְּ	*שִׁלַּחַתְּ
1. *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. *c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. *c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Inf.	*שְׁלֹחַ	*הִשָּׁלַח	*שַׁלֵּחַ
Inf. absol.	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Imp. S. 2. *m.*	*שְׁלַח	*הִשָּׁלַח	*שַׁלַּח
2. *f.*	שִׁלְחִי	הִשָּׁלְחִי	*שַׁלְּחִי
Plur. 2. *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
2. *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	*שַׁלֵּחְנָה
Impf. S. 3. *m.*	*יִשְׁלַח	*יִשָּׁלַח	*יְשַׁלַּח
3. *f.*	תִּשְׁלַח	תִּשָּׁלַח	*תְּשַׁלַּח
2. *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2. *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
1. *c.*	אֶשְׁלַח	אֶשָּׁלַח	אְשַׁלַּח
Plur. 3. *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
3. *f.*	*תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	*תְּשַׁלַּחְנָה
2. *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
2. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
1. *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Impf. shortened (Jussive).			
Impf. with Suff.	יִשְׁלָחֵנִי		
Part. act.	*שֹׁלֵחַ	נִשְׁלָח	*מְשַׁלֵּחַ
pass.	*שָׁלוּחַ		

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Hithpa'ē'l.	*Hŏph'a'l.*	*Hiph'ī'l.*	*Pū'a'l.*
*הִשְׁתַּלַּח	הָשְׁלַח	*הִשְׁלִיחַ	שֻׁלַּח
הִשְׁתַּלָּחָה	הָשְׁלְחָה	הִשְׁלִיחָה	שֻׁלְּחָה
הִשְׁתַּלַּחְתָּ	הָשְׁלַחְתָּ	הִשְׁלַחְתָּ	שֻׁלַּחְתָּ
*הִשְׁתַּלָּחְתְּ	*הָשְׁלַחְתְּ	*הִשְׁלַחְתְּ	*שֻׁלַּחְתְּ
הִשְׁתַּלַּחְתִּי	הָשְׁלַחְתִּי	הִשְׁלַחְתִּי	שֻׁלַּחְתִּי
הִשְׁתַּלַּח	הָשְׁלַח	הִשְׁלִיחוּ	שֻׁלְּחוּ
הִשְׁתַּלַּחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	שֻׁלַּחְתֶּם
הִשְׁתַּלַּחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	שֻׁלַּחְתֶּן
הִשְׁתַּלַּחְנוּ	הָשְׁלַחְנוּ	הִשְׁלַחְנוּ	שֻׁלַּחְנוּ
*הִשְׁתַּלַּח		*הַשְׁלִיחַ	
	*הָשְׁלַח	*הַשְׁלַח	
*הִשְׁתַּלַּח		הַשְׁלַח	
הִשְׁתַּלְּחִי	wanting	הַשְׁלִיחִי	wanting
הִשְׁתַּלְּחוּ		הַשְׁלִיחוּ	
*הִשְׁתַּלַּחְנָה		הַשְׁלַחְנָה	
יִשְׁתַּלַּח	יָשְׁלַח	*יַשְׁלִיחַ	יְשֻׁלַּח
תִּשְׁתַּלַּח	תָּשְׁלַח	תַּשְׁלִיחַ	תְּשֻׁלַּח
תִּשְׁתַּלַּח	תָּשְׁלַח	תַּשְׁלִיחַ	תְּשֻׁלַּח
תִּשְׁתַּלְּחִי	תָּשְׁלְחִי	תַּשְׁלִיחִי	תְּשֻׁלְּחִי
אֶשְׁתַּלַּח	אֶשְׁלַח	אַשְׁלִיחַ	אְשֻׁלַּח
יִשְׁתַּלְּחוּ	יָשְׁלְחוּ	יַשְׁלִיחוּ	יְשֻׁלְּחוּ
*תִּשְׁתַּלַּחְנָה	תָּשְׁלַחְנָה	תַּשְׁלַחְנָה	תְּשֻׁלַּחְנָה
תִּשְׁתַּלְּחוּ	תָּשְׁלְחוּ	תַּשְׁלִיחוּ	תְּשֻׁלְּחוּ
תִּשְׁתַּלַּחְנָה	תָּשְׁלַחְנָה	תַּשְׁלַחְנָה	תְּשֻׁלַּחְנָה
נִשְׁתַּלַּח	נָשְׁלַח	נַשְׁלִיחַ	נְשֻׁלַּח
		יַשְׁלַח	
*מִשְׁתַּלַּח		*מַשְׁלִיחַ	
	מָשְׁלַח		מְשֻׁלָּח

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		Qăl.	*Nĭphʿăl.*	*Hĭphʿîl.*
Perf. Sing.	3. *m.*	*סַב	*נָסַב	*הֵסֵב
	3. *f.*	סַבָּה	*נָסַבָּה	*הֵסַבָּה
	2. *m.*	*סַבּוֹתָ	*נָסַבּוֹתָ	*הֵסִבּוֹתָ
	2. *f.*	סַבּוֹת	נָסַבּוֹת	הֵסִבּוֹת
	1. *c.*	סַבּוֹתִי	נָסַבּוֹתִי	הֵסִבּוֹתִי
Plur.	3. *c.*	סַבּוּ	נָסַבּוּ	הֵסֵבּוּ
	2. *m.*	סַבּוֹתֶם	נָסַבּוֹתֶם	הֵסִבּוֹתֶם
	2. *f.*	סַבּוֹתֶן	נָסַבּוֹתֶן	הֵסִבּוֹתֶן
	1. *c.*	סַבּוֹנוּ	נָסַבּוֹנוּ	הֵסִבּוֹנוּ
Inf.		*סֹב	*הָסֵב	*הָסֵב
Inf. absol.		סָבוֹב	הָסוֹב	הָסֵב
Imp. Sing.	2. *m.*	*סֹב	הָסֵב	*הָסֵב
	2. *f.*	סֹבִּי	*הָסֵבִּי	הָסֵבִּי
Plur.	2. *m.*	סֹבּוּ	הָסֵבּוּ	הָסֵבּוּ
	2. *f.*	*סֻבֶּינָה	*הָסֵבֶּינָה	*הָסֵבֶּינָה
Impf. Sing.	3. *m.*	*יָסֹב *יִסֹּב	*יָסֵב	יָסֵב *יָסֵב
	3. *f.*	תָּסֹב	תָּסֵב	תָּסֵב
	2. *m.*	תָּסֹב	תָּסֵב	תָּסֵב
	2. *f.*	*תָּסֹבִּי	*תִּסַּבִּי	*תָּסֵבִּי
	1. *c.*	אָסֹב	אֶסַּב	אָסֵב
Plur.	3. *m.*	יָסֹבּוּ	יִסַּבּוּ	יָסֵבּוּ
	3. *f.*	*תָּסֻבֶּינָה	*תִּסַּבֶּינָה	*תָּסֵבֶּינָה
	2. *m.*	תָּסֹבּוּ	תִּסַּבּוּ	תָּסֵבּוּ
	2. *f.*	תָּסֻבֶּינָה	תִּסַּבֶּינָה	תָּסֵבֶּינָה
	1. *c.*	נָסֹב	נִסַּב	נָסֵב
Impf. with Wāw consec.		*וַיָּסָב		וַיָּסֶב
Impf. with Suff.		*יְסֹבְבֵנִי		(יְסִבְּכֶם) *יְסִבְּנִי
Part. act.		סֹבֵב	נָסָב	*מֵסֵב
pass.		*סָבוּב		

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Hŏph'ă'l.	*Pô'ĕ'l.*	*Pô'ă'l.*	*Hĭthpô'ĕ'l.*
*הוּסַב	*סוֹבֵב	*סוֹבַב	הִסְתּוֹבֵב
הוּסַבָּה	סוֹבְבָה	סוֹבְבָה	הִסְתּוֹבְבָה
הוּסַבָּתָ	סוֹבַבְתָּ	סוֹבַבְתָּ	הִסְתּוֹבַבְתָּ
הוּסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	הִסְתּוֹבְבְתְּ
הוּסַבֹּתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	הִסְתּוֹבַבְתִּי
הוּסַבּוּ	סוֹבְבוּ	סוֹבְבוּ	הִסְתּוֹבְבוּ
הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הִסְתּוֹבַבְתֶּם
הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הִסְתּוֹבַבְתֶּן
הוּסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הִסְתּוֹבַבְנוּ
	סוֹבֵב	סוֹבַב	הִסְתּוֹבֵב
	סוֹבֵב		
	סוֹבֵב		הִסְתּוֹבֵב
wanting	סוֹבְבִי	wanting	הִסְתּוֹבְבִי
	סוֹבְבוּ		הִסְתּוֹבְבוּ
	סוֹבֵבְנָה		הִסְתּוֹבַבְנָה
יָסַב *יוּסַב	יְסוֹבֵב	יְסוֹבַב	יִסְתּוֹבֵב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תִּסְתּוֹבֵב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תִּסְתּוֹבֵב
*תּוּסַבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תִּסְתּוֹבְבִי
אוּסַב	אֲסוֹבֵב	אֲסוֹבַב	אֶסְתּוֹבֵב
יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יִסְתּוֹבְבוּ
*תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תִּסְתּוֹבַבְנָה
תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תִּסְתּוֹבְבוּ
תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תִּסְתּוֹבַבְנָה
נוּסַב	נְסוֹבֵב	נְסוֹבַב	נִסְתּוֹבֵב
	יְסוֹבְבֵנִי		
	מְסוֹבֵב		מִסְתּוֹבֵב
*מוּסָב		מְסוֹבָב	

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		Qăl.			*Nĭph'ăl.*	*Hĭph'ĭl.*	*Hŏph'ăl.*
Perf. Sing.	3. *m.*	נָפַשׁ	נָפַל	נָתַן	*נִבַּשׁ	*הִגִּישׁ	*הֻגַּשׁ
	3. *f.*	etc.	etc.	נָתְנָה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2. *m.*			נָתַתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
	2. *f.*			נָתַתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
	1. *c.*			נָתַתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
Plur.	3. *c.*	regular		נָתְנוּ	נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
	2. *m.*			נְתַתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
	2. *f.*			נְתַתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
	1. *c.*			נָתַתְּנוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Inf.		*נָגֹשׁ	*נְפֹל	תֵּת	הִנָּגֵשׁ	*הַגִּישׁ	*הֻגַּשׁ
Inf. absol.		נָגוֹשׁ	נָפוֹל	נָתוֹן	הִנָּגֵשׁ	*הַגֵּשׁ	*הֻגֵּשׁ
Imp. Sing.	2. *m.*	*גַּשׁ	נְפֹל	תֵּן	הִנָּגֵשׁ	*הַגֵּשׁ	
	2. *f.*	גְּשִׁי	נְפֹלִי	תְּנִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
Plur.	2. *m.*	גְּשׁוּ	נְפֹלוּ	תְּנוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	2. *f.*	גֹּשְׁנָה	נְפֹלְנָה	תֵּנָה	הִנָּגֵשְׁנָה	הַגֵּשְׁנָה	
Impf. Sing.	3. *m.*	*יִגַּשׁ	*יִפֹּל	יִתֵּן	יִנָּגֵשׁ	*יַגִּישׁ	*יֻגַּשׁ
	3. *f.*	תִּגַּשׁ	תִּפֹּל	תִּתֵּן	etc.	תַּגִּישׁ	תֻּגַּשׁ
	2. *m.*	תִּגַּשׁ	תִּפֹּל	תִּתֵּן		תַּגִּישׁ	תֻּגַּשׁ
	2. *f.*	תִּגְּשִׁי	תִּפְּלִי	תִּתְּנִי		תַּגִּישִׁי	תֻּגְּשִׁי
	1. *c.*	אֶגַּשׁ	אֶפֹּל	אֶתֵּן		אַגִּישׁ	אֻגַּשׁ
Plur.	3. *m.*	יִגְּשׁוּ	יִפְּלוּ	יִתְּנוּ	regu-	יַגִּישׁוּ	יֻגְּשׁוּ
	3. *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה	תִּתֵּנָה	lar.	תַּגִּשְׁנָה	תֻּגַּשְׁנָה
	2. *m.*	תִּגְּשׁוּ	תִּפְּלוּ	תִּתְּנוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
	2. *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה	תִּתֵּנָה		תַּגִּשְׁנָה	תֻּגַּשְׁנָה
	1. *c.*	נִגַּשׁ	נִפֹּל	נִתֵּן		נַגִּישׁ	נֻגַּשׁ
Impf. shortened (Jussive).						*יַגֵּשׁ	
Part. act.		נֹגֵשׁ	נֹפֵל	נֹתֵן	*נִגָּשׁ	*מַגִּישׁ	
pass.		נָגוּשׁ	—	נָתוּן			*מֻגָּשׁ

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	Qāl.	*Niph'āl.*	*Hiph'īl.*	*Hōph'āl.*
Perf.	אָכַל	*נֶאֱכַל	*הֶאֱכִיל	*הָאֳכַל

As the Verb *Pe Guttural*, Paradigm D.

Inf.		*אֱכֹל	נֵאָכֵל	הַאֲכִיל	הָאָכֵל
Inf. absol.		אָכוֹל	נֵאָכֹל	wanting	wanting
Imp. *Sing.*	2. *m.*	*אֱכֹל	הֵאָכֵל	הַאֲכֵל	wanting
	2. *f.*	אִכְלִי	etc.	etc.	
Plur.	2. *m.*	אִכְלוּ			
	2. *f.*	אֳכֹלְנָה			
Impf. *Sing.*	3. *m.*	*יֹאכַל (in P. יֹאכֵל)	*יֵאָכֵל	*יַאֲכִיל	*יֵאָכֵל
	3. *f.*	תֹּאכַל	etc.	etc.	etc.
	2. *m.*	תֹּאכַל			
	2. *f.*	תֹּאכְלִי			
	1. *c.*	*אֹכַל			
Plur.	3. *m.*	יֹאכְלוּ			
	3. *f.*	תֹּאכַלְנָה			
	2. *m.*	תֹּאכְלוּ			
	2. *f.*	תֹּאכַלְנָה			
	1. *c.*	נֹאכַל			
Impf. with Wāw consecutive.		*וַיֹּאכַל, *וַיֹּאמֶר			
Part. *act.*		אֹכֵל	נֶאֱכָל	מַאֲכִיל	
pass.		אָכוּל			מָאֳכָל

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		Qăl.		*Niph'ăl.*
Perf. Sing.	3. *m.*	יָשַׁב		*נוֹשַׁב
	3. *f.*			*נוֹשְׁבָה
	2. *m.*			נוֹשַׁבְתָּ
	2. *f.*			נוֹשַׁבְתְּ
	1. *c.*	regular		נוֹשַׁבְתִּי
Plur.	3. *c.*			נוֹשְׁבוּ
	2. *m.*			נוֹשַׁבְתֶּם
	2. *f.*			נוֹשַׁבְתֶּן
	1. *c.*			נוֹשַׁבְנוּ
Inf.		יְסֹד, שָׁבֹת*		*הִוָּשֵׁב
Inf. absol.		יָשׁוֹב		wanting
Imp. Sing.	2. *m.*	*שֵׁב	*יְרַשׁ	*הִוָּשֵׁב
	2. *f.*	שְׁבִי	יְרָשִׁי	הִוָּשְׁבִי
Plur.	2. *m.*	שְׁבוּ	יְרָשׁוּ	הִוָּשְׁבוּ
	2. *f.*	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשַׁבְנָה
Impf. Sing.	3. *m.*	*יֵשֵׁב	*יִירַשׁ	*יִוָּשֵׁב
	3. *f.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *m.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *f.*	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
	1. *c.*	אֵשֵׁב	אִירַשׁ	*אִוָּשֵׁב
Plur.	3. *m.*	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
	3. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
	2. *m.*	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
	2. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
	1. *c.*	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב
Impf. shortened (Jussive).				
Impf. with Wāw consec.		וַיֵּשֶׁב*		
Part. act.		יֹשֵׁב		*נוֹשָׁב
pass.		יָשׁוּב		

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Hiphʿîl.	*Hŏphʿâl.*	*Qâl.*	*Hiphʿîl.*
*הֵיטִיב	*הוּטַב	יָטַב	*הֵיטִיב
הֵיטִיבָה	הוּטְבָה		הֵיטִיבָה
הֵיטַבְתָּ	הוּטַבְתָּ		הֵיטַבְתָּ
הֵיטַבְתְּ	הוּטַבְתְּ		הֵיטַבְתְּ
הֵיטַבְתִּי	הוּטַבְתִּי	regular.	הֵיטַבְתִּי
הֵיטִיבוּ	הוּטְבוּ		הֵיטִיבוּ
הֵיטַבְתֶּם	הוּטַבְתֶּם		הֵיטַבְתֶּם
הֵיטַבְתֶּן	הוּטַבְתֶּן		הֵיטַבְתֶּן
הֵיטַבְנוּ	הוּטַבְנוּ		הֵיטַבְנוּ
*הֵיטִיב	*הוּטַב	יִטַּב	*הֵיטִיב
*הֵיטֵב		יָטוֹב	*הֵיטֵב
*הֵיטֵב		יָטַב	*הֵיטֵב
הֵיטִיבִי	wanting	יִטְבִי	הֵיטִיבִי
הֵיטִיבוּ		יִטְבוּ	הֵיטִיבוּ
הֵיטֵבְנָה		יִטַּבְנָה	הֵיטֵבְנָה
*יֵיטִיב	*יוּטַב	*יֵיטַב	*יֵיטִיב
תֵּיטִיב	תּוּטַב	תִּיטַב	תֵּיטִיב
תֵּיטִיב	תּוּטְבָה	תִּיטַב	תֵּיטִיב
תֵּיטִיבִי	תּוּטְבִי	תִּיטְבִי	תֵּיטִיבִי
אֵיטִיב	אוּטַב	אִיטַב	אֵיטִיב
יֵיטִיבוּ	יוּטְבוּ	יִיטְבוּ	יֵיטִיבוּ
תֵּיטֵבְנָה	תּוּטַבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
תֵּיטִיבוּ	תּוּטְבוּ	תִּיטְבוּ	תֵּיטִיבוּ
תֵּיטֵבְנָה	תּוּטַבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
נֵיטִיב	נוּטַב	נִיטַב	נֵיטִיב
יֵיטֵב			יֵיטֵב
		וַיִּיטַב, וַיִּיטֶן	
*יוּטַב			*יוּטַב
*וַיּוּטַב			*וַיּוּטַב
מֵיטִיב		יִטַּב	*בִּיוּטִיב
	*מוּטָב	יָטוּב	

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	Qal.		*Niphʿal.*	*Hiphʿil.*	*Hŏphʿal.*
Perf. S. 3. *m.*	*קָם	*מֵת	בּשׁ	*נָקוֹם	*הֻקַם	*הוּקַם
3. *f.*	*קָמָה	*מֵתָה	בּשָׁה	*נָקוֹמָה	*הֻקְמָה	*הוּקְמָה
2. *m.*	*קַמְתָּ	*מַתָּה	בּשֹׁתָ	*נְקוֹמוֹתָ	*הֻקַמְתָּ	*הוּקַמְתָּ
2. *f.*	קַמְתְּ	מַתְּ	בּשְׁתְּ	נְקוֹמוֹת	הֻקַמְתְּ	הוּקַמְתְּ
1. *c.*	קַמְתִּי	מַתִּי	בּשְׁתִּי	נְקוֹמוֹתִי	הֻקַמְתִּי	הוּקַמְתִּי
Plur. 3. *c.*	קָמוּ	מֵתוּ	בּשׁוּ	נָקוֹמוּ	הֻקְמוּ	הוּקְמוּ
2. *m.*	קַמְתֶּם	מַתֶּם	בְּשׁתֶּם	נְקוֹמוֹתֶם	הֻקַמְתֶּם	הוּקַמְתֶּם
2. *f.*	קַמְתֶּן	מַתֶּן	בְּשׁתֶּן	נְקוֹמוֹתֶן	הֻקַמְתֶּן	הוּקַמְתֶּן
1. *c.*	קַמְנוּ	מַתְנוּ	בּשׁנוּ	נְקוֹמוֹנוּ	הֻקַמְנוּ	הוּקַמְנוּ
Inf.	*קוּם	בּוֹשׁ	*הָקוֹם	*הָקֵם	*הוּקַם
Inf. absol.	*קוֹם		*הָקוֹם	*הָקֵם	
Imp. S. 2. *m.*	*קוּם		*הָקוֹם	*הָקֵם	
2. *f.*	*קוּמִי		*הָקוֹמִי	*הָקִימִי	wanting
Pl. 2. *m.*	קוּמוּ		הָקוֹמוּ	הָקִימוּ	
2. *f.*	*קֹמְנָה		הָקֹמְנָה	הָקֵמְנָה	
Impf. S. 3. *m.*	*יָקוּם	יֵבֹשׁ	*יָקוֹם	*יָקִים	*יוּקַם
3. *f.*	תָּקוּם	תֵּבֹשׁ	תָּקוֹם	תָּקִים	תּוּקַם
2. *m.*	תָּקוּם	etc.	תָּקוֹם	תָּקִים	תּוּקַם
2. *f.*	*תָּקוּמִי		*תָּקוֹמִי	*תָּקִימִי	תּוּקְמִי
1. *c.*	אָקוּם		אָקוֹם	אָקִים	אוּקַם
Plur. 3. *m.*	יָקוּמוּ		יָקוֹמוּ	יָקִימוּ	יוּקְמוּ
3. *f.*	*תָּקוּמֶינָה		תָּקֹמְנָה	*תָּקֵמְנָה	תּוּקַמְנָה
2. *m.*	תָּקוּמוּ		תָּקוֹמוּ	תָּקִימוּ	תּוּקְמוּ
2. *f.*	תָּקוּמֶינָה		תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
1. *c.*	נָקוּם		נָקוֹם	נָקִים	נוּקַם
Impf. shortened.	יָקָם			*יָקֶם	
Impf. with ו *consec.*	*וַיָּקָם, וַיָּקָם			*וַיָּקֶם	
Impf. with Suff.	*יְקוּמֵנִי			*יְקִימֵנִי	
Part. act.	*קָם	מֵת	בּשׁ	*נָקוֹם	*מֵקִים	
pass.	*קוּם				*מוּקָם

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Nṯphʿāʿl.	Qāl.		Pāʿlāʿl.	Pṯlēʿl.
*נָבוֹן	*בִּין	*בָּן	*קוֹמַם	*קוֹמֵם
נְבוֹנָה	*בִּינָה	*בָּנָה	קוֹמְמָה	קוֹמֵמָה
נְבוֹנוֹתָ	*בִּינוֹתָ	*בַּנְתָּ	קוֹמַמְתָּ	קוֹמַמְתָּ
נְבוֹנוֹת	בִּינוֹת	בָּנְתָה	קוֹמַמְתָּ	קוֹמַמְתָּ
נְבוֹנוֹתִי	בִּינוֹתִי	בָּנִתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
נָבוֹנוּ	בִּינוּ	בָּנִמוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
נְבוֹנוֹתֶם	בִּינוֹתֶם	בָּנִתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
נְבוֹנוֹתֶן	בִּינוֹתֶן	בָּנִתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
נְבוֹנוֹנוּ	בִּינוֹנוּ	בָּנִינוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
הִבּוֹן	*בִּין			קוֹמֵם
הִבּוֹן	*בֵּן			
הִבּוֹן	*בִּין			קוֹמֵם
as	בִּינִי			קוֹמְמִי
הִקּוֹם	בִּינוּ		wanting	קוֹמְמוּ
	—			קוֹמֵמָה
יִבּוֹן	*יָבִין		יְקוֹמַם	יְקוֹמֵם
as	תָּבִין		תְּקוֹמַם	תְּקוֹמֵם
יָקוֹם	תָּבִינִי		תְּקוֹמַם	תְּקוֹמֵם
	תָּבִינִי		תְּקוֹמְמִי	תְּקוֹמְמִי
	אָבִין		אֲקוֹמַם	אֲקוֹמֵם
	יָבִינוּ		יְקוֹמְמוּ	יְקוֹמְמוּ
	*תָּבִינֶינָה		תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	תָּבִינוּ		תְּקוֹמְמוּ	תְּקוֹמְמוּ
	תָּבִינֶינָה		תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	יָבִין		נְקוֹמַם	נְקוֹמֵם
	*יָבֵן			
	*יוּבַן			
	*יְבִינֵנִי			
נְבוֹן	*בָּן			מְקוֹמֵם
	*בּוֹן		מְקוֹמָם	

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	Qal.		*Niph'al.*	*Pi'el.*
Perf. Sing. 3. *m.*	מָצָא	*מָלֵא	*נִמְצָא	מִצֵּא
3. *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה	מִצְּאָה
2. *m.*	מָצָאתָ	*מָלֵאתָ	*נִמְצָאתָ	*מִצֵּאתָ
2. *f.*	מָצָאת	מָלֵאת	נִמְצֵאת	מִצֵּאת
1. *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur. 3. *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	מִצְּאוּ
2. *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
2. *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
1. *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Inf.	מְצֹא		הִמָּצֵא	מַצֵּא
Inf. absol.	מָצוֹא		נִמְצֹא	מַצֹּא
Imp. Sing. 2. *m.*	*מְצָא		הִמָּצֵא	מַצֵּא
2. *f.*	מִצְאִי		הִמָּצְאִי	מַצְּאִי
Plur. 2. *m.*	מִצְאוּ		הִמָּצְאוּ	מַצְּאוּ
2. *f.*	*מְצָאנָה		הִמָּצֶאנָה	*מַצֶּאנָה
Impf. Sing. 3. *m.*	*יִמְצָא		*יִמָּצֵא	יְמַצֵּא
3. *f.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
2. *m.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
2. *f.*	תִּמְצְאִי		תִּמָּצְאִי	תְּמַצְּאִי
1. *c.*	אֶמְצָא		אֶמָּצֵא	אֲמַצֵּא
Plur. 3. *m.*	יִמְצְאוּ		יִמָּצְאוּ	יְמַצְּאוּ
3. *f.*	*תִּמְצֶאנָה		*תִּמָּצֶאנָה	*תְּמַצֶּאנָה
2. *m.*	תִּמְצְאוּ		תִּמָּצְאוּ	תְּמַצְּאוּ
2. *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה	תְּמַצֶּאנָה
1. *c.*	נִמְצָא		נִמָּצֵא	נְמַצֵּא
Impf. shortened (Jussive).				
Impf. with Suff.	יִמְצָאֵנִי			יְמַצְּאֵנִי
Part. act.	מֹצֵא		נִמְצָא	מְמַצֵּא
pass.	מָצוּא			

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Hithpa'ēl.	*Hŏph'al.*	*Hiph'il.*	*Pa'al.*
הִתְמַצֵּא	*הָמְצָא	הִמְצִיא	*מָצָא
הִתְמַצֵּאָה	הָמְצָאָה	הִמְצִיאָה	מְצָאָה
*הִתְמַצֵּאתָ	*הָמְצֵאתָ	הִמְצֵאתָ	מְצֵאתָ
הִתְמַצֵּאת	הָמְצֵאת	הִמְצֵאת	מְצֵאת
הִתְמַצֵּאתִי	הָמְצֵאתִי	הִמְצֵאתִי	מְצֵאתִי
הִתְמַצֵּאוּ	הָמְצְאוּ	הִמְצִיאוּ	מְצְאוּ
הִתְמַצֵּאתֶם	הָמְצֵאתֶם	הִמְצֵאתֶם	מְצֵאתֶם
הִתְמַצֵּאתֶן	הָמְצֵאתֶן	הִמְצֵאתֶן	מְצֵאתֶן
הִתְמַצֵּאנוּ	הָמְצֵאנוּ	הִמְצִיאנוּ	מְצֵאנוּ
הִתְמַצֵּא	הָמְצָא	הַמְצִיא	wanting
wanting	wanting	הַמְצֵא	wanting
הִתְמַצֵּא		הַמְצִיא	
הִתְמַצֵּאִי	wanting	הַמְצִיאִי	wanting
הִתְמַצְּאוּ		הַמְצִיאוּ	
*הִתְמַצֵּאנָה		הַמְצֵאנָה	
יִתְמַצֵּא	יִמְצָא	יַמְצִיא	יִמְצָא
תִּתְמַצֵּא	תִּמְצָא	תַּמְצִיא	תִּמְצָא
תִּתְמַצֵּא	תִּמְצָא	תַּמְצִיא	תִּמְצָא
תִּתְמַצְּאִי	תִּמְצְאִי	תַּמְצִיאִי	תִּמְצְאִי
אֶתְמַצֵּא	אִמְצָא	אַמְצִיא	אֶמְצָא
יִתְמַצְּאוּ	יִמְצְאוּ	יַמְצִיאוּ	יִמְצְאוּ
*תִּתְמַצֵּאנָה	תִּמְצֶאנָה	*תַּמְצֵאנָה	*תִּמְצֶאנָה
תִּתְמַצְּאוּ	תִּמְצְאוּ	תַּמְצִיאוּ	תִּמְצְאוּ
תִּתְמַצֵּאנָה	תִּמְצֶאנָה	תַּמְצֵאנָה	תִּמְצֶאנָה
נִתְמַצֵּא	נִמְצָא	נַמְצִיא	נִמְצָא
		יַמְצֵא	
		יַמְצִיאֵנִי	
מִתְמַצֵּא		מַמְצִיא	
	מִמְצָא		מִמְצָא

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		Qal.	Niph'al.	Pi'el.
PERF. Sing.	3. m.	*גָּלָה	*נִגְלָה	*גִּלָּה
	3. f.	*גָּלְתָה	*נִגְלְתָה	*גִּלְּתָה
	2. m.	*גָּלִיתָ	*נִגְלֵיתָ (—ִיתָ)	*גִּלִּיתָ (גִּלִּיתָ)
	2. f.	גָּלִית	נִגְלֵית	*גִּלִּית
	1. c.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur.	3. c.	*גָּלוּ	נִגְלוּ	גִּלּוּ
	2. m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
	2. f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
	1. c.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
INF.		*גְּלוֹת	*הִגָּלוֹת	*גַּלּוֹת
INF. absol.		גָּלֹה	נִגְלֹה	גַּלֵּה, גַּלֵּה
IMP. Sing.	2. m.	*גְּלֵה	*הִגָּלֵה	*גַּלֵּה
	2. f.	*גְּלִי	*הִגָּלִי	*גַּלִּי
Plur.	2. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
	2. f.	*גְּלֶינָה	*הִגָּלֶינָה	*גַּלֶּינָה
IMPF. Sing.	3. m.	*יִגְלֶה	*יִגָּלֶה	*יְגַלֶּה
	3. f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. f.	*תִּגְלִי	*תִּגָּלִי	*תְּגַלִּי
	1. c.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur.	3. m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	3. f.	*תִּגְלֶינָה	*תִּגָּלֶינָה	*תְּגַלֶּינָה
	2. m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	2. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	1. c.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
IMPF. shortened (Jussive).		*יִגֶל	*נִגַּל	*יְגַל
IMPF. with Suff.		*יִגְלֶנִי		*יְגַלֶּנִי
PART. act.		*גֹּלֶה	*נִגְלֶה	*מְגַלֶּה
pass.		*גָּלוּי		

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Hithpā'ēl.	*Hŏph'āl.*	*Hiph'īl.*	*Pā'āl.*
*הִתְגַּלָּה	*הָגְלָה	*הִגְלָה	*גָּלָה
*הִתְגַּלָּתָה	*הָגְלָתָה	*הִגְלָתָה	*גָּלְתָה
*הִתְגַּלֵּיתָ	*הָגְלֵיתָ	*הִגְלֵיתָ (־ִ־יתָ)	*גָּלִיתָ
הִתְגַּלֵּית	הָגְלֵית	הִגְלֵית (־ִ־ית)	גָּלִית
הִתְגַּלֵּיתִי	הָגְלֵיתִי	הִגְלֵיתִי (־ִ־יתִי)	גָּלִיתִי
הִתְגַּלָּה	הָגְלָה	הִגְלָה	גָּלָה
הִתְגַּלִּיתֶם	הָגְלִיתֶם	הִגְלִיתֶם (־ִ־יתֶם)	גָּלִיתֶם
הִתְגַּלִּיתֶן	הָגְלִיתֶן	הִגְלִיתֶן (־ִ־יתֶן)	גָּלִיתֶן
הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ	גָּלִינוּ
*הִתְגַּלּוֹת	*הָגְלוֹת	*הַגְלוֹת	*גָּלוֹת
	*הָגְלֵה	הַגְלֵה	
*הִתְגַּלֵּה		*הַגְלֵה	
הִתְגַּלִּי	wanting	*הַגְלִי	wanting
הִתְגַּלּוּ		הַגְלוּ	
*הִתְגַּלֶּינָה		*הַגְלֶינָה	
*יִתְגַּלֶּה	*יָגְלֶה	*יַגְלֶה	*יִגְלֶה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תִּגְלֶה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תִּגְלֶה
*תִּתְגַּלִּי	*תָּגְלִי	*תַּגְלִי	*תִּגְלִי
אֶתְגַּלֶּה	*אָגְלֶה	אַגְלֶה	אֶגְלֶה
יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ	יִגְלוּ
*תִּתְגַּלֶּינָה	תָּגְלֶינָה	*תַּגְלֶינָה	*תִּגְלֶינָה
תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ	תִּגְלוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תִּגְלֶינָה
נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה	נִגְלֶה
*יִתְגַּל		*יָגֶל	
		*יַגְלֵנִי	
*מִתְגַּלֶּה		*מַגְלֶה	
	*מָגְלֶה		*מְגֻלֶּה

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		Masculine Noun.	*Feminine Noun.*
		Singular.	
	Absol. st.	סוּס[1] a horse.	סוּסָה a mare.
	Constr. st.	סוּס horse-of.	סוּסַת mare-of.
Suff. sing.	1. *com.*	סוּסִי my horse.	סוּסָתִי my mare.
	2. *masc.*	סוּסְךָ thy horse.	סוּסָתְךָ thy mare.
	2. *fem.*	סוּסֵךְ thy horse.	סוּסָתֵךְ thy mare.
	3. *masc.*	סוּסוֹ his horse.	סוּסָתוֹ his mare.
	3. *fem.*	סוּסָהּ her horse	סוּסָתָהּ her mare.
plur.	1. *com.*	סוּסֵנוּ our horse.	סוּסָתֵנוּ our mare.
	2. *masc.*	סוּסְכֶם your horse.	סוּסַתְכֶם your mare.
	2. *fem.*	סוּסְכֶן your horse.	סוּסַתְכֶן your mare.
	3. *masc.*	סוּסָם their horse.	סוּסָתָם their mare.
	3. *fem.*	סוּסָן their horse.	סוּסָתָן their mare.

		Plural.	
	Absol. st.	סוּסִים horses.	סוּסוֹת mares.
	Constr. st.	סוּסֵי horses-of.	סוּסוֹת mares-of.
Suff. sing.	1. *com.*	סוּסַי my horses.	סוּסוֹתַי my mares.
	2. *masc.*	סוּסֶיךָ thy horses.	סוּסוֹתֶיךָ thy mares.
	2. *fem.*	סוּסַיִךְ thy horses.	סוּסוֹתַיִךְ thy mares.
	3. *masc.*	סוּסָיו his horses.	סוּסוֹתָיו his mares.
	3. *fem.*	סוּסֶיהָ her horses.	סוּסוֹתֶיהָ her mares.
plur.	1. *com.*	סוּסֵינוּ our horses.	סוּסוֹתֵינוּ our mares.
	2. *masc.*	סוּסֵיכֶם your horses.	סוּסוֹתֵיכֶם your mares.
	2. *fem.*	סוּסֵיכֶן your horses.	סוּסוֹתֵיכֶן your mares.
	3. *masc.*	סוּסֵיהֶם their horses.	סוּסוֹתֵיהֶם their mares.
	3. *fem.*	סוּסֵיהֶן their horses.	סוּסוֹתֵיהֶן their mares.

[1] In learning this Paradigm and the rest, let the accent be carefully placed on the last syllable, except when it is marked elsewhere (see § 15, Rem. 3).—*Tr.*

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Inflections of Masculine Nouns.

[*Substantives or Adjectives*]

	I. (No vowel-change[1]).		II.	III.	IV. a.	IV. b.
Sing. absol.	סוּס (horse)	רוּחַ[1] (spirit)	עוֹלָם (eternity)	פָּקִיד (overseer)	דָּבָר (word)	חָכָם (wise)
constr.	סוּס	רוּחַ	עוֹלַם	פְּקִיד	דְּבַר	חֲכַם
with light[2] *suff.*	סוּסִי	רוּחִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חֲכָמִי
with grave[2] *suff.*	סוּסְכֶם	רוּחֲכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דְּבַרְכֶם	חֲכַמְכֶם
Plur. absol.	סוּסִים	רוּחוֹת	עוֹלָמִים	פְּקִידִים	דְּבָרִים	חֲכָמִים
constr.	סוּסֵי	רוּחוֹת	עוֹלְמֵי	פְּקִידֵי	דִּבְרֵי	חַכְמֵי
with light[2] *suff.*	סוּסַי	רוּחוֹתַי	עוֹלָמַי	פְּקִידַי	דְּבָרַי	חֲכָמַי
with grave[2] *suff.*	סוּסֵיכֶם	רוּחוֹתֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם	חַכְמֵיכֶם
Dual absol.	שׁוֹקַיִם (legs)		מֶלְקָחַיִם (tongs)	שְׁבֻעַיִם (2 weeks)	כְּנָפַיִם (wings)	חַלְצַיִם (hips)
constr.	שׁוֹקֵי				כַּנְפֵי	חַלְצֵי

	V. a.	V. b.	V. c.	VI. (see next p.) a.	VI. b.	VI. c.
Sing. absol.	זָקֵן (old)	גָּדֵר (wall)	חָצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
constr.	זְקַן	גְּדֵר	חֲצַר	מַלְכֵּי	סִפְרֵי	קָדְשֵׁי
with light[2] *suff.*	זְקָנַי	גְּדֵרִי	חֲצֵרִי	מַלְכִּי	סִפְרִי	קָדְשִׁי
with grave[2] *suff.*	זִקְנְכֶם		חֲצֵרְכֶם	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם
Plur. absol.	זְקֵנִים		חֲצֵרִים	מְלָכִים	סְפָרִים	קָדָשִׁים
constr.	זִקְנֵי		חַצְרֵי	מַלְכֵי	סִפְרֵי	קָדְשֵׁי
with light[2] *suff.*	זִקְנַי		חֲצֵרַי	מְלָכַי	סְפָרַי	קָדָשַׁי
with grave[2] *suff.*	זִקְנֵיכֶם		חֲצֵרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם
Dual absol.	יְרֵכַיִם (thighs)	כְּתֵפַיִם (shoulders)		רַגְלַיִם (feet)	כְּפֻלַּיִם (two-folds or double)	מָתְנַיִם (loins)
constr.			•	רַגְלֵי		מָתְנֵי

[1] But in words ending in a guttural, like כֹּחַ *strength*, רֵעַ *friend*, מוֹרָא *fear* (מוֹרָאֲכֶם, מוֹרָאֲךָ) there may be some change (according to § 22 and § 91, 1, Rem. 1, *b*), as shown in the inflection of רוּחַ in Parad. I.—*Tr.*

[2] See Note[1] on p. XXVIII.

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VI. (*continued from p.* XXVII).

	d.	e.	f.	g.	h.	i.
Sing. absol.	נַעַר (a youth)	נֵצַח (perpetuity)	פֹּעַל (work)	מָוֶת (death)	זַיִת (olive)	פְּרִי (fruit)
constr.	נַעַר	נֵצַח	פֹּעַל	מוֹת	זֵית	פְּרִי
with light[1] *suff.*	נַעֲרִי	נִצְחִי	פָּעֳלִי	מוֹתִי	זֵיתִי	פִּרְיִי
with grave[1] *suff.*	נַעֲרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם	מוֹתְכֶם	זֵיתְכֶם	פִּרְיְכֶם
Plur. absol.	נְעָרִים	נְצָחִים	פְּעָלִים	מוֹתִים	זֵיתִים	צְבָיִים (gazelles)
constr.	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי	מוֹתֵי	זֵיתֵי	
with light suff.	נְעָרַי	נְצָחַי	פְּעָלַי	מוֹתַי	זֵיתַי	
with grave suff.	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	
Dual absol.	נַעֲלַיִם (sandals)		צָהֳרַיִם (noon, prop. 2 lights)		עֵינַיִם (eyes)	לְחָיַיִם (cheeks)
constr.	נַעֲלֵי				עֵינֵי	

	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
Sing. absol.	אֹיֵב (enemy)	שֵׁם (name)	עָם (people)	חֵץ (arrow)	חֹק (statute)	חֹזֶה (seer)
constr.	אוֹיֵב	שֵׁם	עַם	חֵץ	חָקֵּי	חֹזֵה
with light[1] *suff.*	אֹיְבִי	שְׁמִי	עַמִּי	חִצִּי	חָקִּי	חֹזִי
with grave[1] *suff.*	אֹיִבְכֶם	שְׁמְכֶם	עַמְּכֶם	חִצְּכֶם	חָקֵּכֶם	חֹזְכֶם
Plur. absol.	אֹיְבִים	שֵׁמוֹת	עַמִּים	חִצִּים	חָקִּים	חֹזִים
constr.	אֹיְבֵי	שְׁמוֹת	עַמֵּי	חִצֵּי	חָקֵּי	חֹזֵי
with light suff.	אֹיְבַי	שְׁמוֹתַי	עַמַּי	חִצַּי	חָקַּי	חֹזַי
with grave suff.	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	עַמֵּיכֶם	חִצֵּיכֶם	חָקֵּיכֶם	חֹזֵיכֶם
Dual absol.	מֹאזְנַיִם (pair of scales)		כַּפַּיִם (hands)	שִׁנַּיִם (set of teeth)		רֵחַיִם (mill-stones)
constr.	מֹאזְנֵי		כַּפֵּי	שִׁנֵּי		

[1] Nearly all the suffixes are *light*, being called so in distinction from the namely ־ָם, ־ָהּ, ־ָהֶם, ־ָהֶן; ־ֶם, ־ֶהָ, ־ֶהָם, ־ֶהָן.

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Inflections of Feminine Nouns.

	A.	*B.*		
	(Without vowel-change)	a.	b.	c.
Sing. absol.	סוּסָה	שָׁנָה	שֵׁנָה	צְדָקָה
	(mare)	(year)	(sleep)	(justice)
constr.	סוּסַת	שְׁנַת	שְׁנַת	צִדְקַת
with light[1] *suff.*	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צִדְקָתִי
with grave[1] *suff.*	סוּסַתְכֶם	שְׁנַתְכֶם	שְׁנַתְכֶם	צִדְקַתְכֶם
Plur. absol.	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צִדְקוֹת
constr.	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צִדְקוֹת
with light suff.	סוּסוֹתַי	שְׁנוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
with grave suff.	סוּסוֹתֵיכֶם	שְׁנוֹתֵיכֶם	שְׁנוֹתֵיכֶם	צִדְקוֹתֵיכֶם
Dual absol.	חֲמֹרָתַיִם	שְׂפָתַיִם	פְּאָתַיִם	
	(2 heaps)	(lips)	(corners)	
constr.		שִׂפְתֵי	פְּאַתֵי	

	C.			*D.*	
	a.	b.	c.	a.	b.
Sing. absol.	מַלְכָּה	חֶרְפָּה	חָרְבָה	יוֹנֶקֶת	גֻּלְגֹּלֶת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
constr.	מַלְכַּת	חֶרְפַּת	חָרְבַת	יוֹנֶקֶת	גֻּלְגֹּלֶת
with light[1] *suff.*	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	יוֹנַקְתִּי	גֻּלְגַּלְתִּי
with grave[1] *suff.*	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגַּלְתְּכֶם
Plur. absol.	מְלָכוֹת	חֶרְפּוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
constr.	מַלְכוֹת	חֶרְפּוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
with light suff.	מַלְכוֹתַי	חֶרְפּוֹתַי	חָרְבוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
with grave suff.	מַלְכוֹתֵיכֶם	חֶרְפּוֹתֵיכֶם	חָרְבוֹתֵיכֶם	יוֹנְקוֹתֵיכֶם	גֻּלְגְּלוֹתֵיכֶם
Dual absol.		רִקְמָתַיִם		מְצִלְתַּיִם	נְחֻשְׁתַּיִם
		(double embroidery)		(cymbals)	(pair of fetters)

few that always carry a strong accent or tone, and hence are called *grave*,

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List of the Irregular Nouns.

אָב *father* (as if for אַבְהּ, from אַבָּה [1]), *constr. st.* אֲבִי, with *suff.* ב י־אָ(*my father*), אֲבִיךָ, אָבִיךְ, אֲבִיו or אָבִיהוּ, אֲבִיהָ, אֲבִינוּ, אֲבִיכֶם, אֲבִיהֶם; *plur.* אָבוֹת, *constr.* אֲבוֹת (§ 87, 4).

אָח *brother*, *constr.* אֲחִי, with *suff.* אֲחִי (*my brother*), אָחִיךָ, אָחִיךְ, אָחִיו or אֲחִיהוּ, אֲחִיהָ, אֲחִינוּ, אֲחִיכֶם, אֲחִיהֶם, *plur. constr.* אַחֵי, אֲחֵיכֶם, אֲחֵיהֶם. All these forms follow the analogy of verbs ל"ה, as if אָח stood for אָחֶה from אָחָה. But the *plur. absol.* is אַחִים (with *Dăg. f. implicitum*, § 22, 1), as if from אַחַח; hence אַחַיִךְ, אַחֲיָךְ, אַחֲיָהּ, etc. On the form אֲחֵיהֶם (which is invariably used instead of אַחֵיהֶם), see § 27, Rem. 2, *b*, and so too אֲחֵי in *pause* for אַחֵי *my brethren*.

אֶחָד *one* (for אַחָד, with *Dāg. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, *b*), *constr. st.* אַחַד, *fem.* אַחַת *una* (for אַחָדַת, see § 19, 2), in *pause* אֶחָת. In one instance (Ez. **33**, 30) it takes (by *aphæresis*, § 19, 3) the form חַד *masc.*, as in Chald. and Syriac. *Plur.* אֲחָדִים *some*.

אָחוֹת *sister* (contracted for אַחָוַת, as if from a *masc.* אָחוּ=אָח), *constr. st.* אֲחוֹת, *plur.* (אֲחָיוֹת) with *suff.* אַחְיוֹתַי (from a *sing.* אַחְיָה, *fem.* from אָחִי), also אַחְוֹתֵיכֶם (as if from a *sing.* אָחָה).

אִישׁ *a man* (a softened form of אַנְשׁ, אֲנָשׁ, § 19, 5, Rem.), in the *plur.* it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֲנָשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, with *suff.* אֲמָתְךָ, *plur.* (with ה as a consonant) אֲמָהוֹת, *constr.* אַמְהוֹת. Comp. in Aram. אֲבָהָן *fathers*, also Arab. *'abahât* (fathers), *'ummahât* (mothers).

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אֲנָשׁ, see אִישׁ), *constr. st.* אֵשֶׁת (*fem.* from אִישׁ, with *ē* for *î*), with *suff.* אִשְׁתִּי (*my wife*), אִשְׁתְּךָ, *plur.* נָשִׁים (shortened from אֲנָשִׁים), *constr.* נְשֵׁי, with *suff.* נְשֵׁיהֶם, נָשֶׁיהָם.

בַּיִת *house*, *constr. st.* בֵּית, *plur.* בָּתִּים *bâttîʾm* or (as others read) *bŏttîʾm*, *constr. st.* בָּתֵּי, with *suff.* בָּתֵּיהֶם.

בֵּן *son* (for בָּנְהּ, from בָּנָה [1]), *constr. st.* בֶּן־, seldom בִּנְי (§ 90, 3, *a*) Gen. **49**, 11, and בְּנוֹ (§ 90, 3, *b*) Num. **23**, 18, **24**, 3, 15. With *suff.* בְּנִי, בְּנְךָ, בִּנְךָ; *plur.* בָּנִים, *constr. st.* בְּנֵי, with *suff.* בָּנַיִךְ, בָּנֶיהָ, בְּנֵיהֶם, בְּנֵיכֶם, בָּנֵיהֶם.

בַּת *daughter* (for בַּנְתּ, *fem.* from בֵּן, comp. § 19, 2), with *suff.* בִּתִּי (for בִּנְתִּי); *plur.* בָּנוֹת (comp. בָּנִים *sons*) as if from a sing. בָּנָה, *constr. st.* בְּנוֹת.

חָם *father-in-law* (of wife), with *suff.* חָמִיךָ; and חָמוֹת *mother-in-law* (of wife), with *suff.* חֲמוֹתָהּ. Compare אָח *brother*, אָחוֹת *sister*.

יוֹם *day*, *dual* יוֹמַיִם; but *plur.* יָמִים, יְמֵי [2] (as if from יָם, for יָמֶה).

כְּלִי *vessel*, *plur.* כֵּלִים (as if from כֵּל, כֵּלָה), *constr. st.* כְּלֵי.

מַיִם (*plur.*) *water* (comp. § 88, 1, Rem. 2), *constr. st.* מֵי, but also doubled מֵימֵי, with *suff.* מֵימָיו, מֵימֵיהֶם.

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[1] Both אָב and בֵּן are prob. primitive, see Student's Heb. Lex. p. 2, col. 1 and p. 94, col. 2.—*Tr.*

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עִיר *city*, *plur.* עָרִים, *constr. st.* עָרֵי (from עַר, which is still found in proper names).

פֶּה *mouth* (for פִּאְהּ, from פָּאָה *to breathe*), *constr. st.* פִּי (for פִּאְ), with *suff.* פִּי (*my mouth*), פִּיךָ, פִּיךְ, פִּירוֹ, פִּיהָ or פִּיהוּ, פִּינוּ, פִּיכֶם, פִּיכֶן, פִּיהֶם, poet. פִּימוֹ Ps. 17, 10; *plur.* פִּים *edges* (1 Sam. 13, 21) and פִּיוֹת (Prov. 5, 4), not used of *literal* or *natural* mouth, for which the Heb. has no plural.

רֹאשׁ *head* (for רַאְשׁ), *plur.* רָאשִׁים (for רָאְשִׁים, § 23, 2), *constr. st.* רָאשֵׁי.

NUMERALS. §§ 97, 98.

	With the masculine.		*With the Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעַ
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֲשַׂר

	Masc.	*Fem.*
11.	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

100	מֵאָה *fem., constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200	מָאתַיִם *dual* (for מְאָתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, etc.
1000	אֶלֶף *masc., plur.* אֲלָפִים *thousands.*
2000	אַלְפַּיִם (*dual*).
3000	שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.
10000	רִבְבָה, but not in later books, where we find רְבָבָה, רִבּוֹ, רִבּוֹא (prop. *multitude* = *myriad*), *pl.* רִבְאוֹת (contracted רִבּוֹת)
20000	רִבּוֹתַיִם (*dual*), also שְׁתֵּי רִבּוֹת.
30000	שְׁלֹשׁ רִבְאוֹת, 40000 אַרְבַּע רִבְאוֹת, etc.

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a) לְ with the suffixes:—

	Sing.	*Plur.*
1.	לִי *to me.*	לָנוּ *to us.*
2.	*m.* לְךָ, לְכָה, in p. לָךְ *f.* לָךְ *to thee.*	לָכֶם, לָכֶן[1], לָכֶנָּה *to you.*
3.	*m.* לוֹ *to him.* *f.* לָהּ *to her.*	לָהֶם, לָהֶמָּה, poet. לָמוֹ[2] לָהֶן[3], לָהֶנָּה *to them.*

בְּ takes suffixes in the same manner, except that for the 3*d person plur.* we have בָּהֶם, בָּם, בָּהֶמָּה, *fem.* בָּהֶן or בָּהֵן, בָּהֵנָּה.

b) כְּ with the suffixes:—

	Sing.	*Plur.*
1.	כָּמוֹנִי[1] *as I.*	כָּמוֹנוּ *as we.*
2.	*m.* כָּמוֹךָ *f.* — *as thou.*	כָּכֶם, seldom כְּמוֹכֶם — — — *as ye.*
3.	*m.* כָּמוֹהוּ *as he.* *f.* כָּמוֹהָ *as she.*	כָּהֶם, כָּהֵם, כְּמוֹהֶם כָּהֵן, כָּהֵנָּה *as they.*

c) מִן with the suffixes:—

	Sing.	*Plur.*
1.	מִמֶּנִּי, poet. מִנִּי, in pause מֶנִּי *from me.*	מִמֶּנּוּ *from us.*
2.	*m.* מִמְּךָ, in p. מִמֵּךְ *f.* מִמֵּךְ *from thee.*	מִכֶּם מִכֶּן *from you*
3.	*m.* מִמֶּנּוּ, poet. in pause מִמֶּנְהוּ, מֵנֵּהוּ *from him.* *f.* מִמֶּנָּהּ *from her.*	מֵהֶם, מֵהֶמָּה, poet. מִמֶּנָּם, מֵהֶנָּה, מֵהֵן *from. them.*

[1] לָבֶן happens not to occur in the O. Testament.

[2] See Note [2] on p. 231.

[3] Not לָהֵן, which signifies *therefore.*

[4] The use of נִי for נִּי — here is simply for euphony.

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INTRODUCTION.

§ 1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. The Hebrew tongue is only a single branch of a great family of languages in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Assyria and Arabia; that is, in the countries extending from the Mediterranean sea to beyond the Euphrates and the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and, through Phœnician colonies, over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this family. We have, however, retained the now generally received names *Shemites, Semitic languages*, borrowed from the fact that nearly all the nations, who spoke these languages, were descended from Shem (see Gen. 10, 21—29)[1].

2. From this Semitic family have proceeded four principal branches. I. The *Arabic,* in the southern part of the Semitic territory. To this belongs the Ethiopic (in Abyssinia), as an

[1] From Shem proceeded (Gen. ch. 10) the Aramæan and Arab tribes, as well as the Hebrews; but not the Canaanites (Phœnicians), who are referred to Ham (vs. 6, 15—18); though their language belongs decidedly to those called Semitic. Among the Shemites are reckoned also (in v. 22) the Elamites and Assyrians, whose language, after long uncertainty, has now been proved Semitic.

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offshoot of the older South-Arabic (Himyaritic)[1]. II. The *Aramæan*, in the north and northeast. It is called *Syriac,* in the form in which it appears in the Christian Aramæan literature, and *Chaldee,* as it exists in the Aramæan writings of Jews, with more or less colouring of Hebrew. To the Chaldee belong some later portions of the Old Testament, viz. Ezra 4, 8—6, 18, and 7, 12—26; Dan. 2, 4—7, 28[2]. To the Aramæan belong also the *Samaritan,* with its admixture of Hebrew forms, and also the idiom of the *Nabatæan*[3] inscriptions, in the east of Palestine and the region of Sinai. The idiom in the writings of the *Mandæans*[4] (Nasoræans, Sabians, the so-called disciples of John) is a very degraded Aramæan dialect, as is also the modern Vulgar-Syriac. III. The *Hebrew*, with which the *Canaanitic* and *Phœnician* (Punic) nearly coincide, holds a position, both in its character and geographically, about midway between the Arabic and the Aramæan. IV. As a distinct and fourth chief-branch, we may regard the *Assyrian* (with the *Old-Babylonian*), as it appears in the Cuneiform Inscriptions[5].

All these languages are related to each other in much the same

[1] On the Himyaritic Inscriptions, see *Rödiger's* Excursus to Wellsted's Reisen in Arabien (Halle, 1842) Bd. II, *Ewald* in Zeitschr. f. Kunde d. Morgenl., Bd. V, and in *Höfer's* Zeitschr., Bd. I, *M. A. Levy* and *Osiander* in Zeitschr. d. D. Morgenl. Gesellschaft, Bd. X, XIX, XX, XXIV, *Prätorius,* ibid. Bd. XXVI.

[2] The most ancient passage, where Aramæan words as such occur, is Gen. 31, 47. Comp. also the Aramæan verse in Jer. 10, 11.

[3] Yet the names found in these inscriptions are rather Arabic: see *Tuch* in Zeitschr. d. D. Morgenl. Gesellschaft, Bd. III, S. 129 ff., *M. A. Levy* ibid., Bd. XIV, S. 363 ff., *Blau* ibid., Bd. XVI, S. 331 ff., *E. Meier* ibid. Bd. XVII, S. 575 ff., *de Vogüé* in Revue archéologique, nouv. série, IX, 1864, p. 284—288, and his Syrie centrale, Paris, 1868, p. 89 ff.

[4] See *Nöldeke* über d. Mundart d. Mandäer, Göttingen, 1862. 4to. [He traces the name, *Sabians*, to the root صبأ *to dip;* comp. Am. Bibliotheca Sacra, 1851, p. 563.]

[5] The deciphering of the Assyrian cuneiform writing has been chiefly advanced by *Ed. Hincks, Jul. Oppert* and *Eberh. Schrader* after the example of *Rawlinson's* first attempts: see *Oppert's* Eléments de la gramm. assyrienne, 2 édition, Paris, 1868; *Olshausen's* Prüfung des Charakters der in den assyrischen Keilschriften enthaltenen semitischen Sprache, in den Abhandl. d. Berlin. Akademie, 1864; *Joach. Ménant,* Exposé des Eléments de la Gramm. Assyr., Paris, 1868; *Schrader's* valuable articles on the Assyrian Inscriptions and Language, in the Zeitschrift d. D. Morgenl. Gesellschaft, Bd. XXIII (1869), pp. 337—74, also Bd. XXVI (1872), pp. 1—392.

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manner as those of the Germanic family (Gothic, Old-Norse, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician and the Assyrian, or they exist only in a debased and dwindling form, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan[1], the Ethiopic (called *Gheez*) in the modern Abyssinian dialects (Tigré, Amharic), and as the Hebrew, among a part of the modern Jews, though the latter in their writings fondly aim at the reproduction of the language of the Old Testament. The Arabic alone, in a form but slightly altered, has not only retained to this day its original seat, Arabia proper, but also penetrated in all directions into the domains of other tongues.

The Semitic class of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the west of Europe, and which is called the *Indo-Germanic* [also called *Arian*], as it comprehends, under the most varied forms, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, Gothic with the other Germanic languages [and the Keltic]. With the Old-Egyptian language, the offspring of which is the Coptic, the Semitic has had, from earliest antiquity, much in common; but also much of fundamental difference.[2] The Chinese, the Japanese, the Tartar and other languages, exhibit a radically different character from the Semitic.

3. The *grammatical structure* of the Semitic stock, as compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. Thus we find: *a)* among the consonants which, in general, form the pith and substance of these languages, many gutturals of different gradations; the vowels proceeding all from the three primary sounds *(a, i, u)*, and serving to mark more subordinate distinctions: *b)* word-stems, generally consisting of three consonants: *c)* in the Verb, only two tense-forms, each having a peculiarly

[1] See *Rödiger* in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 77 ff., *Stoddard's* Gramm. of the Modern Syriac Language, London, 1854, *Nöldeke's* Gramm. der neusyrischen Sprache, Leipzig, 1868.

[2] For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40, and in his Thes. Ling. Hebræs; *Schwarze* in his Altes Aegypten and in *Bunsen's* Aegypten, I., S. 520 ff.; *Ewald* in Abhandl. d. Göttinger Ges. d. Wissen., Bd. IX, 1860, S. 157 ff.; *Birch* in the new ed. of *Bunsen's* Egypt., Vol. II; *Brugsch's* Hieroglyph. Demot. Wörterbuch, and others.

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marked out usage; and a pervading regularity in the formation of verbals: *d)* in the Noun, only two genders (masc. and fem.), and a more simple indication of case: *e)* in the Pronoun, the oblique cases indicated by appended forms *(suffixa)*: *f)* scarcely any compounds, either in the Noun (except many proper names) or in the Verb: *g*) in the Syntax, a simple succession of clauses, without much periodic structure in the sentences.

4. In respect to the *Lexicon* also, the Semitic store of words differs essentially from the Indo-Germanic; though there is here apparently more agreement than in grammatical structure. Very many stems and roots[1] are coincident in sound with those of the Indo-Germanic class. But aside from expressions directly borrowed (see next p.), the actual similarity restricts itself, partly to words imitating[2] natural sounds *(onomatopoetica)*, partly to those in which the sameness or similarity of meaning follows readily from the nature of the kindred sounds, according to the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship; to the direct proof of which, the agreement also in grammatical structure is essential[3].

As examples of *onomatopoetic* stems, imitating[2] the same natural sound, we may class together the following: לָחַךְ, לָשַׁק, λείχω, *lingo*, Sans. *lih*, F. *lécher*, Germ. *lecken*, and Eng. *to lick* [Erse *lighim* = Welsh *lhyvi*[4]]; גָּלַל (kindr. גָּבַל, אָגַל), κέλλω, κίλλω, κυλίω, *volvo* [Welsh

[1] See the distinction between *stems* and *roots* in § 30, Rem. 1 and 2.—*Tr.*

[2] Hence words of this sort are aptly called *mimetic* (or onomatopoetic), and the curious student can find them generally indicated and compared in the Student's Hebrew Lexicon, e. g. under אָב, אֵם, בָּרָה.—*Tr.*

[3] The earlier empirical comparisons between the Semitic and the Indo-Germanic tongues were of no scientific value. The later attempts of *Rud. von Raumer, Ascoli* and others to solve the question, are partly not yet carried out and partly self-contradictory; so that there is altogether need of still farther thorough investigations. *Ewald* gives a survey of the whole subject in the Abhandlungen der Göttinger Gesellschaft der Wissenschaften, 1862, Bd. X, S. 1—80. This at least appears certain, viz. that these two families *do not stand in a sisterly or any close relationship to each other.*

[4] That the *Keltic* dialects (not unlike the Semitic in their relation to each other), namely Welsh, Cornish, Armoric (or Breton); Gælic, Erse; and Manks, belong to the Indo-Germanic family has been abundantly proved by Dr. *Pritchard* in his Eastern Origin of the Celtic Nations, and by *Pictet* in his Affinité des Langues Celtiques avec le Sanscrit; see also the Grammatica Celtica of *Zeuss* and *Lhuyd's* Archæologia Britannica.—*Tr.*

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olwyn = E. *wheel*], Germ. *quellen*, *wallen*, and Eng. *to well*; חָרַשׁ, חָרַשׁ, χαράττω, Pers. *kharîdan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, and Eng. *to grate*, *to scratch* [Welsh *carthu*, *cravi*]; פָּרַם, *frango*, Germ. *brechen*, Eng. *to break* [Armoric *frika* = Welsh *briwo*], &c. An example of another kind is *am*, *ham* (*sam*), *gam*, *kam*, in the signification *with*, *together*; e. g. in Heb. אֻמָּם (hence אֻמָּה people, prop. assemblage), עִם *together-with*, גַּם (hence גַּם *also*), Arab. جمع *to collect*, Pers. *ham*, *hama* (at once), Sans. *amâ* (*with*), Gr. ἅμα (ἄμφω), ὁμός, ὁμοῦ (ὅμιλος, ὅμαδος), and harder in sound, κοινός, Lat. *cum*, *cumulus* [Welsh *cym* = Lat. *com*], and with the corresponding sibilant, Sans. *sam*. σύν, ξύν, ξυνός = κοινός, Goth. *sama*, Germ. *sammt*, *sammeln*: though doubts may still be felt in regard to several of the instances quoted.

Essentially different from such internal relationship, are the adoption and naturalisation of single words from one language into another (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are called in the Hebrew by their native names: e. g. יְאֹר (Egypt. *ior*, *iero*, *iaro*) river, Nile; אָחוּ (Egypt. *ake*, *achi*) Nile-grass; פַּרְדֵּס (Pers. = παράδεισος) pleasure-garden, park; דַּרְכְּמוֹן *daric*, Persian gold-coin; תֻּכִּיִּים, from the Indian (Tamul) *togâi*, peacocks. Several of them are found also in Greek, as קוֹף (Sans. *kapi*) ape, κῆπος, κῆβος; כַּרְפַּס (Sans. *karpâsa*) cotton, κάρπασος, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of traffic, have passed over to the Greeks along with the things: e. g. בּוּץ βύσσος, *byssus*; לְבוֹנָה λιβανωτός (frankincense); קָנֶה κάνη, κάννα, *canna*, *cane*; כַּמּוֹן κύμινον, *cuminum*, *cumin*; מֹר μύρρα, *myrrha*, *myrrh*; קְצִיעָה κασσία, *cassia*; גָּמָל κάμηλος, *camelus*, *camel*; עֲרָבוֹן ἀῤῥαβών, *arrhabon*, *arrha*, pledge. Such transitions would be facilitated, especially, by the commerce of the Phœnicians.

5. As the writing of a language is never so perfect as to express all its various shades of sound, so the *writing of the Shemites* has decidedly one very remarkable imperfection; viz. that only the consonants (which indeed constitute the pith and substance of the language) were marked down in the line as real letters; whilst, of the vowel-sounds, only the fuller ones, and even these not always, were represented by certain consonants (§ 7). Not till a later period were all the vowel-sounds indicated to the eye, by attaching to the consonants (§ 8) particular small signs (points, or strokes, below and above them); which however, for more practised readers, are wholly omitted. The letters are always written, moreover,

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from right to left[1]. — Dissimilar as the different Semitic characters may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet, of which the truest copy, among all the existing varieties of alphabetic writing, is preserved in the *Phœnician*, with which the *Early Hebrew* was nearly identical (§ 5, 1), and from which came also the old Greek, and through it all the European alphabets.

See the Table at the beginning of this Grammar, showing the relation of some of the older Semitic Alphabets to each other, and specially the origin of the present Heb. characters from the older forms. For a more detailed view of the Phœnician alphabet, and of those which have proceeded from it, see *Gesenius*, Monumenta Phœnicia (Lipsiæ, 1837, 4) p. 15. ff. and Tab. 1—5, and his article *Palæographie*, in *Ersch* and *Gruber's* Encyclop., Sect. III, Bd. 9. Of late years, the discovery of numerous monuments has considerably extended and rectified our knowledge of the Semitic alphabet; see *Schröder's* Phönizische Sprache, 1869, S. 75 ff.

6. In regard to the relative *age of the Semitic languages*, the oldest written works are found in the *Hebrew*, in the earlier parts of the Old Testament (§ 2); the Jewish *Aramœan* works begin about the time of Cyrus (in the book of Ezra); those of the *Arabic* branch not earlier than in the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; and which of them has come to us, in an earlier phase of its developement. For the more or less rapid modification of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, has the organism of a language been already impaired, especially by early contact with other

[1] The Himyaritic writing runs usually from right to left, but at times also from left to right, and even both ways by turns. The Ethiopic is now written from left to right. But this is perhaps in consequence of Greek influence; but a few ancient inscriptions still exhibit the contrary direction. See *Rödiger* in the Zeitschr. f. d. Kunde des Morgenl., Bd. I, S. 332 ff. and his Excursus to *Wellsted's* Reisen in Arabien, II, 376 ff. Also the Assyrian cuneiform writing runs from left to right, but this was borrowed from a people not Semitic.

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tongues. Thus, in the Semitic branch, the Aramæan dialects suffered the earliest and greatest decay, and next to them the Hebrew-Canaanitic and, in its own way, the Assyrian. The Arabic retained longest the natural fulness and primitive purity of its sounds and forms; remaining among the secluded tribes of the wilderness more undisturbed, in its fully stamped organism, until, in the Mohammedan revolution, it too became much impaired; and then, at so much later a period, it reached about the same stage as that in which we find the Hebrew, even as early as in the times of the Old Testament[1].

Hence the phenomenon, accounted by some so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a later period, has yet, in comparison with the other Semitic tongues, preserved a structure in many respects more perfect, and greater freshness in its vowel-system; and so it holds among them a relation similar to that of the Sanskrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller structure, amidst decaying sister tongues, is seen (e. g.) in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the Germanic and Norse languages. But even the most constant and enduring structure of language often suffers, in single forms and plastic tendencies; while on the contrary, in the midst of universal decline, the original and ancient is here and there still remaining. Such is the case also with the Semitic tongues. The Arabic too, has its chasms, and its later growth; but in general, the preeminence is due to it, especially in its vowel-system.

To establish more fully these principles, and to carry them out farther, belong to a Comparative Grammar of the Semitic languages. But it follows from what has been said: 1) That the Hebrew language, as it appears in the ancient sacred literature of the Jews, has already suffered more considerable loss, in respect to its organic nature, than the Arabic which comes later within our historical horizon. 2) That notwithstanding this, we cannot straightway award to the latter the priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as the original form of

[1] Among the Bedawîn of the Arabian desert, the language has still preserved many antique forms. See *Burckhardt's* Travels in Arabia, Append. VII; his Notes on the Bedouins and Wahabys, p. 211; *Wallin* in the Zeitschrift der Deutsch. Morgenl. Gesellschaft, Bd. V (1851), S. 1 ff., VI, S. 190 ff., 369 ff., XII, S. 673; *Wetzstein* in the same Zeitschrift, Bd. XXII, S. 69 ff., 162 ff.

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Semitic speech; for its simplicity was caused by the decay of its organic nature and the crumpling of its forms.

On the character, literature, grammatical and lexical treatment of the Semitic languages, see *Gesenius's* Preface to his Hebräisches Handwörterbuch, ed. 4.—[See American *Biblical Repository*, vol. III.]

§ 2.

HISTORICAL SURVEY OF THE HEBREW LANGUAGE.

See *Gesenius*, Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815, §§ 5—18. *E. Renan*, Histoire gén. des Langues Sémitiques, Vol. I. 4th ed. Paris, 1864.

1. The *Hebrew Language,* as the name is usually employed, denotes the language of the Sacred Writings of the Israelites, which constitute the canonical books of the Old Testament. It is called *ancient Hebrew* in contradistinction to the modern Hebrew in Jewish works, written since the Biblical period. The name, Hebrew language לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), does not occur in the Old Testament; instead of it we find *the language of Canaan* in Is. 19, 18 (from the country where it was spoken) and יְהוּדִית *Jewish* in 2 K. 18, 26 (comp. Is. 36, 11, 13), Neh. 13, 24. In the latter passage it follows the later usage, which arose after the return from the captivity, and in which the name *Jew, Jewish,* was gradually extended to the whole nation (as in Haggai, Nehemiah and Esther).

The names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites* (בְּנֵי יִשְׂרָאֵל), are thus distinguished; the latter had more the import of a national name of honour, which the people used to apply to themselves, with a patriotic reference to their descent from illustrious ancestors; while the former was probably the older and less significant national name, by which they were known among foreigners, for which reason it is used in the Old Testament, specially when they are to be distinguished from other nations (Gen. 40, 15; 43, 32), and where persons who are not Israelites are introduced as speaking (Gen. 39, 14, 17; 41, 12: compare Gesenius's Hebr. Lexicon[1] under עִבְרִי). On the other hand, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and even Josephus, it is the only customary name. As an appellative it might mean, *those beyond, people of the country on the other side* (with reference to the land beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable ־ִי (§ 86, 2, 5). It might then

[1] Also Student's Heb. Lexicon, compiled by me.—*Tr.*

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be appropriated to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. **14**, 13); though the Hebrew genealogists explain it, as a patronymic, by *sons* (posterity) *of Eber* (Gen. **10**, 21, Num. **24**, 24).

In the time of the New Testament, the term *Hebrew* (ἑβραϊστί, John **5**, 2, **19**, 13, 17, 20; ἑβραΐς διάλεκτος Acts **21**, 40, **22**, 2, **26**, 14) was applied also to the language (Aramæan) then vernacular in Palestine, in distinction from the Greek; and Josephus (who died about A. D. 95) uses it in this sense, as well as for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Chaldee versions of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee vernacular.

2. Out of the Old Testament there are only very few monuments of ancient Hebrew writing, namely -1) an Inscription of 34 lines, which was found (unhappily much injured) in the former territory of the tribe of Reuben, about 4 leagues to the east of the Dead Sea, among the ruins of the city of Dîbô'n (now Dîbâ'n), anciently inhabited by the Gadites but afterwards belonging to Moab, and in which the Moabite king *Mêshâ'* (at the beginning of the 9th century B. C.) tells about his battles with Israel (comp. 2 K. **3**, 4—27), and his various enterprises and achievements[1]; — 2) twenty Stones or Gems (written on for seals), but mostly presenting only names[2];—3) Coins of the Maccabean prince *Simon* (140 B. C.) and of his successors[3].

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[1] This unique Memorial Stone [often called the Moabite Stone] was first seen on the spot by the German Missionary *H. A. Klein*, but was afterwards so broken into fragments by the Arabs, living thereabout, that only an incomplete copy of the inscription could be made out: see *Ch. Clermont-Ganneau* (Chancellor of the French Consulate in Jerusalem), La Stèle de Mesa roi de Moab (Paris, 1870), and his La Stèle de Dhiban (in the Revue Archéol. for March, 1870, p. 184 ff., with an improved copy); *Schlottmann's* Sieges-Säule Mesa's (Halle, 1870) and his Revision in the Zeitschrift der D. Morgenländischen Gesell., Bd. XXIV (1870), S. 253 ff., 438 ff., 645 ff.; *Nöldeke's* Inschrift des Königs Mesa (Kiel, 1870); and other treatises by *Derenbourg, Harkavy, Geiger, Hitzig, W. Wright* (in the North British Review for Oct. 1870), and *Kaempf* [and *Ginsburg*].

[2] See *Rödiger* in Zeitschr. d. D. Morgenl. Gesell., Bd. III (1849), pp. 243 and 347; *De Vogüé*, Mélanges d'Archéol. Orientale (Paris, 1868, p. 131—140); *M. A. Levy's* Siegel und Gemmen, Breslau (1869), pp. 33 ff.

[3] See *Franz Perez Bayer*, De Numis Heb.-Samaritanis (1781, 4to) and his Vindiciæ, 1790, 4to; *De Saulcy*, Recherches sur la Numismatique Judaïque

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3. In the whole series of the ancient Hebrew writings, as they lie before us in the O. Testament, as also in the extra-Biblical monuments (see No. 2 above), the language appears to stand almost on the same stage of developement, as to its general character, and irrespective of lesser changes and differences of style (see Nos. 6 and 7 below). In this form it may have been early fixed as a literary language; and the fact that the Old Testament books had been handed down as sacred writings, must have been highly favourable to its remarkably persistent uniformity.

To this Old Hebrew language the Canaanitic[1] or Phœnician came the nearest of all the Semitic tongues, as appears partly from the many Canaanitic names of persons and places with Hebrew form and meaning (e. g. מַלְכִּי־צֶדֶק, קִרְיַת סֵפֶר, etc.), that occur in the Old Testament, and partly from the extant remains of the Phœnician and Punic language. The latter we find in their own writing (see § 1, 5) in inscriptions (over 350 in all), and on coins (copied by *Gesenius* in his Monumenta Phœnicia, *Judas*, *Bourgade*, *Davis*, *De Vogüé*, *P. Schröder*, *Von Maltzan*, and others). Among the inscriptions are only a few public documents (e. g. two sacrificial lists), by far the most being grave-stones or votive-tablets; also the inscription on the sarcophagus of Eshmûnazar, king of Sidon (first accurately copied in facsimile by the Duke *De Luynes* in his Mémoire sur le sarcophage et l'inscription funéraire d'Esmunazar, roi de Sidon, Paris 1856, and then fully elucidated by *Schlottmann*, Halle, 1868). We find also isolated words here and there in Greek and Latin authors and a coherent piece of text in *Plautus* (Pœnulus 5, 1, 2). From those monuments we see the native orthography, and from these specimens the pronunciation and vowel-system, both together giving a distinct idea of this language and of its relation to the Hebrew.

Phœnician (Punic) words, found in inscriptions, are e. g. אל god, אדם man, בן son, בת daughter, מלך king, עבד servant, כהן priest, זבח sacrifice, בעל lord, שמש sun, ארץ land, ים sea, אבן stone, כסף silver, ברזל iron, עת time, קבר grave, מצבת pillar, מקם place, משכב bed, כל all, אחד one, שלש three, חמש five, שש six, שבע seven, עשר ten, שמע to hear, פתח to open, נדר to vow, ברך to bless, בקש to seek, &c. Proper names: צדן Sidon, צר Tyre, חנא Hanno, חנבעל Hannibal, &c. Comp. *M. A. Levy's* Phön. Wörterbuch, Breslau, 1864.

(Paris, 1854, 4to.); *M. A. Levy's* Geschichte der Jüd. Münzen (Breslau, 1862); *Madden's* History of Jewish Coinage, Lond. 1864.

[1] כְּנַעֲנִי is the native name alike both for the Canaanitic tribes in Palestine, and for those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they called themselves כנען on their own coins. Also the people of Carthage called themselves so.

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The variations in the Phœnician orthography and forms are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בת for בַּיִת *house*, קל for קוֹל *voice*, צדן for צִידוֹן; כהנם for כֹּהֲנִים *priests*, אלנם (*alonim* in Plautus) *gods;* the feminine ending in ת (*ath*) as well as in א (*ô*), even in the absolute state (§ 80, 2), besides many others. Those in pronunciation are still more remarkable, especially in the Punic, which commonly pronounced ו as *û*, e. g. שֹׁפֵט *sûfêt* (judge), שָׁלוּשׁ *salû's* (three), רש *rûs* = רֹאשׁ (head); for *i* and *e*, it often has the obscure, dull sound *y*, e. g. חִנֵּנִי *ynnynnu* (ecce eum), אֶת (את) *yth;* and takes the ע as *o*, e. g. מעקר *Mocar* (comp. מָעֻכָה, LXX Μωχά). For the collection of these grammatical peculiarities, see *Gesenius*, Monum. Phœn. p. 430 sqq., also *Movers* in Art. Phönizien in Ersch and Gruber's Encyclop. Sect. III. Bd. 24, S. 434 ff., and *Paul Schröder* in his Phönizische Sprache, Halle, 1869.

4. As the Heb. writing on stones and coins, mentioned in No. 2 above, consists only of consonants, so also the writers of the Old Testament books have used merely the consonants (§ 1, 5); and even now the written Rolls, or copies of the Law, used in the Synagogues, must not, according to ancient custom, contain any thing more. The present pronunciation of this consonant-text, its vocalisation, accentuation and chant-like way of being read, rest only on tradition, as kept up by custom and in the Jewish schools, and finally as Jewish scholars settled it by means of the system of vowel-points (§§ 7—17), about the 7th century after Christ.

Yet an earlier stage of developement of the Hebrew-Canaanitic language, or a form of it which must have existed before the time of the written documents in our possession, and have stood nearer to the common and not yet divided speech of the Semitic race, can even now be recognised and established, thus: — 1) from many archaic forms, which the writings handed down still preserve, specially in the names of persons and places, inherited from more ancient times, and in particular archaisms especially used in poetic diction; — 2) by retrospective inference, in general, from the forms of the words so handed down, in so far as they obviously, in the law and analogy of the letter changes, point back to such an older form of the language; — 3) by comparison of the kindred tongues, especially the Arabic, in which this older condition of the language has been maintained to a con-

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siderable degree, even down to later times (§ 1, 6). The certainty of such deductions rest on the frequent coincidence of the results won in these different ways, whence we then get an approximate idea of the language, as it may have appeared at that preliminary stage of its developement. But at the same time we may thereby see more clearly, how the Old Test. Hebrew got its system of sounds and grammatical forms.

Although the connected historical tracing and explaining of the process of the language as here indicated, properly belongs to the comparative philology of the Semitic tongues, still it is very needful, for the scientific handling of the Hebrew, to go back to those primitive forms, as we may call them, and to compare the corresponding forms in Arabic; and even elementary grammar cannot quite do without this laying of a scientific foundation, although it has properly to deal with the language as it exists in the Old Testament, and only here and there uses those obsolete forms in elucidation of the actual ones.

5. But even in the language of the Old Testament, which is on the whole so very uniform, we can distinguish a certain progress in style, marking *two periods:* the first, down to the end of the Babylonish exile, which may be called its *golden age;* and the second, or *silver age,* after the exile.

To the first belongs (excepting isolated traces of a later revision), the greater part of the books of the Old Testament: viz. of the prosaic and historical, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings (written near the close of the exile); of the poetical, the Psalms (a number of later ones excepted), Proverbs, Canticles, Job, and the earlier prophets, in chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel, the last two being still active in the time of the exile, to the close of which also the contents of some portions, especially chapters 40 to 66 of the book of Isaiah point.

The commencement of this period, and of the literature of the Hebrews in general, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present setting and form, as the work of a later recension. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The pronoun הוּא *he* (§ 32, Rem. 6), and the noun נַעַר *lad,* are there used also, as of common gender, for *she* and for *maiden* (as ὁ παῖς and ἡ παῖς); and certain harder forms of words, e. g. צָעַק *to*

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cry, צָחַק *to laugh*, which are here the usual ones, are in other books exchanged for the softer, as זָעַק, שָׂחַק.

On the other hand, there are found in Jeremiah and Ezekiel, as also in the later Psalms, decided approximations to the Aramæan colouring of the second or silver age (see No. 7 on next p.).

6. Even in the writings of this first period of about 1000 years, we find, as may be expected, no inconsiderable differences in the diction and style, which have their ground partly in the difference of time and place of their composition, and partly in the individuality of the authors. Isaiah, for example, writes quite otherwise than the later Jeremiah, and also than Micah, his own contemporary. And among the historical books of this period, not only do those differ which are separated in date, as the books of Judges and Kings, but also the texts, which in many of them have been taken from older written sources, have a colouring of speech obviously different from the words flowing from later sources, or belonging to the author himself. Yet the structure of the language and, with individual exceptions, even the store of words and the usage of speech, specially in the prose books, are on the whole the same.

But the *poetic diction* is everywhere distinguished from prose, not only by a *rhythm* that moves in more strictly measured *parallel members,* but also by *words* and *significations of words, inflections* and *syntactical constructions,* peculiar to itself; although this distinction does not go so far, as in the Greek, for example. But most of these poetic idioms are in the kindred languages, particularly the Aramæan, just the common forms of speech, and may be regarded in part as archaisms, which poetry retained, in part as acquisitions with which poets, familiar with Aramæan, enriched their native Hebrew[1]. The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets, except that with these poetical speakers, the sentences often run on to greater length, and the *parallelism* is less measured and regular, than is the case with the poets, properly so

[1] That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state (but not the people in Jerusalem) understood Aramæan is clear from 2 Kings **18**, 26 (comp. Is. **36**, 11).

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called. The language of the later prophets, on the contrary, keeps nearer to prose.

On the *rhythm* of Hebrew poetry, see the Introductions to the Old Testament and to the Commentaries on the Psalms by *De Wette*,[1] *Hupfeld*, *Delitzsch* and others, specially *Ewald* in his Dichter des alten Bundes, Th. I. (2d ed., Göttingen, 1866); in brief form, *Gesenius*, Hebr. Lesebuch, Vorerinnerungen zur 2ten Abtheilung[2]; and *E. Meier*, die Form der Hebr. Poesie (Tübingen, 1853), and others.

Of *poetic words*, occurring along with those commonly used in prose, the following are examples: אֱנוֹשׁ *man* = אָדָם; אֹרַח *path* = דֶּרֶךְ; אָתָה *to come* = בּוֹא; מִלָּה *word* = דָּבָר; חָזָה *to see* = רָאָה.

To the *poetic significations* of words belongs the use of certain *epithets* for substantives: e. g. אַבִּיר *strong* (one), for God; אַבִּיר *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unica* or *solitaria*, for *anima*, *vita*.

Of *poetic forms*, we may note (e. g.) the longer form of local prepositions (§ 103, 3), as עֲלֵי=עַל, אֵלַי=אֶל, עָדֵי=עַד; the endings ־ִי, ־וֹ, in the noun (§ 90); the suffixes ־מוֹ, ־מוֹ, for ם, ־ם, ־ם (§ 58); the plural-ending ־ִין for ־ִים (§ 87, 1, *a*).

To the *poetic* peculiarities in *syntax* belong (e. g.) the far more sparing use of the article, of the relative pronoun, and of the accusative-particle אֵת; the construct state before a preposition (§ 116); the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. Rem.); and in general, a forcible brevity of expression.

7. The *second* or *silver* age, from the return from the exile to the time of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramæan (Chaldee); to which the Jews might the more easily accustom themselves already during their abode in Babylonia, since it stands so near to the Hebrew; and which after their return from the exile, came more and more into use also in Palestine, so that it had an ever increasing influence on the Hebrew, as a book language, and now also even on its prose; and thus it gradually banished the Hebrew from the mouth of the people, though the knowledge and written use of the latter still continued among learned Jews.

We may fitly conceive of the relation of the two languages, at this later period, as similar to that of the High and Low German in Lower Saxony, or that of the High German and the popular dialects in the south of Germany and in Switzerland; so far as here also, even among

[1] See American *Biblical Repository*, No. XI.—*Tr.*

[2] See also in my Reading Book at the end of this Grammar.—*Tr.*

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the more educated, an influence is often exerted by the popular dialect on the oral and written expression of the High German. It is a false view, taken from an erroneous interpretation of Neh. 8, 8, that the Jews had immediately after the exile wholly forgotten the ancient tongue, and had to learn it from priests and experts.

The Old Testament writings belonging to this second period, and all exhibiting the Chaldee colouring, though in various shades, are the following books:—Ezra, Nehemiah, Chronicles, Esther; the prophetical books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of the earlier days; yet there are not wanting productions of this time, which, in purity of language and æsthetic value, are but little inferior to those of the golden age. Such (e. g.) are many of the later Psalms (120 and foll., 137, 139).

Examples of *later words* (Chaldaisms), for which the earlier writers employ others, are זְמַן = עֵת *time*, קְבֵל = לָקַח *to take*, סוֹף = קֵץ *end*, שָׁלַט = מָלַךְ *to rule*, תַּקֵּף = אָמַץ *to be strong*.—Of later *significations*, אָמַר (to say) *to command*, עָנָה (to answer) *to begin speaking*.—*Grammatical* peculiarities are:—the frequency of the *scriptio plena* וֹ and יִ—, e. g. הָיוּד (elsewhere הָוּד), even קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; the interchange of ה— and א— final; the more frequent use of substantives in וֹן, ן—, וּת, etc.

But the peculiarities of these later writers are not all Chaldaisms. Some are not found in the Chaldee, and must have belonged in earlier times to the vernacular Hebrew, especially, as it seems, in northern Palestine, where Judges and Canticles, among other books, may have been written, and hence the occurrence, in these earlier writings, of the form which was common in the Phœnician, and which recurs in some later books, namely שֶׁ instead of אֲשֶׁר (§ 36).

Rem. 1. Of diversities of dialect, in the old Hebrew language, only two explicit examples are found in the Old Testament; namely, in Judges 12, 6, where the Ephraimites are said to have pronounced שׁ as שׂ or ס; and in Neh. 13, 23, 24, where an Ashdod (Philistine) dialect is spoken of. To these, however, are to be counted also sundry peculiarities in the North-Palestine books (see preceding paragraph), and likewise some exceptional forms in the Moabite Inscription of Mêshaʿ (see No. 2 on p. 9).

2. The remains of Hebrew literature, now extant, cannot be expected to contain the entire stores of the ancient language; and we

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must regard its compass and affluence as far greater, than what we now find in the canonical literature of the Old Testament, which is really but a small fragment of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE HEBREW LANGUAGE.

(c. *Gesenius*, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the *interpretation* and *criticism* of this their sacred codex, and to *translate* it into the popular languages then prevalent among them. The oldest *translation* is the *Greek* of the so-called *seventy interpreters* or *Septuagint* (lxx), commenced at Alexandria in Egypt with the *translation* of the Pentateuch, under Ptolemy Philadelphus, and completed in later years by various authors. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Greak-speaking Jews, particularly those at Alexandria. Somewhat later, the *Chaldee* translations or Targûm's (תַּרְגּוּמִין i. e. *translations*) were composed in Palestine and Babylonia. The *explanations,* derived in part from professed tradition, almost exclusively refer to civil and ritual law and dogmatic theology, and are no more scientific in character than the remarks on various readings. They are contained in the *Tălmûd;* the first portion of which (the *Mishnâ'*) was composed about the beginning of the third, and the second (the *Gĕmārâ'*) was in part (namely the *Jerusalem Gem.*) written at the close of the third, and in part (namely the *Babylon Gem.*) in the fifth and the sixth century after Christ. The Mishna is the beginning of the new Hebrew literature; in the Gemara, on the contrary, the Chaldee language is predominant.

2. In the interval between the composition of the Talmûd and the earliest grammarians, fall mainly the *vocalisation* and *accentuation* of the till then unpointed text of the Old Testament, after the pronunciation handed down in the synagogues

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and schools (§ 7, 3); also the collection of critical remarks, under the name of *Massôrā'* (מָסֹרָה *tradition*), from which the manuscript copies of the present Textus Receptus of the Old Testament, hence called the *Massoretic Text,* have ever since been uniformly derived.

One of the oldest and most important portions of the Massôrā' are the various readings of the *Q'ri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the Massôrā'. The punctuation was settled at an earlier date, and is the fruit of a much more thorough labour than the Massôrā', which was finished at a considerably later date.

3. It was only about the commencement of the 10th century, that the first beginnings were made by the Jews in compiling their grammar, after the example of the Arabs. The earliest attempts, by Rabbi *Saadia* († 942) and others, are lost; but those of R. *Yehuda Chayyug* (called also *Abû-Zakaria Yachya*) about the year 1000, and of R. *Yona* (*Abû-'l-Walîd Marwân ibn Ganâch*) about 1030, composed in the Arabic language, are still extant. Assisted by these pioneer labours, *Abraham ben Ezra* (about 1150) and R. *D. Kimchi* (about 1200), especially won for themselves a classic reputation as grammarians.

From these first grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and the weak verbs after the paradigm פעל (§ 39, 4), the *voces memoriales*, as בְּגַדְכְּפַת, and the like.[1]

The father of Hebrew philology among Christians was *John Reuchlin* († 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* († 1629), still adhered almost exclusively to Jewish tradition. It was only after the middle of the 17th century, that the field of view gradually widened; and that the study of the sister tongues, chiefly

[1] On the oldest Hebrew lexicographers and grammarians, see *Gesenius's* Preface, &c (as above, p. 8); *H. Ewald* and *L. Dukes,* Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des A. T.; *Hupfeld,* de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus; and *Munk,* notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du X^e^ et du XI^e^ siècle, in Journal asiatique, 1850; *Neubauer,* Notice sur la Lexicographie hébreu, in Journal asiatique, 1861—63.

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through the labours of *Albert Schultens* († 1750) and *N. W. Schröder* († 1798), became of fruitful service to Hebrew grammar.

The value of the subsequent labours[1], that have any enduring scientific merit, must be estimated by comparison with what is required in elaborating the grammar of an ancient language, viz.—1) that all the phenomena of the language shall be fully and accurately *observed,* and *exhibited* in their organic connection (the empirical and historico-critical element);—2) that these facts shall be *explained,* partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical, scientific element).

§ 4.
DIVISION AND ARRANGEMENT OF THE GRAMMAR.

The division and arrangement of Hebrew grammar depend on the three parts that constitute every language, viz.—1) articulate *sounds* denoted by *written signs,* and their connection in *syllables,* 2) *words,* and 3) *sentences.*

Accordingly, the first part *(doctrine of elements)* includes the doctrine of the *sounds,* and their representation in writing. It describes the nature and relations of the sounds of speech, the manner of pronouncing written signs (orthoëpy), and the established mode of writing (orthography). It then treats of the sounds as combined into syllables and words, and of the laws and conditions of this combination.

The second part *(doctrine of forms)* treats of words in their character as *parts of speech,* and contains:—1) the doctrine of the *formation of words,* or of the rise of the different

[1] The complete literature of this subject, down to 1850, is found in *M. Steinschneider's* Bibliograph. Handbuch für Heb. Sprachkunde, Leipzig, 1859.—Fuller and newer works on Heb. Grammar are *W. Gesenius's* Lehrgebäude der Heb. Sprache (Leipzig, 1817), *Isaak Nordheimer's* Critical Gram. of the Heb. Language, 2 vols. N. York, 1841, 8, *H. Ewald's* Lehrbuch der Heb. Sprache (8th ed. Göttingen, 1870), *Justus Olshausen's* Lehrbuch der Heb. Sprache (Braunschweig, 1861), *F. Böttcher's* Ausführliches Lehrbuch der Heb. Sprache, nach dem Tode des Verfasser's herausgegeben von *Ferdinand Mühlau* (Leipzig, 1866—68, in 2 vols. 8vo.)

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parts of speech from the roots or even from one another;—2) the doctrine of *inflection,* i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (*syntax*, or doctrine of the construction of words) teaches:—1) partly how the various inflections, existing in the language, are used for expressing variously modified thoughts, and how other thoughts for which no forms have been coined in the language are expressed by circumlocution;—2) partly the laws, by which the parts of speech are combined into sentences *(doctrine of the sentence,* or syntax in the stricter sense).

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PART FIRST.

OF THE ELEMENTS.

CHAPTER I.

OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS: THEIR FORMS AND NAMES.

(See the Table of Ancient Semitic Alphabets.)

1. The Hebrew letters now employed (commonly called the *square* or *Assyrian character),* in which the manuscripts of the O. Testament are written and our editions of the Bible are printed, are not those originally used. *Old Hebrew writing,* as it was used in public monuments as early as the 9th century B. C., is to be seen in the inscriptions (very like in style) on the Stone of Mêshaʿ and on the Maccabean Coins of the 2d cent. B. C., as also on the ancient Gems (see § 2, 2); and with this Old Hebrew the Phenician writing is nearly identical (see the Table of Ancient Alphabets). According to the analogy of the history of other alphabets, we may assume that out of, and along with, the above writing on stones, another and somewhat quicker style was early formed for writing on softer materials (on skin or parchment, on bark or papyrus, etc.), which style the Samaritans retained in their MSS of the Pentateuch, when they separated from the Jews, while the latter soon after exchanged the same for an Aramæan style, out of which came the so-called *Square Character,* which has great resemblance to the

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still extant Aramæan, the Aram.-Egyptian[1], the Nabatæan[2], and especially the Palmyrene[3]. One of the Heb. inscriptions in the earlier square character belongs to the year 176 B.C.[4]

2. The Alphabet of the Hebrews, as well as of the other Shemites, consists only of consonants, 22 in number, some of which have also the power of vowels (§ 7, 2). Their forms, names, sounds and numerical values (Rem. 3 below) are shown in the Table on next page.

3. The five characters which have a different form at the end of a word (*final letters*)[5], ך, ם, ן, ף, ץ, terminate (with the exception of ם) in a straight stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

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[1] Specially one Inscription (the Stone of Carpentras, so called because kept in that city of Provence) and some Papyrus-Fragments, see *Ed. F. Ferd. Beer's* Inscriptiones et Papyri in Ægypto reperti, Lips. 1833, 4to; *Gesenius*, Monumenta Phœnicia, p. 226 seq. See our Ancient Alphabet Table.

[2] See p. 2, Note 3.

[3] See *M. A. Levy* in Zeitschr. d. D. Morgenl. Gesell., Bd. XVIII. S. 65 ff.; *De Vogüé*, Syrie Centrale, Paris (1868), fol. p. 1—88 and Tab. 1—12.

[4] *De Vogüé* in Revue Archéol. IX (1864), p. 205 and Tab. VII, No. 2, comp. *Nöldeke* in Zeitschr. d. D. Morgen. Ges. Bd. XIX, S. 640, and *Merx's* Archiv I, S. 361; also *Chwolson's* Heb. Grabschriften aus der Krim, Petersburg, 1865. Comp. Table of Anc. Alphabets.

[5] These letters are formed into one word and pronounced as קְמָנְפָּץ. Such *voces memoriales* were invented by the Jewish grammarians to help the remembering of certain letters. So too אַחְלָתָם (p. 23), and other *mnemonic* words in § 6, 3 and 4.

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THE HEBREW ALPHABET.

Form		Pronunciation.	Hebrew name.	Sounded as[1]	Signification of the name.	Numerical value.
Final	א	'	אָלֶף	*'Ā'-lĕph*	Ox	1
	ב	b, bh	בֵּית	*Bêth*	House	2
	ג	g, gh	גִּמֶל	*Gī'-mĕl*	Camel	3
	ד	d, dh	דָּלֶת	*Dā'-lĕth*	Door	4
	ה	h	הֵא	*Hē*	Vent-hole, window	5
	ו	w[2]	וָו	*Wāw*	Hook	6
	ז	z	זַיִן	*Zā'-yĭn*	Weapon	7
	ח	ch	חֵית	*Chêth*	Fence or barrier	8
	ט	ṭ	טֵית	*Ṭêth*	Snake (winding)	9
	י	y	יוֹד	*Yôdh*	Hand	10
ך	כ	k, kh	כָּף	*Kāph*	Bent-hand	20
	ל	l	לָמֶד	*Lā'-mĕdh*	Ox-goad	30
ם	מ	m	מֵם	*Mēm*	Water	40
ן	נ	n	נוּן	*Nûn*	Fish	50
	ס	s	סָמֶךְ	*Sā'-mĕkh*	Prop	60
	ע	'	עַיִן	*'Ā'-yĭn*	Eye	70
ף	פ	p, ph	פֵּא	*Pē*	Mouth	80
ץ	צ	ṣ *or* ss	צָדֵי	*Ṣā-dhē'*	Fish-hook	90
	ק	q[3]	קוֹף	*Qôph*	Back of the head	100
	ר	r	רֵישׁ	*Rêsh*	Head	200
	שׂ	s	שִׂין	*Sin*	Tooth	300
	שׁ	sh	שִׁין	*Shîn*		
	ת	t, th	תָּו	*Tāw*	Sign or cross	400

4. Hebrew is written and read from right to left. The division of a word at the end of a line is not allowed; and

[1] For the sounds of the consonants and vowels in this table, see § 6 and Notes on § 8. NB. In our common way of reading Hebrew the letters א and ע have no sound; and the *g* for ג is always *hard* as in *give;* the *ch*, always guttural as in Welsh and German, or the Greek χ.—*Tr.*

[2] As in Arabic, or as the English *w*, not as the German.

[3] The Latin *q* serves well for the Semitic ק (Greek κόππα), as it holds its very place in the Alphabet.

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to fill out a line, certain letters *(dilatabiles)* are at times dilated in MS and in print. These are in our printed books the five following:

ם, ץ, ל, ך, א (אַהֲלְתָם).

Rem. 1. The *forms* of the letters were originally hasty and rude representations of visible objects, the names of which began with the letter, which they were meant to indicate; e. g. *Yôdh*, in the older alphabets a rude figure of a hand, denotes properly a *hand* = יָד *yādh*, but as a letter only the initial י (*y*); *Áyin* (prop. *eye*), עַיִן, stands only for ע, the initial letter. In the Phœnician alphabet specially, the similarity of the *figures* to the objects signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters, as in ו, ז, ט, כ, ל, ץ, ש.

NB. The *forms* of the letters in each of these seven groups, ב כ פ, ג נ, ד ר ת, ה ח ת, ו ז י ן, ט מ ס, ע צ, must be carefully noted to avoid confusion. — *Tr.*

The most probable signification of the *names* of the letters is given in the Alphabet Table, p. 22.

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics and their modified or hieratic style) suggested the principle, though not so much the forms; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*[1].

2. The *order* of the letters in the Alphabet (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. **25**, **34**, **37**, **111**, **112**, **119**, **145**; Lam. **1**—**4**; Prov. **31**, 10—31), certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and lingual sounds, viz. ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements; but yet other considerations must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yôdh* and *Kāph*), also two exhibiting the *head* (*Qôph* and *Rêsh*), are put together, as is done also with several characters denoting related or connected objects (*Mēm* and *Nûn*, *Áyin* and *Pē*).

Both the names and the order of the letters (with a trifling alteration), passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet. From

[1] See the works of *Young*, *Champollion*, *Lepsius* and others on the Hieroglyphics. Comp. *Hitzig*, die Erfindung des Alphabets, Zürich, 1840. 4to. *J. Olshausen*, über den Ursprung des Alphabets, Kiel, 1841. 8vo. *F. Böttcher*, unseres Alphabetes Ursprünge, Dresden, 1860. 8vo.

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the Phœnician proceeded also, directly or indirectly, the Old-Italic, the Roman, and all the alphabets derived from the Latin and the Greek. Comp. *Gesenius*, Monumenta Phœnicia, p. 65.

3. The letters are used also for *signs of number*, as the Hebrew had no special arithmetical figures or ciphers[1]. But this use of them as numerals [see Alphabet Table] did not, if we may judge from the existing MSS, take place in the O. T. text, and is first found on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible specially for numbering the chapters and verses. Much like the Greek numerals, the Heb. *units* are denoted by the letters from א to ט, the *tens* by י—צ, the *hundreds* from 100 to 400 by ק—ת, but from 500 to 900, they are sometimes marked by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900; and sometimes by ת = 400, with the addition of the other hundreds, as תק 500. In combining different numbers the greater is put first (i. e. on the right), as יא 11, קכא 121. Fifteen however is marked by טו = 9 + 6, and not by יה, because with these two letters the name of God [יהוה] commences; and 16 by טז not by יו, for a similar reason. The *thousands* are denoted by the units with two dots above, as א֞ for 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use among the later Jews. The sign of abbreviation is usually an oblique stroke, as יש׳ for יִשְׂרָאֵל, פ׳ for פְּלֹנִי *aliquis*, וגו׳ for וְגוֹמֵר *et complens* = *et cætera*, but also יְיָ or יְיָ for יְהוָה.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand well the old and genuine sound of every consonant, since very many grammatical peculiarities and changes (§§ 18, etc.) are dependent on, and can be explained only by, the nature of the sounds and their pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the still living Arabic, partly from observing the affinity and interchange of the letters in Hebrew itself (§ 19), partly from the tradition of the Jews.[2]

[1] Yet the Phœnicians had arithmetical signs in early times, as may be seen in *Schröder's* Phönizische Sprache, pp. 186—9, with a Table.

[2] Important aid may also be derived from an accurate, physiological observation of the whole system of sounds, and of their formation by the organs of speech. See *Liskovius'* Theorie der Stimme, Leipzig, 1814, *J. Müller's* Hand-

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The pronunciation of the Jews of the present day is very divergent. The Polish and German Jews adopt a worse one, partly like the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer a purer one, more in harmony with the Arabic.

The manner in which the Septuagint (LXX) wrote Hebrew proper names in Greek letters, furnishes an older and more weighty tradition. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ע, ש (in which cases they made the best shifts they could). This is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Bargès*, Journ. Asiat. 1848, Nov.

2. The following list embraces those consonants which require special attention as to the pronunciation, those being arranged and viewed together which resemble each other in sound.

NB. 1. Among the *gutturals*, א is the slightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greek [which stands for it in our Alphabet Table, p. 22]; similar to ה, but weaker. Even *before* a vowel, it is almost lost upon the ear (אָמַר, ἀμάρ, *āmă'r*), like the *h* in the French *habit*, *homme*, Eng. *hour*, but *after* a vowel it is mostly quite lost in that vowel-sound (מָצָא *māṣā'*, § 23, 1).

ה before a vowel is exactly our *h* (*spiritus asper*); also after a vowel at the end of a syllable, it is a guttural-breathing (נֶחְפַּדְתָּ *nĕh-pă'kh*); but at the end of a word it only represents a vowel, so that its force as a consonant is not at all heard (גָּלָה *gā-lā'*); see § 7, 2 and § 14.

ע is related to א but stronger; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עַזָּה, LXX Γάζα, עֲמֹרָה Γόμορρα; it is elsewhere a weaker sound of that sort, which the LXX indicate only by a *breathing* (the *spiritus asper* or *lenis*), as in עֵלִי Ἡλί, עֲמָלֵק Ἀμαλέκ. In the mouth of the Arabs, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel-sound like *a*. — To pass over ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֵלִי *Eli*, עֲמָלֵק *Amalek*), and to pronounce it simply as *g* or as nasal *ng*, are both incorrect. An approximation to its stronger sound would be *gh* or *rg*; but since the softer sound was probably predominant in

buch der Physiologie, Bd. II., S. 179 &c., *Strodtmann's* Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute, Altona, 1837, also *H. Hupfeld* in Jahn's Jahrbücher f. Philologie, 1829, H. 4, *H. E. Bindseil's* Abhandlungen zur allgem. vergleichenden Sprachlehre (Hamb. 1838), *E. Brücke's* Grundzüge der Physiologie u. Systematik d. Sprachlaute, Wien, 1856, *C. L. Merkel's* Physiologie der menschlichen Sprache, Leipzig, 1866.

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Hebrew, it may suffice to mark it [as in the Alphabet Table, p. 22] by ', as אַרְבַּע *'arbă'*, עֲמֹרָה *'ᵃmôrā'*.

ח is the firmest of the guttural sounds, being a guttural *ch*, as the Swiss pronounce it, as in *macht*, *docht*, *zucht*[1] (not as in *licht*, *knecht*), resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter was doubtless uttered more softly in many words, more strongly in others.[2]

ר also the Hebrews frequently pronounced with a rattling guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l*, *m*, *n*, *r*), but, in many respects, it belongs also to the class of gutturals (§ 22, 5).

NB. 2. In *sibilant* sounds the Hebrew language is uncommonly rich, but they arose in part from the lingual sounds, which appear still as such in Aramæan and, as affected with an aspiration, in Arabic (see ז, צ, שׁ in Lex.).

שׁ and שׂ were originally one letter שׁ, and in unpointed Hebrew this is still the case. But as its sound *sh* was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and שׂ *s*.

שׂ accordingly was closely allied to שׁ in pronunciation, and so was uttered more strongly than ס. Hence this difference of sound made at times a difference in sense, as סָכַר *to close up* and שָׂכַר *to hire*, סָכַל *to be foolish* and שָׂכַל *to be wise*. The Syrians employed only ס for both. They are also interchanged even in the later Hebrew; as סָכַר = שָׂכַר *to hire* Ezr. 4, 5; שִׂכְלוּת for סִכְלוּת *folly* Eccl. 1, 17.[3]

ז is a soft, whizzing *s*, the Gr. ζ (by which also the LXX represent it), the Fr. and Eng. *z*, quite different from the Germ. *z*.

NB. 3. The צ is, like ק and ט, uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth. The two latter differ essentially from כ and ח, which answer to *k* and *t*, but are often aspirated (see No. 3 of this §.). The צ has a peculiar articulation differing from every other *s*, and by no means the same as the Germ. *z* or *ts*. [Our *ss* as in *hiss!* sounded not at the teeth, but at the palate, is not very unlike it; but ʂ is here used to represent it.]

3. Six consonants, the so-called *mutes*,

בּ, גּ, דּ, כּ, פּ, תּ (בְּגַדְכְּפַת),

---

[1] As also in the Keltic dialects.—*Tr.*

[2] In the Arabic language, the hard and soft sounds of ע and ח (as well as certain differences in the pronunciation of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *'Ain*, and the harder غ *'Gain;* from ח the softer ح *Cha*, and the harder خ *Kha*.

[3] But on the contrary the Samaritans of this day, in reading their Heb. Pentateuch, always pronounce שׁ as שׂ.

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have come down to us with a twofold pronunciation[1]:—1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t,* and 2) a softer sound, uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It maintains itself at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Dāghē'sh lenė*, § 13), as in בּ *b*, גּ *g*, דּ *d*, כּ *k*, פּ *p*, תּ *t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Rāphė* (§ 14, 2), but in the printed text it is known by the absence of the *Dāghē'sh*. In some of these letters (especially גּ), the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β*, *γ*, *δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as בּ א, כ χ; פּ *π*, פ *φ*; תּ *τ*, ת *θ*.

For the cases in which the one pronunciation or the other occurs, see more fully in § 21. — The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רַב *răv*, רֵאשִׁית *rēshî's*.

4. After what has been said, the usual division of the consonants according to the organs of speech [i. e. throat, palate, tongue, teeth and lips], employed in uttering them, will be more intelligible and useful. The common division is as follows:

a) Gutturals א, ה, ח, ע, (אַהֲחַע);
b) Palatals, ג, כ, ק, ר, (גִּירְכָק);
c) Linguals, ד, ט, ת, with ל, נ, (דַּטְלְנֵת);
d) Dentals or sibilants, ז, ס, ש (שׁ and שׂ), צ, (זְסַצְשׁ);
e) Labials, ב, מ, ו, פ, (בּוּמָפ).

The letter ר appertains partly to the first and to the third class, as being both a throat-sound and a tongue-sound.

Also the liquids (ר, נ, מ, ל), which have in many respects a common character, are grouped together as a distinct class.

Modern physiologists classify and name the sounds of speech variously.

---

[1] Sound תּ as *t*, ת as *th* in *thick*; דּ as *d*, ד *dh* as *th* in *that*, Anglo-Sax. *ð*; פּ as *p*, פ as *ph* or *f*; בּ as *b*, ב *bh* as *v*; גּ and ג as *g* in *go*, or in the German *gegen*; כּ and כ as *k*. To give the aspirated sound of ג and כ, pronounce *g* and *k*, rolling the palate at the same breath.—*Tr.*

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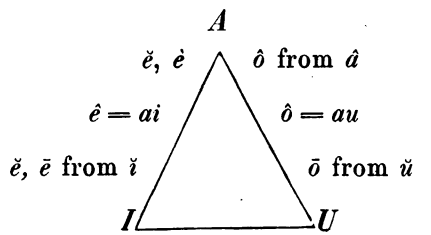
In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which generally characterised the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears partly in the preference for the softer letters; e. g. צָצַק, זָעַק (see § 2, 5, Rem.), Syr. ܙܥܩ; partly in the pronunciation of particular letters; thus the stronger ע *ʿg*, known even in the LXX (see above in No. 2, Rem. 1), is lost in later times; the Samaritans and Galileans utter it, as well as ח, only like א; in Ethiopic too ח sounds as *h*, ע as א, שׂ as *s*.

§ 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a*, *e*, *i*, *o*, *u*, proceeds from the three primary vowel sounds *A, I, U,* is even more distinctly seen in the Hebrew and the rest of the Semitic tongues, than in other languages. *E* and *O* are derived from a blending together or obscuring of the purer vowels, viz., short *ĕ* from *ĭ* or even *ă*, short *ŏ* from *ŭ*; and also the long *ê* from the union of *I* with a preceding short *A*, i. e. from the diphthong *AI*, and the long *ô* partly from the obscuring of *â*, partly from the combination *AU*, according to the following scheme[1]:—



The more ancient Arabic still keeps the diphthongs *ai* and *au*, specially with stronger consonants; e. g. שׁוֹט (*shôt*), Arab. *saut;* עֵינַיִם (*ʿênaim*), Arab. *ʿainain*. It is only in the later Arabic they become *ê* and *ô*, at least with feebler consonants, as בֵּין, Arab. *bain, bên;* יוֹם, Arab. *yaum, yôm*. This contraction of the diphthongs is also sufficiently familiar in Greek and Latin (e. g. Καῖσαρ, Cæsar; θαῦμα, Ion. θῶμα;

[1] For the sound of these vowels, see note on § 8.—*Tr.*

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plaustrum = *plostrum*), in the French pronunciation of *ai* and *au* [comp. in Eng. *ai* in *said*, and *au* in *naught*], in the Germanic languages (Goth. *auso*, auris, Old High-Cer. *ôra*, ear; Goth. *snaivs*, Old High-Ger. *snêo* = Schnee = snow), and even in the modern German vulgar dialect (*Oge* for Auge, Goth. *augô*, eye; *Steen* for Stein, stone, Goth. *stains*).

Obscuring of the vowel-sounds often occurs also in other tongues, e. g. *å* in Swedish, in modern Persian, in Eng. *fall* etc. The modern Jews constantly obscure the sound of the Heb. long A (ָ), like the Swedish *å*. But the Arabic of the Bedawîn, in its pronunciation of the vowels, does not even now depart so much from the three primary sounds, *a*, *i*, and *u*, as the Arabic spoken in Syria and Egypt (see *Wallin* and *Wetzstein* as referred to above, p. 7, Note[1]).

2. With this is connected the earlier and very sparing way of indicating the vowels in writing. Only the three principal vowels were thus distinguished; and even these were indicated not by peculiar signs, but by certain consonants employed for this purpose, whose feeble consonant sounds have naturally a close affinity with the vowel-sounds to be expressed.

Thus ו (like the Lat. *V*) represented *U* and also *O*.

י (like the Lat. *J*) represented *I* and also *E*.

A, the purest of all the vowels, and the most frequent, was as a rule[1] not indicated at all, except at the end of a word, where the final *a* was represented by ה in Hebrew, sometimes by א[2]. These two letters stood also for *e* and *o* final.[3]

Even those *two vowel-letters* (ו and י) were used but sparingly, being at first, and as a rule, employed only when the sounds which they represent were *long*, and not always then

[1] So in Sanscrit, the ancient Persian cuneiform writing and in Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the bare consonant is pronounced with short *a*.

[2] The close connection between the aspirates ה, א and the A sound, ו (= *w*) and the U sound, י (= *y*) and the I sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth, without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו. The I is formed at the fore part of the palate; so also י. E is sounded at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

[3] The four letters א, ה, ו, י (forming the *mnemonic* sign אֶהְוִי *'ĕh'wî*) are commonly called *quiescent* or *feeble letters*.—*Tr.*

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(§ 8, 4).[1] Everything else relating to the quantity of the vowel-sounds, and also the entire absence of a vowel, and even whether the vowel-letter in the particular case was a vowel or a consonant, the reader had to decide for himself.

Thus, for example, קטל might be read *qāṭăl, qāṭēl, qāṭōl, qᵉṭōl, qôṭēl, qăṭṭēl, qăṭṭēl, qŭṭṭăl;* דבר, *dābhār* (word), *dă'bhĕr* (pestilence), *dĭbbēr* (he has spoken), *dăbbēr* (to speak), *dôbhēr* (speaking), *dābhûr* (spoken), *dŭbbăr* (it has been spoken); מות might be *mā'wĕth* (death), or *mûth, môth* (to die); בין might be read *bîn, bên, băyĭn.*

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a living language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and the reader's knowledge of the living mother-tongue had to supply much.

3. But when the Hebrew had died out, and the ambiguity arising from such an indefinite mode of writing, and the fear of losing the right pronunciation, must have been increasingly felt; then the *vowel-signs* or *vowel points* were invented, which minutely settled what had till then been left uncertain. Of the date of this punctuation (*vocalisation*) of the Old Testament text we have no historical account; but a comparison of historical facts warrants the conclusion, that the present vowel-system was not completed till the seventh century after Christ; and that it was done by Jewish scholars, well versed in the language, who, it is highly probable, copied the example of the Syriac, and perhaps also of the Arabic, grammarians.

See *Gesenius*, Gesch. d. hebr. Spr. S. 182 ff. and *Hupfeld* in den theolog. Studien und Kritiken, 1830, No. 3, where it is shown that the Talmûd and Jerome make no mention of vowel-signs.

4. This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency,

[1] The Samaritan writing also has remained at the same stage.—The Phœnicians did not indicate even the long vowels, except in very rare cases, and their oldest monuments have scarcely any vowel signs (see *Gesenii* Mon. Phœnicia, pp. 57, 58; and above in § 2, 3).—The vowel-letters are quite as sparingly used in the old Heb. inscription of Mĕsha' (see § 2, 2), as early as 900 B. C.

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as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common lie as the formal style, which was sanctioned by tradition in reading the sacred books, in the synagogues and schools, in the 7th century after Christ. Its authors laboured with great care to represent by signs the minute gradations of the vowel-sounds, marking even half-vowels and helping-sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours on the Hebr. Text we owe the different marks, by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel-system, for they have only three vowel-signs, according to the three primary sounds. The Syriac vowel-pointing is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel-system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.[1]

1. Of full vowels, besides which there are also certain *half-vowels* (§ 10, 1, 2), grammarians have generally reckoned *ten,* and divided them into *five long* and *five short* or *doubtful.* As this division, though not faultless, is simpler and more convenient for the beginner, it is here presented:[2]—

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[1] The vowels, as represented in this translation, are supposed to be sounded as follows:—ā or â like *a* in *father;* ă like *a* in *fat;* ä like *æ,* or as *a* in *fate;* ē or ê like *e* in *there;* ĕ like *e* in *her;* ī or î like *i* in *pique;* ĭ like *i* in *pick;* ō or ô like *o* in *no;* ŏ like *o* in *not;* ū or û like *u* in *rule* (sounded as *rool*); ŭ like *u* in *full; ai* and *au* as proper diphthongs, each vowel being distinctly heard, as in German.—NB. The same vowel, whether long or short, has properly but *one* sound, differing only in *quantity,* i. e. in the longer or shorter time we may take in pronouncing it, as in *sō* and *sŏt.*—*Tr.*

[2] It is founded on the 12th edition of the original, and Dr. *Rödiger* is not responsible for its insertion here.—*Tr.*

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Long Vowels.

— *Qā'měṣ, â, ā,* קָם *qâm*[1], יָם *yām.*

— *Ṣē'rê, ē,* שֵׁם *shēm.*

ִי (or —) *Chî'rĕq long, î,* בִּין *bîn,* גּוֹרִם *gô-yî'm.*

וֹ (or —) *Chō'lĕm, ô, ō,* קוֹל *qôl,* סֹב *sōbh.*

וּ (or —) *Shû'rĕq, û,* מוּת *mûth,* מְתִי *mû-thî'.*

Short Vowels.

— *Pă'thăch, ă,* בַּת *băth.*

— *Seghô'l, ĕ, è* or *ä,* מַלְכָּה *mä'-lĕkh.*

— *Chî'rĕq short, ĭ,* מִן *mĭn.*

— *Qā'měṣ-chāṭû'ph, ŏ,* חָכְמָה *chŏq.*

— *Qĭbbû'ṣ, ŭ,* שֻׁלְחָן *shŭl-chā'n.*

A more philosophic and complete view of the vowels, according to the three primary vowel-sounds (§ 7, 1, 2), is the following:—

First Class. For the A *sound.*

1. — *Qā'měṣ, ā, â,* יָד *yādh* (hand), קָם *qâm* (he arose).
2. — *Pă'thăch, ă,* בַּת *băth* (daughter).
3. — *Seghô'l, ĕ, è* (*ä*), a modification of *a*[2], as in the first syllable of יְדֶכֶם *yĕdhe-khĕ'm* (your hand) from *yădhe-khém,* פֶּסַח[3] *pèsăch* (πάσχα); also in union with ִי as יָדֶיהָ *yā-dhè-khā* (thy hands), גְּלֵינָה *ge'lè-nā*, like the French *è* in *mère* [or the first *e* in Eng. *there*. Comp. in Eng. *man* changed into *men;* Ger. *mann* into *männer;* W. *carreg* (stone) into pl. *cerrig*].

Second Class. For the I *and* E *sound.*

I
1. ִי — and — *long Chî'rĕq, î,* צַדִּקִים *ṣădh-dî-qî'm* (just ones).
2. — *short Chî'rĕq, ĭ,* אִם *'im* (if).

E
3. ֵי — *Ṣē'rê* with *Yôdh, ê,* and — *Ṣē'rê* without *Yôdh, ē,* as in בֵּית *bêth* (house), שֵׁם *shēm* (name). Very rarely the — (defective, see No. 4 on p. 35) stands also for *ê.*
4. — *Seghô'l, ĕ,* as in שֵׁן *shĕn* (tooth), where it has proceeded from *i;* but *è* in the tone syllable, חֹזֶה *chôzè* (seer).

[1] The equivalents for the Hebrew vowels are marked here variously, viz., *â, ê, ô* for the essentially long-vowels, *ā, ē, ō* for the merely tone-long, *ă, ĕ, ŏ* for the short (see § 9.). For the others, the distinction of *î* and *ĭ*, *û* and *ŭ* is sufficient.

[2] So mostly; hence Jewish grammarians call *Seghôl* also *small Pă'thăch* (פַּתָּח קָטֹן).

[3] The sign — marks in this Grammar the *accented* syllable of Heb. words, when that syllable is not the last, as in פֶּסַח. Comp. § 15, Rem. 3.

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Third Class. For the U *and* O *sound.*

U

1. וּ *Shûrĕq, û,* מוּת *mûth* (to die), rarely also for *ŭ*.
2. — *Qibbûṣ, ŭ,* סֻלָּם *sŭl-lā'm* (ladder), but also *û*, written defectively (see No. 4 on p. 35) instead of *Shûrĕq,* מֻתִּי *mû-thî'* (my dying).

O

3. וֹ and ◌̇ *Chō'lĕm, ô, ō,* קוֹל *qôl* (voice), רֹב *rōbh* (multitude). Often defective ◌̇ for *ô*, seldomer וֹ for *ō*.
4. ◌ָ *Qā'mĕṣ-chāṭû'ph, ŏ,* חָק *chŏq* (statute).

5. also ◌ָ, obtuse *ĕ*, so far as it is changed from *u* or *o*, as in אַתֶּם *'ăttĕ'm* (ye) from *'ăttû'm* (see § 27, Rem. 4, *b*), אֶתְ *'ĕth* (from אוֹת).

The *names* of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פַּתַח signifies *opening*, צֵרֵי (also שֶׁבֶר) *bursting* (of the mouth), חִירֶק *gnashing*, חוֹלָם *fulness*, from its full tone (also מָלֵא פוּם *full mouth*), שׁוּרֶק properly συρισμός, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קָמֶץ; and the reason why long *a* and short *o* (קָמֶץ חָטוּף *Qā'mĕṣ correptum*) have the same sign and name, seems to be that the inventors of the vowel-signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a full *o* with the present German and Polish Jews; comp. the Syriac *â* with the Maronites = *ô*, the Swedish *å*, and the early change of *â* into *ô* even in the Hebrew (§ 9, 10, 2)[1]. The distinction between them is shown in § 9. But *Seghô'l* (סְגוֹל *bunch of grapes*) appears to be named after its *form;* so too some call *Qibbûṣ* שְׁלֹשׁ נְקֻדוֹת (*three points*).

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in accordance with this, some write *Säghô'l, Qŏ'mĕṣ-chāṭû'ph, Qübbû'ṣ.*

2. As appears from the examples given above, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, as בָ *rā*, בַ *ră*, בֵ *rē*, בִ *rĭ*, etc. There is an exception to this rule in *Pă'thăch,* when it stands under a guttural at the end of a word (*Pă'thăch furtive,* see § 22, 2, *b*), for it is then spoken *before* the consonant, as רוּחַ *rû^{a}ch* (wind,

[1] It has been conjectured that the signs for these vowels originally differed (as ◌̄ *ā*, ◌̆ *ŏ*), and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (◌̄) being only the original, and the second (◌̆) the modified form.

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spirit). We must also except *Chō'lĕm* (without *Wāw*), which is put to the left *over* the letter, as in רֹ *rō*[1].

NB. When *Chō'lĕm* (without *Wāw*) and the diacritic point over שׁ (שׁ, שׁ) come together, one dot serves for both, as שֹׂנֵא *sô-nē'* (not שֹׁנֵא) hating, מֹשֶׁה *mô-shè* not מֹשֶׂה. שׁ (with two points), when no vowel stands under it, is *sho*, as in שֹׁמֵר *shô-mē'r* (keeper); when no vowel goes before it, *os*, as in יִרְפָּשׁ *yĭr-pō's* (he treads down), like הַנִּשְׂאִים, יִקְטֹל Is. 45, 20 *han-nô-s^{e}î'm* (the bearers), like הַתֹּקְעִים.

The figure וֹ is sometimes sounded *ow*, the ו being a consonant with *Chō'lĕm* before it, as לֹוֶה *lô-wè* (lending); and sometimes *wō*, the *Chō'lĕm* being read after the *Wāw*, as עָוֹן *'ā-wō'n* (sin) for עָוֹן. In very exact impressions a distinction is made thus: וֹ *ōw*, וֹ *wō*, and וֹ *ō*.

3. The vowels of the first class [the *A* sound] are, with the exception of ִי in the middle, and of ה, א, ה (§ 9, 1, 3) at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but those of the two other classes [the *I* and *E* sound and the *U* and *O* sound] when long, are mostly expressed by vowel-letters, the sound of which is determined by the sign standing before or within or above them. Thus,—

י may be determined by *Chi'rĕq* (ִי), *Ṣē'rê* (ֵי), *S^{e}ghô'l* (ֶי).

ו by *Shû'rĕq* (וּ) and *Chō'lĕm* (וֹ).[2]

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[1] Only very recently have we been made acquainted with a vowel system in many respects different from the common one. It is found in some MSS formerly kept at Odessa, but now in St. Petersburg. All the vowels except וּ are placed above the consonants, and deviate almost throughout in figure, and partly even in respect to the department of sound. Thus, for instance, Pathach and S'ghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a syllable sharpened by Daghesh forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. A long specimen of this peculiar Text (the Book of Habakkuk) is given in *Pinner's* Prospectus der der Odessaer Gesellschaft für Gesch. und Alterth. gehörenden ältesten hebr. und rabb. Manuscripte, Odessa, 1845, 4. A sketch of this vowel-system, which had probably its origin among Babylonish Jews, has been given by *Rödiger* in the Halle Allgem. Lit. Zeit. 1848, Aug., No. 169, and by *Ewald* in the Jahrb. d. bibl. Wissenschaft, I., Göttingen, 1849, p. 160 and foll.; but more thoroughly still by *Pinsker* in his Einleitung in das Babylon.-heb. Punctationssystem, Wien, 1863; and *Olshausen* in the Monatsbericht d. Berlin. Akad. d. Wissensch. July, 1865.

[2] The vowel-sign, which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the

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In Arabic the *long â* is regularly indicated by the vowel-letter *Álĕph* (א—), so that in it three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 3, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed *without* a vowel-letter, it is called *scriptio defectiva,* when *with* a vowel-letter, *scriptio plena.* Thus קוֹל and קוּם are written *fully,* קֹלוֹת and קָם *defectively.*

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is necessary at the end of a word, e. g. מַלְכִּי, יָדִי, קָטַלְתִּי, קָטַלְתּוּ; but the defective is usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גּוֹיִם for גּוֹיִים *nations,* מְצוֹת for מְצִוֹת *commands,*[1] עֲשׂוֹת for עֲשִׂוֹת. The defective writing very seldom occurs with the diphthongal *ê* and *ê* (sprung from *ai*), but see § 91, Rem. 1.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הֲקִימוֹתִי Ezek. 16, 60, חֲקִמֹתִי Jer. 23, 4, where other editions have הֲקִמוֹתִי (comp. § 25, 1). It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward (see § 29, 2), as צַדִּיק, צַדִּיקִים; קוֹל, קֹלוֹת;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual[2].

5. In the kindred dialects, when a vowel-letter has before it a vowel, that is not kindred or homogeneous, if it be *a,* then a diphthong is formed, e. g. וְ— *au,* יַ—, יָ— *ai.* But in Hebrew,

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Jewish grammarians, use here the expression, 'The vowel-letter rests (*quiesces*) in the vowel sign.' Hence the lettres י and ו (with א und ה, see § 23) are called *litteræ quiescibiles;* when they serve as vowels, *quiescentes,* when they are consonants, *mobiles.* But the expression is not suitable; we should rather say, 'The vowel-letter is sounded as this or that vowel, or stands in place of the vowel.' The vowel-letters are also called by grammarians, *matres lectionis,* [since they partly guide in reading the unpointed text].

[1] So also עֲדָוֹת *testimonies* is for עֵדוֹת (plural of עֵדוּת in Aram. style), but used only in pl. with suf. as in עֵדוֹתָיו 1 K. 2, 3 *his testimonies.*—*Tr.*

[2] The same historical relation may be shown in the Phœnician, and in the Arabic when א is used as a vowel-letter.

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according to the pronunciation handed down, ו and י retain here their consonant-sound, so that we get *āw, ay,*[1] e. g. וָו *wāw* (hook), חַי *chăy* (living), and so also גּוֹי *gôy* (nation), עָשׂוּי *ʿāsûy* (made), גֵּו *gēw* (back). The sound of יו֫— is the same as ו֫—, namely, *âw*, as in דְּבָרָיו *dᵉbhā-râ'w* (his words).

The LXX give generally, in these cases, an actual diphthong as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αὐ, εὐ sound like *av, ev.* In the manuscripts *Yodh* and *Waw* are, in this case, even marked with *Mappîq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài, gèu,* and so also *bait* (בַּיִת).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as the Heb. vowel-signs appear, they are yet insufficient for completely representing the various modifications of the vowel-sounds in respect to length and shortness, sharpness and expansion. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels, especially in respect to *length* and *shortness;* but at the same time noticing also their *changeableness* (see §§ 25, 27).

I. *First Class:* A *sound.*

1. *Qā'mĕṣ* (—) is every where long *a,* but yet is in its nature of two kinds:

a) The essentially long and unchangeable *â* (§ 25, 2), for which the Arabic regularly has א֫—, as כְּתָב *kᵉthâ'bh*[2] (writing), גַּנָּב *gănn-nâ'bh* (thief), קָם *qâm* (he arose), very seldom written קָאַם.[3]

[1] The *w* and *y* in these cases, as expressing the consonant-sound, are as much as possible like *w* in *wo* and *y* in *yet,* not as in *now* and *nay.*—*Tr.*

[2] This long *â* is rare in Hebr., since it has generally changed into *ô*, see No. 10, 2 on p. 40.

[3] Of another sort are the cases in which א has lost its original consonant-sound by softening (see § 23, 1, 2).

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b) The prosodially lengthened or tone-long *ā* (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *ă*[1], and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. לָהּ, קָטַל, יָקוּם, אָסִיר (in Arabic *lăkă, qătălă, yăqûm, 'ăsîr*), and also in a closed syllable (i. e. one ending with a consonant), as יָד, כּוֹכָב (Arabic *yăd, kaukăb*). In the closed syllable, however, it can stand only when this has the tone[2], דָּבָר, עוֹלָם, but in the open, it is especially frequent *before* the tone-syllable, as דָּבָר, זָקֵן, גָּדוֹל, קָטַלְנִי, לָכֶם. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (Pă'thăch), and in the latter, vocal *Sh^{e}wâ* (§ 27, 3), דְּבַר, דָּבָר (*d^{e}bhă'r*); חָכְמָה, חָכָם (*ch^{a}khă'm*); קָטַלְתָּ, קָטָלָם.

Under the final letter of a word, Qă'mĕts may stand alone (קָטַלְתָּ, לָהּ), but in this position it is also indicated by ה (קָטַלְתָּה, אַתָּה, אִשָּׁה). Comp. § 7, 2.

2. *Pă'thăch,* or the short *ă,* stands properly only in a closed syllable with and without the tone (קָטָל, קָטַלְתָּם). Most of the cases where it now stands in an open syllable, had the syllable originally closed, as in נַחַל (original form *nachl*) and בַּיִת (Arab. *bait*), see § 28, 4. Such an *a* in an open syllable is else generally changed into *ā* (ָ—), comp. above in No. 1, *b*.

On the rare union of Pă'thăch with א (ַא—), see § 23, 2; on *ă* as a helping-sound (*Pă'thăch furtive*), see § 22, 2, *b* and § 28, 4.

3. *S^{e}ghô'l* (*ĕ, ė* or *ă*) belongs, according to its origin, chiefly to the first class of vowels, but now and then to the second or the third. It belongs to the first, when it is a modification of *a* (as in the German *Bad,* plur. *Bäder;* our *man, men;* Keltic *gafr,* plur. *geifr* or *gefr*) either in an unaccented syllable, e. g. יֶדְכֶם (for יַדְכֶם), or in the tone-syllable, e. g. אֶרֶץ from אֶרֶן, קֶרֶן (Arabic *qărn*), קֶמַח (Arab. *qămch*), or with a final ה as in מֶרְאָה (Arab. *mar'à*), or even in the gravest tone-syllable at the end of a clause or sentence

[1] In the Arabic, this short *a* is still maintained.

[2] When the tone is marked in this book, the sign ֫ is usually put over the first letter of the syllable, see § 15, 2, Rem. 3.—*Tr.*

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(in *pause*, § 29, 4), as in מֶלֶךְ, צֶדֶק, though it then becomes *ā* in other words of this form, as in קָמַח, קֶרֶן.

II. *Second Class:* I *and* E *sound.*

4. The *long Chî'rĕq, î,* is most commonly expressed by the letter י (a *fully* written *Chî'rĕq* ◌ִי); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צַדִּיק *just*, plur. צַדִּיקִים (*ṣăd-dî-qî'm*); יִירָא *he fears*, plur. יָרְאוּ *they fear*. Whether a *defectively* written *Chî'rĕq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or at the same time from the position of *Mĕthĕgh* (§ 16, 2) at its side, as in יִרְאוּ (*yî-rᵉû'*).

5. The *short Chî'rĕq* (never written with י) is especially frequent in sharpened syllables (קִטֵּל, אִמִּי)[1], and in closed unaccented syllables (לִקְטֹל). It often comes from a shortening of *a*, as in בִּתִּי (*my daughter*) from בַּת, דִּבְרֵי from דָּבָר, יִקְטֹל out of יַקְטֹל; or it is an original *ĭ*, lengthened by the tone to *ē*, as in אֹיְבִי (*thy foe*) from אוֹיֵב (orig. *'âyĭbh*). Sometimes also it is a mere helping-vowel, as in בִּירָה for בִּרְתָה (§ 28, 4).

The older grammarians call every *fully* written Chîrĕq, *Chîrĕq magnum*, and every *defectively* written one, *Chîrĕq parvum;* but as to the sound, this gives a wrong distinction.

6. The longest *ê, Ṣḗrê* with Yôdh (◌ֵי), is a blended sound of the diphthong *ai* ◌ֵי (§ 7, 1), which, in the Arabic and Syriac, stands for it, as הֵיכָל (*palace*), in Arab. and Syr. *haikal*. It is therefore a very long and firm vowel, longer even than ◌ִי, since it approaches the quantity of a diphthong. This ◌ֵי is but very seldom written defectively (עֵנֵי for עֵינֵי Is. **3**, 8), and then it retains the same value.

At the end of a word, ◌ִי and ◌ֵי *must* be written fully. In the form קָטַלְתִּי (§ 44, Rem. 4), the vowels belong to the marginal reading קָטַלְתִּי, called the *Qᵉrî* (§ 17).

7. The *Ṣḗrê* without Yôdh is the long *ē* of the second rank, always lengthened from a short *ĭ*, and it stands only *in*

[1] For this sharp *i* the LXX mostly use ε, עִמָּנוּאֵל Ἐμμανουήλ.

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and *close by* the tone-syllable, like the *ā* above (p. 37) in No. 1, *b*. It stands in an open syllable *with* or *before* the tone, e. g. סֵפֶר (Arab. *siphr*) *book*, שֵׁנָה (Arab. *sinăt*) *sleep;* in a closed syllable only *with* the tone, as in בֵּן *son*, אִלֵּם *dumb*.

8. The *Sᵉghô'l*, so far as it belongs to the second class, is most generally a short obtuse *ĕ*, a shortening of the tone-long (ֵ—), as תֵּן from תֵּן (*give*), יֹצֵרְךָ from יֹצֵר (*maker*), but also in the tone-syllable, as גֶּרְזֶן *gărzĕ'n* (Arab. *kărzĭn*) *an axe*, אַחֶרֶת (fem. of אַחֵר), and at the end of a word as in חֹזֶה *chô-zė* (*a seer*). It arises also out of the shortest *ĕ* (vocal Shᵉwâ, § 10, 1), when this is enhanced by the tone (in *pause*, § 29, 4, *b*), as וַיֶּהִי for וַיְהִי, לֶחִי for לְחִי; and it appears besides as a helping-sound, as in סֶפֶר for סְפַר, יֶגֶל for יִגְלְ (§ 28, 4).

On the rise of Sᵉghô'l out of other vowels see more in § 27, Rems. 1, 2, 4.

III. *Third Class:* U *and* O *sound.*

9. In the *third class* is found much the same relation as in the second. In the *U* sound we have:

1) the *long û*, whether *a*) fully written as *Shû'rĕq* וּ (answering to the ִי— of the second class), e. g. גְּבוּל (*border*), or *b*) defectively written (analogous to the long ִ— of the second class) without the Wāw, as *Qibbû'ṣ* (ֻ—); viz., that which stands for Shû'rĕq, and should more properly be called *defective Shû'rĕq* (גְּבֻלוֹ, יְמֻחוּן), being in fact a long vowel like *Shû'rĕq*, and only an orthographic shortening for the same.

2) The *short ŭ*, the proper *Qibbû'ṣ* (analogous to the short *Chî'rĕq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (*table*), סֻכָּה (*booth*).

For the latter the LXX put *o*, e. g. עַדֻלָּם, Ὀδολλάμ; but it by no means follows that this is the true pronunciation, though they also express *Chî'rĕq* by ε, as Ἐμμανουήλ for עִמָּנוּאֵל. Equally incorrect was the former custom of giving to both sorts of *Qibbûṣ* the sound *ü*.

Sometimes also the short *ŭ* in a sharpened syllable is expressed by וּ, e. g. רוּבַּל = רֻבַּל (see § 27, Rem. 1).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations:

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1) the longest *ô*, sprung from the diphthong *au* (§ 7, 1), and mostly written in full וֹ (*Chō'lĕm plenum*), שׁוֹט (*a whip*, Arabic *saut*), עוֹלָה (*evil*) from עַוְלָה; more rarely it is written defectively, as שׁרְךָ (*thy bullock*), from שׁוֹר;

2) The long *ô*, which has sprung from an original *â* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטֹל (Arab. *qâṭil* and Chald. *qâṭēl*); אֱלוֹהַּ (*god*), Arab. *'ĕlâh*, and Chald. *'ĕlâh*, pl. אֱלֹהִים; שׁוֹק (*leg*), Arab. *sâq*; גִּבּוֹר (*hero*), Arab. *găbbâ'r*; חוֹתָם (*seal*), Arab. *khâtăm*; רִמּוֹן (*pomegranate*), Arab. *rŭmmâ'n*; שִׁלְטוֹן (*dominion*), Chald. שָׁלְטָן, Arab. *sŭlṭâ'n*; שָׁלוֹם (*peace*), Chald. שְׁלָם, Arab. *sălâ'm*. Sometimes both forms co-exist, as שִׁרְיָן and שִׁרְיוֹן (*coat of mail*); comp. § 68.

3) The tone-long *ō*, which is lengthened by the tone from an original short *o* or *u*, and which becomes short again on its removal, as כֹּל (*all*), כָּל־ (*kŏl*), כֻּלָּם (*kŭl-lām*), וְיִקְטֹל, וְיִקְטְלָה, וְיִקְטְלוּ (in this last instance it is shortened to vocal Sh^{e}wâ, *yiq-ṭ^{e}lû'*, Arab. *yâq-tŭlû*). In this case the Chō'lĕm is *fully* written only exceptionally.

4) The *Qā'mĕṣ-chāṭû'ph* (◌ָ), always short and in the same relation to *Chō'lĕm* as the *S^{e}ghô'l* of the second class to the *Ṣē'rê*, כָּל־ *kŏl*, וַיָּקָם *wăy-yā'-qŏm*. On the dictinction between this and *Qā'mĕṣ*, see below in this section, p. 41.

11. The *S^{e}ghô'l* also belongs here, so far as it arises out of *u* or *o* (No. 3), e. g. in אַתֶּם, קְטַלְתֶּם. See § 27, Rem. 4, *b*.

On the *half-vowels*, see § 10.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions, which occur in the language, but yet it furnishes a view of those in more frequent use:—

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First Class: A.	*Second Class: I and E.*	*Third Class: U and O.*
◌ָ longest *â* (Arabic אָ◌).	◌ֵי *ê* diphthongal (from *ai*).	◌ֹו *ô* diphthongal (from *aw*).
	◌ֵ *è* (from *ai*).	◌ֹ or ◌ָ *ô* changed from *â*.
	◌ִ or ◌ִי long *î*.	◌ֻ or ◌ּוּ long *û*.
◌ָ tone-long *ā* (from short *ă* or ◌ַ) in and by the tone-syllable.	◌ֵ tone-long *ē* (from ◌ִ *ĭ* or ◌ֶ *ĕ*) in and immediately before the tone-syllable.	◌ֹ tone-long *ō* (from ◌ָ *ŏ* or ◌ַ) in the tone-syllable.
◌ַ short *ă*.	◌ִ short *ĭ*.	◌ֻ short *ŭ*, specially in a sharpened syllable.
◌ָ partly tone-long *è*, partly short *ĕ*.	◌ֶ *ĕ*, accented *è*.	◌ָ short *ŏ*.
		◌ֶ *ĕ*, accented *è*.
Greatest shortening to ◌ָ[a] or ◌ְ[e], also to ◌ִ *ĭ*.	Greatest shortening to ◌ֶ[e] or ◌ְ[e].	Greatest shortening to ◌ָ[o] or ◌ְ[e].

ON THE DISTINCTION OF QĀ'MĔṢ AND QĀ'MĔṢ-CHĀṬŪ'PH.[1]

As an instance of incongruity in the vowel-signs, we may notice the fact, that the long *ā* (*Qā'mĕṣ*) and the short *ŏ* (*Qā'mĕṣ-chāṭū'ph*) are both represented by the same sign (◌ָ), e. g. קָם *qâm*, כָּל־ *kŏl*[2]. The beginner who has as yet no knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, follow these two chief rules: viz.—

1. *The sign* (◌ָ) *is ŏ in a closed syllable which has not the tone* [or *accent*]; for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When *simple Sh^ewâ'*, as syllable-divider (§ 10, 3), follows, as in חָכְמָה *chŏkh-mā'* (*wisdom*), אָכְלָה *'ŏkh-lā'* (*food*); with a *Mèthĕgh* on the contrary, the (◌ָ) is *ā* and closes the syllable, and then the following Sh^ewâ is a half-vowel (*vocal* Sh^ewâ), as in אָכְלָה *'ā-kh^elá* (*she ate*), according to § 16, 2.

b) When *Dāghē'sh forte* follows, as in חָנֵּנִי *chŏn-nê-ni* (*pity me*); also בָּתִּים *bŏtti'm* (*houses*), בָּתֵּיכֶם *bŏt-tê-khĕm*, though the *Mèthĕgh* (§ 16, 2) makes others pronounce these words better with *â*, as *bât-ti'm*.

c) When *Măqqē'ph* follows (§ 16, 1), as כָּל־הָאָדָם *kŏl-hā-'ādhā'm* (all men).

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[1] This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on Mèthĕgh in § 16, 2.

[2] For the cause of this, see Note [1] on p. 33.

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d) When the closed unaccented syllable is final, as וַיָּקָם *wăy-yā'qŏm* (*and he stood up*). — There are some cases where *â* in the final syllable loses its tone by *Măqqē'ph* (§ 16, 1) and yet remains unchanged, e. g. כְּתָב־הַדָּת Est. **4**, 8, שָׁת־לִי Gen. **4**, 25, 16, מִנָּת־חֶלְקִי Ps. **16**, 5. In such cases the *Mèthĕgh* generally stands by the (ָ).

In cases like הֲלְאָה, לָמָּה *lā'mma*, where the (ָ) of the closed syllable has the tone, it is *ā*, according to § 26, 6.

2. The sign (ָ) as short *ŏ* in an *open syllable* is less frequent, and belongs to the exceptions in § 26, 3. It occurs:— *a*) when *Chāṭēph-Qāmĕṣ* follows, as פָּעֳלוֹ[1] *pŏ-ʿŏlô'* (his deed);— *b*) when another *Qāmĕṣ-chāṭûph* follows, as פָּעָלְךָ *pŏ-ʿŏlᵉkhā'*[2] (thy deed);—*c*) in two anomalous words, where it stands merely for (ָ), which is found in manuscripts, viz., קָדָשִׁים *qŏ-dhā-shi'm* (sanctuaries) and שָׁרָשִׁים *shŏ-rā-shi'm* (roots), see § 93, 6, Rem. 3.

In these cases (ָ) is followed by *Mèthĕgh*, although it is *ŏ*, since *Mèthĕgh* always stands in an open syllable coming two places before the tone (§ 16, 2). — The exceptions that occur can be determined only by the grammatical derivation, as בָּאֳנִי in *the* ship (read *bā'ʿnî*) 1 Kings **9**, 27, with the article included; on the contrary בְּחָרוֹן־אַף *bŏch'rô'* *'ăph* (in anger's heat) Ex. **11**, 8, without the article; there are a few other such forms.

§ 10.

THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHᵉWÁ).

1. Besides the full vowels, which § 9 chiefly treats of, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*[3]. They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel-sounds in an earlier period of the language.

To them belongs, first, the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, some-

[1] That פָּ ought here to be considered and divided as an open syllable פָּ | עֳלוֹ appears from § 26, 3, *d*.

[2] This case is connected with the foregoing, so far as the second *Qāmeṣ-chāṭûph* is sprung from *Chāṭēph-Qāmĕṣ*.

[3] In the table § 9, 12 on p. 41, the half-vowels have already been exhibited for the sake of a more complete view. We express them by very small letters.

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thing like an obscure half *ĕ* (ᵉ). It is called *Sheʷâ*[1], and also *simple Sheʷâ*, to distinguish it from the *composite* (see below in No. 2), and *vocal Sheʷâ* (*Sheʷâ mobilĕ*), to distinguish it from the *silent* (*Sheʷâ quiescens*), which is merely a divider of syllables (see next p. in No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Shᵉwâ, whose place is under a consonant beginning the syllable, whether—*a*) at the beginning of the word, as קְטֹל *qᵉṭōl*, מְמַלֵּא *mᵉmallĕ'*; or—*b*) in the middle of the word, as קוֹטְלָה *qô-ṭᵉlā'*, יִקְטְלוּ *yiq-ṭᵉlû'*, קִטְלוּ *qiṭ-ṭᵉlû'*. So also in cases like הֲלִלוּ *hă-lᵉlû'* (which stands for הַלְלוּ *hăl-lᵉlû'*), לַמְנַצֵּחַ *lă-mᵉnaṣ-ṣĕᵃch* (for לַמְ'), further הַמְשֹׁל *hă-mᵉshō'l* Judg. 9, 2 (where the interrogative הַ makes a syllable by itself), מַלְכִּי *mă-lᵉkhî'*. In the last examples the Shᵉwâ sound is specially slight, in consequence of the very short syllable preceding[2].

The sound *ĕ* may be regarded as representing *vocal Sheʷâ*, although it is certain that it often accorded in sound with other vowels. The Sept. express it by ε, even η, כְּרוּבִים Χερουβίμ, יְהֹ הַלְלוּ ἀλληλούϊα, oftener by α, שְׁמוּאֵל Σαμουήλ, but very often they give it a sound to accord with the following vowel, as סְדֹם Σόδομα, שְׁלֹמֹה Σολομών (besides Σαλωμών), צְבָאוֹת Σαβαώθ, נְתַנְאֵל Ναθαναήλ[3]. A similar account of the pronunciation of Shᵉwâ is given also by the Jewish grammarians of the middle ages[4].

How the Shᵉwâ sound springs from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בָּרָכָה occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sheʷâ* an ordinary short vowel.

The vocal Shᵉwâ is too weak to stand in a closed syllable; but yet

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[1] The name שְׁוָא is written also שָׁבָא, and its derivation and proper meaning are disputed.

[2] Hence this faintest sort of vocal *Sh'wâ* may well be indicated by a mere apostrophe ('), thus מַלְכִּי *măl'-khî'*.—*Tr.*

[3] This is not unusual in the Phœnician language, e. g. מָלְכָּא *Malaca*, גְּבוּלִים *gubulim* (see *Gesen.* Mon. Phœnicia, p. 436, *Mover's* article *Phönizien* in the Encyclop., p. 436). Comp. the Latin augment in *momordi*, *pupugi*, with the Greek in τέτυφα, τετυμμένος, and the old form *memordi*.

[4] See especially *Juda Chayyug'*, p. 4 and p. 130 of the edition by Nutt, (Berlin, 1870) = p. 200 in ed. by Dukes (Stuttg. 1844), also in *Ibn Ezra's* Ṣachoth, p. 3, *Gesenius's* Lehrgebäude der hebr. Sprache, S. 68.

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it can with the consonant before it form a hasty open syllable, as appears from the use of *Mèthĕgh* (see § 16, 2), and also from the fact that it can become an accented ֵ, as לְחֵי from לֶחִי (§ 26, 4 and § 27, 4, *b*).

2. With the simple *vocal Sh^{e}wâ* is connected the so-called *composite Sh^{e}wâ* or *Chāṭĕ'ph* (*rapid*), i. e. a *Sh^{e}wâ* attended by a shord vowel to indicate that we should sound it as a half *ă, ĕ,* or *ŏ*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three Chāṭĕ'phs:*

(ֲ) *Chāṭĕ'ph-Páthăch,* as in חֲמוֹר *ch^{a}môr* (ass).

(ֳ) *Chāṭĕ'ph-S^{e}ghô'l,* as in אֱמֹר *'^{e}mōr* (to say).

(ֶ) *Chāṭĕ'ph-Qā'mĕṣ,* as in חָלְיִי *ch^{o}lî* (sickness).

These *Chāṭĕ'phs,* at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be rather more distinctly sounded.

NB. Rem. Only (ֲ) and (ֳ) occur under letters which are not gutturals.

The *Chāṭĕph-Páthăch* is thus found instead of *simple vocal Sh^{e}wâ*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the vocal Sh^{e}wâ, as שְׁבָלֵי *branches* Zech. **4**, 12, sometimes also where the sign of doubling has fallen away, עַנְנִי for עַנֲנִי Gen. **9**, 14, וַתְּאַלֲצֵהוּ Judg. **16**, 16; *b*) after a long vowel, e. g. זְהַב (*gold of*), but וְזָהָב Gen. **2**, 12; שְׁמַע (*hear*), but וְשָׁמַע Deut. **5**, 24, comp. Gen. **27**, 26, 38.

The *Chāṭĕph-Qāmĕṣ* is less connected with the gutturals than the first two, and stands frequently for *simple vocal Sh^{e}wâ* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רֳאִי for רְאִי *vision* (§ 93, VI. Rem. 6), יְרֻהָפֻהָ for the usual יְרֻהָפֻהָ Ez. **35**, 6, from יְרֻהָפֻהָ; קָדְקֳדוֹ *his pate* from קָדְקֹד. It is used, also, like (ֶ) when *Dāghēsh forte* has fallen away, לָקֳחָה for לָקְחָה Gen. 2, 23. Here, as in וּסְעָדָה 1 K. **13**, 7, and וְצָעָקִי Jer. **22**, 20, the choice of this *composite Sh^{e}wâ* is dependent on the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh^{e}wâ* (ְ) serves also as a mere *syllable-divider,* without expressing any sound, and therefore called in this case *silent Sh^{e}wâ* (*Sh^{e}wâ quiescens*), answering to the Arabic *Sukûn,* i. e. *rest.* It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ךְ, e. g. מֶלֶךְ (*king*), and in the less frequent case where a word ends with two consonants, as in נֵרְדְּ (*nard*), אַתְּ (*thou, fem.*), קָטַלְתְּ (*thou hast killed*), וַיַּשְׁקְ (*and he watered*),

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וַיִּשְׁבְּ (*and he took captive*), יִשְׁטְ (*let him turn off*), אַל־תִּשְׁתְּ (*drink thou not*); so also in the name אָרְדְּ Gen. **46**, 21 (from אַרְדָּה, r. רָדָה).

Yet in the last examples *Sh^{e}wâ* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *'att^{e}* from אַתִּי *'attî*, קָטַלְתְּ from קָטַלְתִּי, יִשְׁבְּ *yishb^{e}* from יִשְׁבָּה[1], etc. The Arabic actually has a short vowel in the analogous forms. In נֵרְדְּ (Cant. **4**, 14) borrowed from the Indian, this is less clear; קְשְׁטְ (*truth*) Prov. **22**, 21, seems to sound *qōsht*; yet this word is written קְשֹׁט in Ps. **60**, 6.. For אַל־תּוֹסְפְּ (*ne addas*) Prov. **30**, 6 others read אַל־תּוֹסֶף.

§ 11.

OF THE OTHER SIGNS WHICH AFFECT THE READING.

In intimate connection with the vowel-points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of שׁ and שׂ (p. 26), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold:*—*a*) as *Dāghē'sh fortė* or sign of *doubling* (§ 12);—*b*) as *Dāghē'sh lenė* or sign of the hard (not aspirated) sound (§ 13);—*c*) *Mappî'q*, a sign that the vowel-letter (§ 7, 2), especially the ה at the end of a word (§ 14, 1), has the sound of a consonant. The stroke *over* a letter, *Rāphė*, has a contrary effect, and is rarely used in the printed text (§ 14, 2).

§ 12.

OF DĀGHĒ'SH IN GENERAL, AND DĀGHĒ'SH FORTE IN PARTICULAR.

1. *Dāghē'sh* is a point written in the bosom[2] of a consonant, and is employed for two purposes; *a*) to indicate

[1] So thought *Juda Chayyug'* among the Jewish grammarians.

[2] The ו with Dāghē'sh is easily distinguished from Shûrĕq, which never admits a vowel or Sh'wâ under or before the ו. The *Wāw* with Dāghē'sh (וּ) ought to have the point not so high up as the *Wāw* with *Shûrĕq* (וּ). But this difference is mostly neglected in print.

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the *doubling* of the letter (Dāghē'sh *forte*), e. g. קַטֶּל *qăṭ-ṭē'l;* *b*) the *hardening* of the aspirates (§ 6, 3), i. e. the removal of the aspiration (Dāghē'sh *lene*).

The root דגשׁ, from which דָּגֵשׁ is derived, signifies in Syriac to *thrust* or *bore through* (with a sharp iron). Hence the word Dāghē'sh is commonly supposed to mean, with reference to its figure merely, a *prick* or a *point*. But the names of all similar signs are expressive of their grammatical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגשׁ means,— 1) *acuere* (*literam*), *to sharpen* the letter by doubling it; — 2) *to harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharpening* and *hardening*, i. e. the sign of sharpening or hardening (like Măppî'q, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). In a manner somewhat analogous, in textual criticism letters and words are represented as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them.—The opposite of Dāghē'sh is רָפֶה *soft* (§ 14, 2). — That דָּגֵשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as *Dāghē'sh forte,* i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus,* and in German the stroke over m̄ and n̄). It is wanting in the unpointed text, like the vowel and other signs.

For the cases where it stands, and for further particulars respecting its varieties, see § 20.

§ 13.

OF DĀGHĒ'SH LENE.

1. Dāghē'sh *lene,* the sign of *hardening,* belongs only to the aspirates (*literae aspiratae*) בְּגַדְכְּפַת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literae tenues*) e. g. מָלְךְ *măl-lĕkh,* but מַלְכוֹ *mal-kô';* תַּפַר *tā-phă'r,* but יִתְפֹּר *yĭth-pō'r;* שָׁתָה *shā-thā',* but יִשְׁתֶּה *yĭsh-tè.*

2. Dāghē'sh *lene,* as shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Dāghē'sh *forte*, since in such cases the doubling of a letter is impossible. Thus the Dāghē'sh is *forte* in אַפִּי *'ăp-pî',* רַבִּים *răb-bî'm,* but *lene* in יִגְדַּל *yĭgh-dă'l.*

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3. Dāghē'sh *forte* in an aspirate doubles it in its original harder sound, so excluding its aspiration and serving at once for both *forte* and *lene*, as in אַפִּי *'ăp-pî'*, רַכּוֹת *răk-kô'th*. Compare in German *stechen* and *stecken* [Engl. *stitch* and *stick*], *wachen* and *wecken* [Engl. *watch* and *wake*].

It is natural that where the letter is to be doubled, it does not admit easily of such a softening of its sound. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כַּפָּא κάππα (not κάφφα), yet סַפִּיר σάπφειρος.

The doubling of a letter does not occur in Syriac, at least not in its Western dialects. Where it would be required, however, according to etymology and analogy, in some cases the hard sound at least remains: thus אַפִּין in Syriac is read *'apîn* for *'appîn*, דַּכִּי *dakî* for *dakkî*.

§ 14.
MAPPÎ'Q AND RĀPHÈ.

1. *Măppî'q*, like Dāghē'sh, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters וּ, יִ, and אָ, הָ (*literae quiescibiles*, see § 7, 2), and shows that they are to be fully sounded as *consonants*, instead of serving as vowels. It is at present used only in final הָ, for in the body of a word this letter always has its consonant force, e. g. גָּבְהָּ *gā-bhă'h* (*to be high*) אַרְצָהּ *'ăr-ṣā'h* (*her land*), the *h* having its full consonant-sound (shortened from *-hâ*), in distinction from אַרְצָה *'ă'r-ṣā* (*land-ward*), which ends with a vowel.

Without doubt such a הָ was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable. The use of it with אָ, יִ, וּ, to mark them as consonants, is almost confined to manuscripts, e. g. גּוֹי (*gôy*), קָוּ (*qāw*); and it appears in the printed text only very seldom with the *'Ălĕph*, thus אָ Gen. **43**, 26, Lev. **23**, 17, Ezr. **8**, 18.

The name מַפִּיק signifies *proferens* i. e. a sign that requires the sound of the letter to be clearly expressed as a consonant. The same sign was selected for this and for Dāghē'sh, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Rāphè* is the opposite of both.

2. *Rāphè* (רָפֶה i. e. *soft*), a horizontal stroke *over* the letter, is the opposite of both Dāghē'sh and Mappî'q, especially of Dāghē'sh *lene*. In exact manuscripts especially an

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aspirate has either Dāghē'sh lene or Rāphè, e. g. מֶלֶךְ *mă'lekh*, תָּפַר, שָׂתָה; but in printed editions of the Bible it is used only when the absence of Dāghē'sh or Mappî'q is to be expressly noted, e. g. *Dagh. f.* wanting in וַתְּאַלְּצֻהוּ for וַתְּאַלְּצֻהוּ Judg. **16**, 16, and *Dāghē'sh lenė* in מִשְּׁתֵי v. 28, and *Mappî'q* in Job **31**, 22.

§ 15.
OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text, especially in the poetical books. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz.—*a*) to show the logical relation of each word to the whole sentence;—*b*) to mark the tone-syllable in each word. In respect to the former, they serve as signs of *interpunction;* in respect to the latter, as signs of the *tone* or *accent.*

By the Jews they are moreover regarded as signs of *declamation,* intimating the elevation and depression of the tone, and are used as such in the recitation, or rather the *cantillation,* of the Old Test. in the synagogues. This use of them is also connected with the general rhythmical design.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value besides may be, stands regularly (comp. Rem. 2, p. 49) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the last but one (*penultima*). In the first case, the word is called by the grammarians *mĭl-ră'* (מִלְרַע Chald. *from below*), e. g. קָטַל *qā-ṭă'l;* in the second, *mĭl-'ĕ'l* (מִלְעֵיל Chald. *from above*), e. g. מֶלֶךְ *mă'-lĕkh.* On the third syllable from the end (*antepenultima*) the chief tone never stands; but we often find there a secondary one, or by-tone, which is indicated by the *Mèthĕgh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon,

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semicolon and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (Domini) and *Conjunctives* (Servi). Some are, moreover, peculiar to the poetical books[1] (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is the list of them according to their value as *signs of interpunction:—*

A. Distinctives (Domini).

I. Greatest Distinctives (*Imperatores*), which may be compared with our period and colon.

1. (—) *Sillûq* (end), only at the end of the verse, and always united with (:) *Sôph-pāsûq,* which separates each verse, e. g. :הָאָרֶץ.
2. (—) *'Athnāch* (*respiratio*), generally in the middle of the verse, dividing it in two halves; but in the three books, Job, Psalms, and Proverbs, it is lighter than *Mēr^{e}khā-Măhpākh*, No. 3), and then divides the second half of the verse.
3. (—) *Mēr^{e}khā* with *Măhpākh**, in Job, Psalms, and Proverbs, mostly principal divider in the middle of the verse.

II. Great Distinctives (*Reges*): 4. (—) *S^{e}ghŏltā*††: 5. (—) *Zāqēph-qāṭôn:* 6. (—) *Zāqēph-gādhôl:* 7. (—) *Ṭĭphchā.*

III. Smaller (*Duces*): 8. (—) *R^{e}bhi^{a}ʿ:* 9. (—) *Zărqā*††: 10. (—) *Pāshṭā*††: 11. (—) *Y^{e}thîbh*†: 12. (—) *T^{e}bhîr:* 13. (—) *Shălshĕlĕth**: 14. (—) *Ṭĭphchā initiale*†.

IV. Smallest (*Comites*): 15. (—) *Pāzēr*: 16. (—) *Qărnê-phārā:* 17. (—) Great *T^{e}lîshā*†: 18. (—) *Gā'rĕsh:* 19. (—) Double *Gā'rĕsh:* 20. (ı) *P^{e}sîq, between* the words.

B. Conjunctives (Servi).

21. (—) *Mēr^{e}khā:* 22. (—) *Mûnāch:* 23. (—) Double *Mēr^{e}khā:* 24. (—) *Măhpākh:* 25. (—) *Qădhmā:* 26. (—) *Dărgā:* 27. (—) *Yārē^{a}ch:* 28. (—) Little *T^{e}lîshā*††: 29. (—) *Ṭĭphchā*:* 30. (—) *Mēr^{e}khā* with *Zărqā*:* 31. (—) *Măhpākh* with *Zărqā**.

[1] These accents of poetry are marked in the accompanying list with an asterisk. On the mark † and †† see below, Rem. 2, p. 50.

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REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek and English (comp. εἶμί and εἶμι, *entrance* and *éntrance*), so also in Hebrew, words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *bā-nû* (*they built*), בָּנוּ *bā'nû* (*in us*); קָמָה *qā'mā* (*she stood up*), קָמָה *qāmā'* (*standing up*, fem.).

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, specially when it is on the penultima is indicated in this book by the sign (—), e. g. קָטַלְתָּ *qā-ṭă'l-tā*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accent, every verse is regarded as a period, which closes with Sĭllû'q[1], or, in the figurative language of the grammarians, as a realm (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive. For the closest connection of two or several words *Măqqē'ph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of this or that conjunctive depends on very subtile laws of consecution, with which the beginner needs not trouble himself[2]. It is sufficient for him to know the greater distinctives, which answer to our period, colon, semicolon and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members. [See in my Reading Book at the end of this Grammar.]

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[1] This has the same form with *Mèthĕgh* (§ 16, 2); but they are readily distinguished, as *Sillûq* always stands at the last tone-syllable of a verse, while *Mèthĕgh* never stands at a tone-syllable.

[2] The curious student is referred, for a full treatment of the Accents, to *Ewald's* Lehrbuch d. hebr. Sprache, §§ 97—100. See also Prof. *A. B. Davidson's* Outlines of Heb. Accentuation, Edinb. 1861.—*Tr.*

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§ 16.

OF MĂQQĒPH AND MÈTHĚGH.

These are both closely connected with the accents.

1. *Măqqē'ph* (מַקֵּף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*, אֵת־כָּל־עֵשֶׂב *every herb* Gen. 1, 29, אֵת־כָּל־אֲשֶׁר־לוֹ *all which to him* (was) Gen. 25, 5.

Certain monosyllabic words, like אֶל־ *to*, עַל־ *on*, אֵת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. תְּחַתֶּךָּ־נוֹ Gen. 6, 9, וַיְהִי־כֵן Gen. 1, 7. 9; or two polysyllables, e. g. שְׁבָתָה־עָשָׂה Gen. 7, 11. — Compare the Greek proclitics ἐν, εἰς, ἐκ, εἰ, ὡς, οὐ, which as ἄτονα lean on the next word.

2. *Mèthĕgh* (מֶתֶג *a bridle*), a small perpendicular line on the left of a vowel, indicates a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, *chiefly by the vowel of an open* (§ 26) *antepenultima when the last syllable has the tone,* whether that vowel be long, as in הָרִאשׁוֹן, הָרִאשֹׁנִים, or short, as in קָדָשִׁים *qŏ-dhā-shī'm,* and even farther from the tone when the antepenultima is closed, as in הָאַרְבָּעִים. But this rule is to be understood according to the view which regards the half-vowels (*simple Shᵉwâ vocal* and *composite Shᵉwâ*) as forming a syllable (see § 10, 1, and § 26, 4); hence *Mèthĕgh* stands—*a*) by the vowel which precedes a *vocal Shᵉwâ* (*simple* or *composite*), קָטְלָה *qā-ṭᵉ-lā',* יִרְאוּ *yī-rᵉ'ū',* הַלְלוּ, לְהִוּוֹת, וְהִוּיתֶם, יִהְיֶה, וַעֲרוֹ; נַעֲלוֹ, פְּעָלוֹ *pŏ-ʿŏ-lô',* הַעֲלָה, שְׁחָרִי; חָיָה and—*b*) even by the *vocal Shᵉwâ* itself, קָרְאֶנָּא Job 5, 1, but never with the copula (וְ *and*) when it has the form וּ (§ 104, 2, *c*), as in וּרְאוּ, nor with וַיְהִי and וַיִּחַי, except when in the next word (joined by Măqqē'ph) a tone-syllable immediately follows (analogous to the case in

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§ 29, 3), e. g. וַיְחִי אָדָם Gen. **5**, 3, but וַיְהִי־אוֹר **1**, 4, וַיְהִי־בֹקֶר **1**, 5, וַיְחִי־שֵׁת **5**, 6, וַיְחִי־לֶמֶךְ **5**, 18.

When it stands by Sh^{e}wa, many Jewish Grammarians call it *Gă$^{'}$yā* גַּעְיָא, while others use this name in general for every Mèthĕgh.

NB. It is of special service to the beginner, as indicating (according to letter *a*, above) the quantity of *Qāmĕṣ* and *Chîrĕq* before a *Sh^{e}wâ*. Thus in אָכְלָה *'ā-kh^{e}lā'* the *Mèthĕgh* shows that the (ָ) stands in the *antepenultima*, and that the *Sh^{e}wâ* is here *vocal* and forms a syllable; but the (ָ) in an open syllable before (ְ) must be *long* (§ 26, 3), consequently *Qāmĕṣ* not *Qāmĕṣ-chāṭû'ph*. On the contrary, אָכְלָה *'ŏkhlá* without Mèthĕgh is a dissyllable, and the (ָ) stands in a closed syllable and is consequently *short* (*Qāmĕṣ-chāṭû'ph*). Thus also יִרְאוּ (they fear) with *Mèthĕgh* is a trisyllable with a long *î*, *yî-r^e-'û'*, but יִרְאוּ (they see) without *Mèthĕgh* is a dissyllable with short *ĭ*, *yĭr-'û'*; see also the rule about *Qāmĕṣ* and *Qāmĕṣ-chātû'ph*, above in § 9 at p. 41.

§ 17.

OF THE Q^{E}RÎ AND K^{E}THÎBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2), called קְרִי (*read*), because in the view of the Jewish critics they are to be preferred to what stands in the text, and to be read instead of what is there written, hence called כְּתִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text; e. g. in Jer. **42**, 6, we find in the text אֲנוּ, in the margin אנחנו קרי. Here the vowel-points in the text belong to the word in the margin, which is to be pronounced אֲנַחְנוּ *we;* but in reading the *K^{e}thîbh* אנו, the proper vowels must be supplied, namely אָנוּ *we*. A small circle or asterisk over the word in the text always directs to the marginal reading.—With some words of frequent occurrence, that are *always* read otherwise than they are written, it has not been thought needful to put in the margin the word as read, but only to attach its vowels to the word in the text; and the word so pointed is called a *Q^{e}rî perpetuum*. So we find הִוא (*Q.* הִיא) in the Pentateuch wherever it stands as *feminine* (§ 32, Rem. 6); יְרוּשָׁלַם (*Q^{e}rî* יְרוּשָׁלַיִם), properly יְרוּשָׁלֵם; יְהוָה (*Q^{e}rî* אֲדֹנָי *the Lord*), or יְהוִה

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(*Q.* אֱלֹהִים *God*) whenever אֲדֹנָי stands next before it in the text, but properly it is always יְהוָה *Yăh-wė* (comp. § 102, 2, Rem.).[1]

As to the critical value of the marginal readings see *Gesenius's* Gesch. der Hebr. Sprache, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLES AND THE TONE.

§ 18.

In order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws which govern those changes. These laws are founded partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to the syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the progress of the language, are *commutation, assimilation, rejection* and *addition, transposition.*

1. *Commutation* takes place most naturally among letters which are pronounced very much alike, and by the aid of the same organs, e. g. עָלַץ, עָלַס, עָלַז *to exult;* לָאָה, לָהָה, Aram. לְעָא *to tire;* ־ים and ־ין (as plural ending); לָחַץ and נָחַץ *to*

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[1] Or perhaps יֱהוִה *Yĕhwė*, but never *Jehovah*, which is only a mongrel or fantastic word (see my Student's Heb. Lex., p. 255).—*Tr.*

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press; סָגַר and סָכַר *to close;* מָלַט and פָּלַט *to slip* or *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds specially were exchanged for softer ones, e. g. גָּאַל for גָּעַל *to reject,* שָׂחַק for צָחַק *to laugh;* and for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs rather to the lexicon[1]. Examples occur, however, in the grammatical inflection of words; viz., the interchange—*a*) of ת and ט in Hithpaēl (§ 54);—*b*) of ו and י in verbs *Pē Yôdh* (§ 69), as יָלַד for וָלַד (*he begat*).

2. *Assimilation* usually takes place when a consonant, at the close of a syllable, passes over into the one beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris, affero* for *adfero,* συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs—

a) most frequently with the slightly nasal נ, especially before harder consonants, e. g. מִשָּׁם (for מִנְּשָׁם) *from there,* מִזֶּה (for מִנְּזֶה) *from this,* יִתֵּן (for יִנְתֵּן) *he will give,* נָתַתָּ (for נָתַנְתָּ) *thou hast given.* Before gutturals נ is commonly retained, as יִנְחַל *he will possess;* rarely before other letters, as שָׁכַנְתָּ *thou hast dwelt.*

b) less frequently, and only in special cases, with ל, ר, ת, ד, e. g. יִקַּח for יִלְקַח *he will take,* הִכּוֹנֵן for הִתְכּוֹנֵן *to be established,* שֶׁלִּי for אֲשֶׁר לִי *who to me* (§ 36).

In all these cases, the assimilated letter is expressed by *Dāghē'sh fortè* in the next following. In a consonant at the end of the word, however, as it cannot be doubled (§ 20, 3, a), the Dāghē'sh is omitted, e. g. אַף *nose* for אַנְפ or אַנָף, תֵּת for תְּנָת (prop. תִּנְתִ) *to give,* לַת for לָדַת *to bear;* comp. τύψας for τύψανς.

In these last cases the assimilated letter has not Sh^{e}wâ, but the helping-vowel S^{e}ghôl (§ 28, 4), which, however, does not render the assimilation impracticable.

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[1] See the first article on each letter in my Student's Hebrew Lexicon, 2nd edition, Asher & Co., Lond. 1874.—*Tr.*

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By way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטַלְתִּהוּ from קְטָלַתְּהוּ (§ 59, Rem. 3), מִמֶּנִּהוּ for מִמֶּנְּהוּ *from him* (§ 103, 2). With this may be reckoned יִסֹּב for יְסַבֵּב *he will surround* (§ 67, 5), also אֶסֹּק for אֶסְלַק (§ 66, 2).

3. The complete *rejection* or *falling away* of a consonant easily happens, especially in the case of the weaker ones, viz. the breathings (§ 23), or vowel-letters (§ 7), or liquids (§ 6, 4). It happens—

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נַחְנוּ and אֲנַחְנוּ (*we*), שֶׁ for אֲשֶׁר (comp. No. 2, *b*, above), שֵׁב (*sit thou*) for יְשֵׁב, תֵּן (*give thou*) for נְתֵן.

b) in the midst of a word (*contraction*), when such a feeble consonant is preceded only by a Sh^{e}wâ, e. g. לַמֶּלֶךְ *to the king,* the prevailing form for לְהַמֶּלֶךְ (§ 23, 5, and § 35, Rem. 2), יַקְטִיל for יְהַקְטִיל (§ 53, 1).

c) at the end of words (*apocopé*), e. g. יִקְטְלוּ for יִקְטְלוּן, בָּנִים, *sons,* before the genitive בְּנֵי (§ 89).

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from אָכֵן was formed אַךְ *only;* perh. from בֵּית, בְּ; from חַל, חָ (see § 99, and § 100, 4). Here belongs also the change of the feminine ending ת— *ăth* to ה— *ā* (see § 44, 1, and § 80, 2).

4. To avoid harshness in pronunciation the *addition* of א (*'Ā'lĕph prostheticum*), with its vowel, takes place sometimes at the beginning of a word, e. g. זְרוֹעַ and אְזרוֹעַ *arm* (comp. χθές, ἐχθές, Lat. *spiritus*=French *èsprit*[1]).

5. *Transposition* seldom occurs in the grammar, as in הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 54, 2) because *sht* is easier to sound than *thsh;* but oftener in the province of the lexicon, as כֶּבֶשׂ and כֶּשֶׂב *lamb,* שִׂמְלָה and שַׂלְמָה *garment*[2]*;* they are, however, chiefly confined to the sibilants and liquids.

Even consonants, especially the weaker ones, may at the end of a syllable be softened to vowels, like εἷς from ἕνς, F. *chevaux* from *cheval* (comp. § 30, 2, *e*), e. g. כּוֹכָב *star* from כַּבְכָּב, כַּוְכָּב; אִישׁ *man* from אִנְשׁ or אֱנָשׁ (where the *S^{e}ghôl* is merely a helping vowel, see No. 2 above).

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[1] Comp. its form in W. *yspryd.*—*Tr.*

[2] So also מַלְתָּעָה and מִתְלָעָה *tooth.*—*Tr.*

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§ 20.

OF THE DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Dāghē'sh fortė* (§ 13) takes place, and is *essential,* i. e. necessary to the form of the word (*Dāghē'sh essential*)—

a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְוּ we have נָתַנּוּ *we have given;* for שַׁתְתִּי, שַׁתִּי *I have set;* for הִכְרַתְתִּי, הִכְרַתִּי *I have cut off.*

b) in cases of assimilation (§ 19, 2), as יִתֵּן for יִנְתֵּן. In both these instances (*a* and *b*) it is called *Dāghē'sh compensative.*

c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned,* but לִמֵּד *he has taught* (*Dāghē'sh characteristic*).

The double consonant is actually and necessarily written twice (without admitting the compensation), whenever a vowel sound, even the shortest (a vocal Sh^{e}wâ), comes between. Hence this is done—*a*) when a long vowel precedes, as in הוֹלְלִים (*insolent* men), which is read *hô-l^{e}lî'm* (§ 26, Rem.), frequently also after a mere tone-long vowel, as in שָׁמְמוּ (*they were amazed*), but the compensation by Dagh. is more usual, e. g. תַּמּוּ (*they were finished*) for תָּמְמוּ;—*b*) when a Dāghē'sh has already been omitted, as הַלְלוּ *hă-l^{e}lû'* for הַלֵּלוּ *hăl-l^{e}lû';*—*c*) when the two consonants have come to stand together by composition, but properly belong to two words, as יְבָרֶכְךָ (*he blesses thee*), יִקְרָאוּנִי (*they call me*), where ךָ and נִי are pronominal suffixes;—*d*) when the form has come from another which has a long vowel, as קִלְלַת construct of קְלָלָה. Sometimes the same word is found in both the full form and the contracted, e. g., יְשָׁדְדֵם (*he destroys them*) Jer. **5**, 6, and יְשָׁדֵם Prov. **11**, 3 in *Q^{e}rî;* חָנְנֵנִי (*pity thou me*) Ps. **9**, 14, and חָנֵּנִי Ps. **4**, 2.

2. A consonant is sometimes doubled merely for the sake of *euphony.* The use of Dāghē'sh in such cases (*Dāghē'sh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

a) when two words, the first of which ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dāghē'sh fortė conjunctive*), as מַה־זֶּה *what is this?* for מָה זֶה; קוּמוּ־צְאוּ (*qû-mûṣ-ṣ^{e}û'*) *arise! depart!* Gen. **19**, 14; וְאַכְלָתְךָ שָׁם Deut. **27**, 7; תְּנָה־לִי

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(*give thou to me*) Josh. **15**, 19 and תְּנָה־לָּנוּ (*give to us*) Num. **11**, 13 (but not after תְּנִי and תְּנוּ, see Gen. **23**, 4, Ex. **17**, 2, 1 K. **17**, 19); חָלִילָה לִי 1 Sam. **2**, 30, cf. Gen. **28**, 25, Josh. **24**, 16 (but also without *Dagh.* in Josh. **22**, 29, 2 Sam. **20**, 20), and always נָא after the Cohortative, as in אֵלְכָה־נָּא (*let me go, pray!*), but on the contrary הִנֵּה־נָא in Judg. **13**, 3 (*see, pray!*)[1].

In some instances words thus united are contracted into one, as מַדּוּעַ for מַה־זֶּה, מַלָּכֶם for מַה־לָּכֶם, מָה לָּכֶם *what to you?* Is. **3**, 15.

Analogous to this usage is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Italian *alla* for *a la*, *della* for *de la*.

b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, and to make the *Shᵉwâ* more audible (*Dāghē'sh dirimens*), e. g. עֲנָבִּי for עֲנָבִי *grapes* Deut. **32**, 32; comp. Gen. **49**, 10, Ex. **2**, 3, Is. **57**, 6, **58**, 3, Job **27**, 2, 1 Sam. **28**, 10, Ps. **45**, 10. Examples of this, however, are comparatively rare, and without any uniformity.

c) when the final tone-syllable of a clause or sentence (§ 29, 4), is to receive more strength and emphasis by the doubling, e. g. נָתְנוּ for נָתְנוּ *they gave* Ez. **27**, 19, יִחֲלוּ for יִחֲלוּ *they waited* Job **29**, 21, Is. **33**, 12.

3. The Hebrew omitted, however, the doubling of a letter by Dāghē'sh fortè, in many cases where the analogy of the forms required it; viz.—

a) *almost always* at the end of a word, because there the pronunciation, at least as handed down to us, does not easily admit of such a sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone[2], but like the English *all, call, small.* Instead, there-

[1] Here belong cases like כִּי־גָאֹה גָּאָה Ex. **15**, 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

[2] This distinction may be illustrated by the sound of the *ll* in the English word *alley* compared with that in *alloy.*—*Tr.*

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fore, of doubling[1] the consonant, they often lengthened the preceding vowel (§ 27, 2, *b*), as רֹב (*multitude*) from רָבַב; עָם (*people*) with a distinctive accent (§ 15, 3), for עַם from עַמַם. The exceptions are very rare, as אַתְּ *thou f.*, נָתַתְּ *thou hast given* Ez. **16**, 33 (see § 10, 3, Rem.).

b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο, Homeric for ἅλλετο), specially with מ and י followed by *Shᵉwa*, e. g. הַמְבַקְשִׁים for הַמַּבַקְשִׁים (*the seeking* ones).

c) In the gutturals (see § 22, 1).

In the above case under *b* it may be assumed as a rule, that the *Dāghēsh* remains in the letter with *Shᵉwâ* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*[2], because it materially affects their sound, e. g. אֲבַפְּרָה ʾᵃ*khăppᵉrāʾ* (not ᵃ*khăphrāʾ*) Gen. **32**, 21, פִּתְחוּ Is. **2**, 4, וַתְּדַבֵּר, וַתְּחִי. On the contrary, it is usually omitted in the preformatives יְ and תְּ in *Pi'ēl*, as וַיְדַבֵּר, תְּמַדְבְּרִים, לַמְנַצֵּחַ for לַמְנַצֵּחַ; so also in וַיְחִי, and often even when the יְ belongs to the root, as in הַיְלָדִים (*the children*), הַיְסוֹד (*the foundation*), הַיְאֹר (*the river* i. e. *the Nile*); yet there are many exceptions, as in הַמְּקֹמוֹת (*the places*), הַיְּהוּדִים (*the Jews*), cf. Joel **4**, 6, Jer. **26**, 20, Ez. **34**, 25, also in cases like הַלְלוּ (*praise ye*) for הַלְּלוּ, חְנֵנִי for חָנְנִי, and in קִלְלַנִי (*he cursed me*) 1 K. **2**, 8, וַיְקַלְלוֹ, לְקַלְלָם. Yet in many such cases the Dāghēsh is used.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter quite audible, e. g. עִמָּכֶם *with you* (not עִמְּכֶם), סַבָּתָּ for סַבְתָּ (§ 67, 4), יְקֻבָּנּוּ Is. **62**, 2.

Rem. In the later books we sometimes find *Dāghēsh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְחִירֵן *he terrifies them* for יְחִתֵּן (Hab. **2**, 17), מוֹרִיגִים *threshing-sledges* for מוֹרְגִים (1 Chron. **21**, 23)[3].

§ 21.

ASPIRATION: WHERE IT OCCURS AND WHERE NOT.

The *pure hard* (*tenuis*) sound of (ת, פ, כ, ד, ג, ב) the six *aspirates* with *Dāghēsh lenè* inserted, is to be regarded,

[1] The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*), gen. *fellis; mel*, gen. *mellis; ōs*, gen. *ossis*. In the Middle-High German, the doubling of consonants never took place at the end of a word, but always in the middle (as in the Old-High Germ.), as *val* (Fall), gen. *valles; svam* (Schwamm), etc.; *Grimm's* Deutsche Gramm. 2nd ed. I. 383.

[2] But comp. זָכְרוֹן in c. st. זִכְרוֹן and pl. זִכְרוֹנִים.—*Tr.*

[3] Also (on the contrary) we find צִצִּים *flowers* for צִיצִים 1 K. **6**, 18.—*Tr.*

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agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it immediately followed a vowel-sound, it was softened and aspirated by the influence of the vowel, so פָּרַץ *pārăʦ* becomes יִפְרֹץ *yiphrōʦ*; כֹּל *kōl*, לְכֹל *lᵉkhōl*. Hence the *aspirates* take Dāghēsh lenè:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *ʿăl-kēn* (*therefore*), עֵץ פְּרִי *ʿēʦ pᵉrî* (*fruit-tree,* lit. *tree of fruit*), or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning* Gen. 1, 1; יְהִי כַּאֲשֶׁר *it happened when* Jud. 9, 5; on the contrary, וַיְהִי־כֵן *it was so* Gen. 1, 7; וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה *and lo! the face of the ground was dried up* Gen. 8, 13; וַיִּפְלוּ פָּנָיו (with dist. accent) 4, 5, but in ver. 6 נָפְלוּ פָּנֶיךָ (with conj. accent); אַחֲרֵי בְּנֵי יַעֲקֹב Gen. 35, 5; שִׁטְרֵי בְּנֵי יִשְׂרָאֵל Ex. 5, 14.

Also a diphthong (§ 8, 5), so called, is here treated as ending in a consonant, e. g. פָּצוּ עָלַי פִּיהֶם Ps. 22, 14. (*Dāghēsh lenè* is therefore regularly found after רחוּת, because אֲדֹנָי was read instead of it.)

2. In the middle of words after *silent Shᵉwâ*, i. e. at the beginning of a syllable, immediately preceded by a vowelless consonant, e. g. יִרְפָּא *yĭr-pā'* (*he heals*), יִזְכֹּר *he remembers,* קְטַלְתֶּם *ye have killed.* On the contrary, after *vocal Shᵉwâ* the soft pronunciation obtains, e. g. רְפָאֵנִי *rᵉphā* (*heal thou*), כָּבְדָה *she was heavy.*

On קָטַלְתְּ, וַיִּשְׁבְּ and like forms see in § 10, 3.

NB. The aspirates have the soft sound especially also in—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which they had their soft sound; e. g. רִדְפוּ *pursue ye* (not רִדְפוּ) from רָדַף; מַלְכֵי (not מַלְכֵי) formed immediately from מְלָכִים *kings* (on the contrary, מַלְכִי *măl-kî'*, because it is formed directly from מֶלֶךְ *mălk*); בִּכְתָב *in a book* (not בִּכְתָב) from כָּתָב; בַּיְתָה *house-ward* (not בַּיְתָה) from בַּיִת. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained and the foregoing *Shᵉwâ* was then always slightly audible; thus *rĭdhᵉphû'*, *mălᵉkhê'*, *bĭkhᵉthâ'bh*[1].

[1] A particularly instructive case occurs in § 45, 2, in the Inf. with prefixes.

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b) The כ in the *suffixes* of the 2d person (ךָ, ךְ, כֶם, כֶן), has always its soft sound, because *vocal Shᵉwâ* is before it, § 58, 3, *b*.

c) Finally in certain classes of forms, e. g. מַלְכוּת (*mălᵉkhûth*), יַלְדוּת, אָבְדָן.

Rem. 1. The form שָׁלַחְתְּ *thou* (fem.) *hast sent*, where we might expect the feeble pronunciation of ת on account of the preceding vowel, was originally שָׁלַחְתִּ; and the sound of the ת, notwithstanding the slight vowel sound thrown in before it, was not changed. Comp. § 28, 4.

2. The tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates; thus לִסְפֹּת Num. **32**, 14, but לִסְפֹּתְהּ Ps. **40**, 15; קָרְבָּן (*qŏrbâ'n*), but הַקְּרֵבָן (in pause) Ez. **40**, 43.

3. The hard or soft pronunciation of these letters does not affect the *signification* of the words (comp. in Greek θρίξ, τριχός); but this affords no ground to deny that such a distinction was made in the sound.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, ה, ח, ע, א, have the following properties in common, which result from the pronunciation peculiar to them; yet א and ע, both having a weaker sound than ח and ה, differ from these in several respects.

1. The gutturals cannot be doubled in pronunciation, and so they do not admit *Dāghē'sh fortè*. To our organs also there is a difficulty in doubling an aspiration. But the syllable preceding the letter which omits Dāghē'sh becomes longer in consequence of the omission[1]; hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הָעַיִן *the eye* for חַעַיִן; יֵאָמֵר *it is said* for יֵאֱמֵר, etc. The stronger gutturals, ח and ה, admitted a sharpening of the syllable, though orthography excluded the *Dāghē'sh f.* (as the *ch* in the German *sicher, machen,* has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these

[1] Comp. *terra* and the French *terre;* the Germ. *Rolle* and the French *rôle;* Germ. *drollig,* and Fr. *drôle.* In this omission we see an enervating of the language. The fresher and more original sounds of the Arabic (§ 1, 6), still admit always the doubling of the gutturals.

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letters, e. g. הַהֹדֶשׁ *the month,* הַהוּא *that,* מִחוּץ *outside* (lit. *from street*), but also מֵהֵלֶב *from fat.*

As these last forms are treated as though the guttural were doubled, the grammarians are accustomed, not inappropriately, to speak of them as having a *Dāghēsh fortè implicitum, occultum* or *delitescens;* e. g. אַחִים for אַחִים *brothers,* פַּחִים *snares,* חַחִים *nose-rings.* See more about this in § 27, Rem. 2.

2. The gutturals are apt to take a short *A* sound before them, because this vowel is organically closely akin to them. Hence—

a) Before a guttural, *Păthăch* is used instead of any other short vowel, such as *ĭ, ĕ* (*Chirĕq parvum, Seghôl*), and even for the rhythmically long *ē* and *ō* (*Ṣērê* and *Chōlĕm*); e. g. זָבַח *sacrifice* for זֶבֵח, שָׁמַע *report* for שֶׁמַע. This is still more decidedly preferred when the form with Păthăch is the original one, or is otherwise admissible. Thus in the *Imper.* and *Impf. Qăl* of verbs, שְׁלַח *send thou,* יִשְׁלַח *he will send* (not יִשְׁלֹח); *Perf. Pīʿēl* שִׁלַּח (not שִׁלֵּח); נַעַר *a youth* (where Păthăch in the first syllable is the original vowel); יַחְמֹד (not יַחְמֹד) *he will desire.*

b) But a strong and unchangeable vowel, as וֹ, וּ, ִי (§ 25, 1), and in many cases *Ṣērê*, is retained. Between it, however, and the guttural, there is involuntarily uttered a hasty *ă* (*Păthăch furtive*), which is written under the guttural. This is found only in final syllables, and never under א; e. g. רוּחַ *rûᵃch* (*spirit*), שָׁלוּחַ *shā-lûᵃch* (*sent*), רֵיחַ *rêᵃch* (*odour*), רֵעַ *rêᵃʿ* (*companion*), גָּבוֹהַּ *gā-bhôᵃh* (*high*), הִשְׁלִיחַ *hĭsh-lîᵃch*[1], etc.

For the same reason the Swiss pronounces *ich* as *iᵃch*, *Buch* as *Buᵃch*, and the Arabian משיח as *mesîᵉch*, though neither *writes* the supplied vowel.

The *Păthăch furtive* falls away when the word receives any addition at the end, e. g. רוּחַ *spirit,* רוּחִי *my spirit,* where the ח begins a new syllable.

The LXX write ε instead of Păthăch furtive, as נֹחַ Νῶε, at times α, as יְהוֹעַ Ἰεδδούα.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are to be

[1] Compare with the above our use of a furtive *e* before *r* after long *ē, ī, ū* and the diphthong *ou*, e. g. *here* (sounded *hēᵉr*), *fire* (*fīᵉr*), *pure* (*pūᵉr*), and *our* (*ouᵉr*)—*Tr.*

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regarded rather as exceptions than as establishing a general rule, e. g. נַעַר *a youth* (not נָעַר), פֹּעַל *deed* (not פָּעַל). The *A* sound is preferred only where it would be specially admissible without the influence of the guttural, as in the Imper. and Impf. of verbs, e. g. שְׁחַט, יִשְׁחַט. If, however, another vowel serves at all to *characterise* the form, it is retained, as יִלָּחֵם *he fights;* וַיַּחֶל *and he waited*, not וַיָּחַל.

2. S^{e}ghôl is used instead of Păthăch both *before* and *under* the guttural, but only in an initial syllable, as יֶחְבַּשׁ *he binds*, חֶבְלֵי *bands of*—. Without the guttural these forms would have Chîrĕq, in place of S^{e}ghôl.

When, however, the syllable is sharpened by Dāghē'sh, the more slender and sharp Chîrĕq is retained even under gutturals, as חִגֵּה, הִלֵּל, חִשָּׂה; but when the sharpening of the syllable ceases by the falling away of Dāghēsh, the S^{e}ghôl, which is required by the guttural, returns, e. g. הֶגְיוֹן, const. state הֶגְיוֹן *meditation;* חִזָּיוֹן, constr. state חֶזְיוֹן *vision.*

3. Instead of *simple Sh^{e}wâ vocal* (§ 10, 1), the gutturals take a *composite Sh^{e}wâ* (§ 10, 2), e. g. עֲמֹד, אֲקַטֵּל *to stand,* שָׁחֲטוּ *they have slain,* יִשְׁחֲטוּ *they will slay.* This is the most common use of the composite Sh^{e}wâs.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh^{e}wâ*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ *thou hast sent.* But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh^{e}wâs*), which has the same sound as the full vowel preceding, as יַחְשֹׁב *he thinks* (also יַחְשֹׁב), יַחֲשִׁיךְ (also יַחְשִׁיךְ), יַחֲזֵק (also יַחְזֵק); this composite Sh^{e}wâ is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יַחֲזִקוּ, יַעֲבְדוּ *yŏ-ʿŏbh^{e}-dhû'* (from יַעֲבֵד), יַהֲפְכוּ *yă-hăph^{e}-khû'* (from יַהֲפֹךְ).

Rem. 1. The grammarians call *simple Sh^{e}wâ* under the gutturals *hard* (דָּגֵשׁ), and the *composite Sh^{e}wâs* in the same situation *soft* (רָפֶה). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Sh^{e}wâs it may be remarked, that—

a) ח, ה, ע, at the beginning of words prefer ֲ, but א prefers ֱ, e. g. חֲמוֹר *ass*, חֲרֹג *to kill*, אֱמוֹר *to say.* But when a word receives an

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increase at the end, or loses the tone, א also takes ־ (considered as shorter), as אֵלַי *to*, but אֲלֵיכֶם *to you*; אֹכַל *to eat*, but אֲכָלֵ֫ Gen. 3, 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh^{e}wâ is regulated by the vowel (and its class), which another word of the same form, but without a guttural, would take before the Sh^{e}wâ; as *Perf. Hĭph'îl* הֶחֱמִיד (after the form הִקְטִיל), *Inf.* הַחֲמִיד (after הַקְטִיל), *Perf. Hŏph'ăl* הָחֳמַד (after הָקְטַל).

For some further vowel changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6, 2, 1, on p. 25), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Dāghē'sh fortè; in which case the vowel before it is always lengthened, as בֵּרַךְ *he has blessed* for בֵּרְךְ; בָּרַךְ *to bless* for בָּרְךְ.

b) The use of *Păthăch*[1] before it, in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיַּרְא *and he saw*, while the full form וַיִּרְאֶה is in use; וַיַּסַּר for וַיָּסָר *and he turned back*, and for וַיְסַר *and he caused to turn back*.

Rare exceptions to the principle given under letter *a* are מָהַר *mŏr-rā'* (trouble) Prov. 14, 10; לֹא־כֹרַת שָׁרֵךְ *lô khŏrrā'th shŏr-rē'kh* (thy navel was not cut) Ez. 16, 4, where in כָּרַת and שָׁרֵךְ the ר is doubled (in Arabic too it admits of doubling, and the LXX write שָׂרָה Σάῤῥα). There are some other cases in which neither the doubling of the ר, nor the lengthening of the vowel has taken place, as מְרֹדֹם (for מְהֻדָּם) 2 Sam. 18, 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (i. e. *quiesces*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding

[1] The preference of *r* for the vowel *a* is seen also in common Greek, e. g. in the feminine of adjectives ending in-ρος, as φανερά for φανερή from φανερός.—*Tr.*

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vowel (like the German *h* in *roh, geh, nahte*), as in מָצָא *he has found,* מָלְא *he was filled,* הִיא *she,* מְצֹא *to find,* הוּא *he;* תִּמְצָאֶנָּה, מָצָאתָ. This takes place after all vowels; but in this case the short vowels, with few exceptions, become long, as מָצָא for מָצַא, יִמְצָא for יִמְצַא.

2. On the contrary א retains, generally, its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said,* מָאֲסוּ *they have rejected,* לֶאֱכֹל *for to eat.* Yet even in this case it sometimes loses its consonant sound, when it follows a short vowel or a half-vowel (*vocal Sh^{e}wâ*) in the middle of a word; for then the vowel *under* א is either shifted back, so as to be united with the vowel *before* it into a long sound, as לֵאמֹר for לֶאֱמֹר, כֵּאלֹהִים, לֵאלֹהִים for כֶּאֱלֹהִים, לֶאֱלֹהִים, וֵאלֹהִים, etc., יֵאצֵל for יֶאֱצֵל, also יֹאכַל (with *â* obscured to *ô*, § 9, 10, 2) for יֶאֱכַל, or it wholly displaces it, as in בְּדָאם for בְּדַאֲם Neh. **6**, 8, חֹטְאִים (*chôṭi'm*) for חַטְאִים 1 Sam. **14**, 33, מָאתַיִם (*two hundred*) for מְאַתַּיִם, רָאשִׁים (*heads*) for רְאָשִׁים. Sometimes this causes a still greater change in the syllables, as יִשְׁמָעֵאל for יִשְׁמַעְאֵל, מְלָאכָה (*business*) for מַלְאָכָה. Sometimes also the vowel before א remains short when it is *ă*, e. g. וַאדֹנִי *and my lord* for וַאֲדֹנִי, לַאדֹנִי for לַאֲדֹנִי, לִקְרַאת for לִקְרַאת *for to meet.*

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *ê* and *î*; e. g. בּוֹר for בְּאֵר (*cistern*), רֵים (*buffalo*) for רְאֵם, רִישׁוֹן (*first*) for רִאשׁוֹן in Job **8**, 8, comp. לוֹ for לֹא (*not*) 1 Sam. **2**, 16 in *K^{e}thîbh*; at the end of a word ה also is written for א, as יְמַלֵּה (*he fills*) for יְמַלֵּא Job **8**, 21.

3. When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצֹתִי (*I went forth*) for יָצָאתִי, מָלֹתִי (*I am full*) for מָלֵאתִי Job **32**, 18, אֹמַר (*I say*) constantly for אֹאמַר, מָלוּ for מָלְאוּ Ezek. **28**, 16, לַהְשׁוֹת (*to lay waste*) 2 K. **19**, 25 for לְהַשְׁאוֹת Is. **37**, 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as in קָאם Hos. **10**, 14 for the usual קָם *he stood up,* רָאשׁ *poor* Prov.

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10, 4, **13**, 23 for רֵשׁ (comp. § 7, 2). Hebrew orthography generally omits, in this case, the vowel-letter (§ 8, 3).

2. In Syriac ʾ even at the beginning of words cannot be spoken with a half vowel (*vocal Sheʿwâ*), but always receives then a full vowel, usually *E*, as Chald. אֶכַּל, in Syr. ܐܶܟܰܠ. Accordingly in Hebrew, also, instead of a *composite Sheʿwâ* it receives, in many words, the corresponding long vowel, as אֵזוֹר *girdle* for אֲזוֹר, אֹהָלִים *tents* for אָהָלִים, אֲרֻיוֹת *stalls* for אֲרִיוֹת, [אֵפוּ *bake ye* Ex. **16**, 23 for אֲפוּ].

3. We may call it a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a final *û*, *î* and *ô*, as חָלְכוּא for חָלְכוּ (*they go*) Josh. **10**, 24; אָבוּא (*they are willing*) Is. **28**, 12; also נָקְיָא for נָקִי *pure*, לוּא for לוּ *if*, אֲפוֹא for אֲפוֹ *then*, רִבּוֹא for רִבּוֹ *myriad* Neh. **7**, 66, 72. As to the א in חַיָּא and חַיְיָא, see also § 32, Rem. 6.

4. The ה is stronger and firmer than the א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word[1]; at the end also it may remain a consonant, and then it takes *Măppîq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without Măppî'q, or with Rāphè הֿ) then remains only as a representative of the final vowel, e. g. לָהּ (*to her*) Num. **32**, 42 for לָהֿ, Job **31**, 22, Ex. **9**, 18. The ה in the body of a word, preceded by vocal Shᵉwâ, is often so slight as to be omitted in writing, as לַבֹּקֶר (*at the morning*) for לְהַבֹּקֶר, בָּאָרֶץ (*in the land*) for בְּהָאָרֶץ, יְהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half-vowel ᵉ (—) *before* ה is displaced by the full vowel *under* it[2]. In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*) from בָּהֶם; or both are blended into a diphthongal vowel, e. g. *ô* from *ahu*, as סוֹסוֹ (also סוּסֹה) *his horse* from סוּסָהוּ, קְטָלוֹ *he has killed him* from קְטָלָהוּ.

According to this, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, viz., to re-

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[1] A very few examples are found in *proper names*, as עֲזָהְיָהוּ, עֲזָרְיָהוּ, which are compounded of two words, and in many MSS are also written in two separate words. One other case, יְהֹרַם־פָּנַי Jer. **46**, 20, is also in the printed text divided by *Maqqēph*, in order to being the *quiscent* ה at the end.

[2] As in לְאוֹר for לְהָאוֹר Job **33**, 30, see § 53, Rem. 7.—*Tr.*

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present final *ā*, as also *ō*, *ē* and *ė* (S^{e}ghô'l), e. g. אָשָׁה, גָּלָה, גָּלֹה, גִּלֵּה, יִגְלֶה. See § 7, 2, and § 8, 3.

Rem. In connection with *ō* and *ē*, ה is occasionally changed for ו and י (רָאוֹ=רָאֹה, חַבֵּי=חַבֵּה Hos. **6**, 9), and in all cases for א according to later and Aramæan orthography, particularly with *ā*, e. g. שְׁנָא (*sleep*) Ps. **127**, 2 for שְׁנָה, נְשָׁא (*to forget*) Jer. **23**, 39 for נָשָׂה, etc.

§ 24.

CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו *w* and the י *y* are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily turn into these vowels in certain positions. On this depend, according to the relation of the sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflection of words. This is especially important for the form and inflection of the feeble stems, in which a radical ו or י occurs (§ 69 etc., § 85, III.—VI, and § 93, 6, Rem. 5, 6).

1. The cases where ו and י lose their power as consonants and turn into vowel-sounds, are principally only in the middle and end of words, their consonant sound being nearly always heard at the beginning.[1] These cases are chiefly the following:—

a) When ו or י stands at the end of a syllable (as וְ or יְ with a *silent Sh^{e}wâ*) immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound. Thus הוֹשַׁב *it has been inhabited* for הְוֻשַׁב or הָוְשַׁב, יִיקַץ *he awakes* for יְיִקַץ, בִּיהוּדָה for בְּיְהוּדָה; so also at the end of the word, e. g. עִבְרִי *'ibh-rî'* (properly *-riy,* hence fem. עִבְרִיָּה *'ibh-rîy-yâ'*) a Hebrew; עָשׂוֹ (*mœde*) Job **41**, 25 for עָשׂוּי (comp. עֲשׂוּיוֹת 1 Sam. **25**, 18 in *K^{e}thibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these sounds.

[1] The only [seeming] exception is וְ for וְ *and,* see § 26, 1, and § 104, 2, *b*.

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But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as in שָׁלֵו *quiet,* זִו *May* (*month*), גּוֹי *nation,* גָּלוּי *disclosed.* But with a preceding short *ă* the ו and י mostly form a diphthongal *ô* and *ê*; see below, No. 2, *b*.

b) When ו or י is preceded by *vocal Shᵉwâ,* and such syllables are formed as *qᵉwom*, *bᵉwo*. Hence בּוֹא *to come* for בְּוֹא, קוֹם *to arise* for קְוֹם. So also especially when ו and י preceded by Shᵉwâ come to stand at the end of a word; as יְהִי for יְהְוִי (from יְהוָה), פְּרִי *fruit* for פִּרְיְ.

c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קָוֹום, קוּם for קָוּום. Comp. in latin *mihi* = *mî*, *quum* = *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as יְ or יִ (like *e* for אֶ § 23, 3, Rem. 2); and so in the LXX יְהוּדָה is written Ἰουδά, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which shifts the vowel *i*, belonging to the feeble letter, forward to the preceding consonant, which should properly have simple Shᵉwâ, e. g. כִּיתְרוֹן *as the superiority* for כְּיִתְרוֹן Ec. 2, 13, וַיִּחַלּוּ (in some editions) for וַיְחַלּוּ Job 29, 21 *and they waited.*

2. After such a contraction has taken place, the vowel-letter quiesces (see p. 34, Note[1]) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

a) When the vowel, which an analogous form without the feeble letter would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִיטַב *he is good* for יְיִטַב (analogous to יִכְבַּד), הוּשַׁב for הְוֻשַׁב.

b) When a short *a* stands before י and ו, then we get diphthongal *ê* and *ô* (according to § 7, 1); thus מֵיטִיב becomes מֵיטִיב *doing good;* הֵרִשִׁיב, הוֹשִׁיב; עֵוָלָה, עוֹלָה.[1]

c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it

[1] Instances in which no contraction takes place after a short *a* are מַיְמִינִים *using the right hand* 1 Chron. 12, 2; אַיְסְרֵם *I chastise them* Hos. 7, 12; שָׁלַוְתִּי *I am at ease* Job 3, 26. At times both forms are found, as עַוָלָה and עוֹלָה *evil;* חַי *living,* construct state חֵי. Analogous is the contraction of מָוֶת (ground-form מַוְתָ) *death,* constr. מוֹת; עַיִן (ground-form עַיְנָ) *eye,* constr. עֵין.

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controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְאַשׁ becomes יִרַּשׁ; קָוַם becomes קָם *qâm;* גָּלְיָה becomes גָּלָה and שָׁלְוָה, שָׁלָה.[1]

An original יָ— at the end of words becomes—

a) הָ— (for יָ— is never written at the end of a word), when the obscure sound *è* or *ä* must be used; e. g. יִגְלֶה for יִגְלֶי (§ 75, 1), מַרְאֶה *form* for מַרְאִי, שָׂדֶה *field* (poet.) for common form שָׂדִי.[2]

b) הָ—, when the *A* sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלַי, גָּלַי, גָּלַי.

§ 25.

IMMOVABLE [OR FIRM] VOWELS.

What vowels in Hebrew are firm and not removable, can be known, certainly and completely, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel-system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically,* i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels, readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:—

1. The essentially long and hence hardly changeable vowels of the *second* and *third* class, viz., *î, û, ê, ô,* are mostly expressed among the consonants [or in the line] by their vowel-letters, *î* and *ê* by יִ, *û* and *ô* by וּ, with their appropriate vowel signs; thus יִ—, ֵי, וּ, וֹ, as in יֵיטִיב *he does well,* הֵיכָל *palace,* גְּבוּל *boundary,* קוֹל *voice.* The *defective* mode of writing these vowels (§ 8, 4) is frequent enough; e. g. יֵטֵב for יֵיטִיב, גְּבֻל for גְּבוּל, קֹל for קוֹל; but this is merely a difference of orthography, by which nothing is essentially changed

[1] The Arab. often writes in this case (etymologically) גָּלַי, but speaks *gălà.* So the LXX write סִינַי as Σινᾶ. But in Arabic שׁלא is written for שָׁלַו and sounded *shălā.*

[2] When any addition is to be made to the ending הָ—, it is written יָ—, and sometimes also the original יָ— reappears; see § 93, 9, Rem.

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in the nature and quantity of such a vowel, and the *û* in גְּבֻל is as essentially long as in גְּבוּל; comp. § 8, 4.

It is an exception, when now and then a merely tone-long vowel of these two classes is written *fully*, e. g. the *ō* in יִקְטֹל for יִקְטֹל.

2. The essentially long and immovable *â* (so far as it is not become *ô*; see § 9, No. 10, 2) has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the א, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like מָצָא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable (§ 26, 6), followed by *Dāghēsh fortè*, e. g. גַּנָּב *thief;* likewise in every closed syllable (§ 26, 2, *c*) which is followed by another closed syllable, e. g. מַלְבּוּשׁ *garment,* אֶבְיוֹן *poor,* מִדְבָּר *wilderness.*

4. Such are also the vowels after which a *Dāghēsh fortè* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הָרֵי־אֵל for הַרֵי־אֵל *mountains of God,* בֹּרַךְ for בָּרַךְ *he has been blessed.*

§ 26.

OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of the syllable,* on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant;* and there are no syllables in the language which begin with a vowel. The single exception is וְ (*and*), in certain

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cases for וְ, e. g. in וּמַלְכָּהּ (§ 104, 2, *b*)[1]. The word אָמַר is no exception, because the א has here its consonant force as a light breathing.

2. With regard to the *close* of a syllable, it may end—

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ *qā-ṭă'l-tā* the first and last are open. See No. 3.

b) With a half-vowel or vocal Sh^{e}wâ, as *p^{e}* in פְּרִי *p^{e}-rî* (*fruit*), *ch^{a}* in חֲצִי *ch^{a}-ṣî* (*half*), *ṭ^{e}* in קָטְלוּ *qā-ṭ^{e}-lû'*. Such we call *half-syllables* or *proclitic-syllables* (see No. 4, p. 71).

c) With one consonant, and called a *closed* or *mixed* syllable, as the second in קָטַל *qā-ṭă'l*, לֶבֶב *lē-bhā'bh*. See No. 5. Here belongs also the *sharpened* syllable, as the first in קַטַּל *qăṭ-ṭē'l*. See No. 6.

d) With two consonants, as in קִשְׁט *qōshṭ*, קָטַלְתְּ *qā-ṭă'lt*; comp. § 10, 3.

We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long vowel*,[2] whether they have the tone, as in בְּךָ *in thee*, סֵפֶר *book*, קֹדֶשׁ *sanctuary*, or not, as in קָטַל, עֵנָב *grape*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qā'mĕṣ*, less frequently *Ṣē'rê*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, קָטַל, לֶבָב.[3]

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[1] It may be questioned whether וְ in the above position be a real exception; for וּמַלְכָּהּ ought probably to be pronounced *wümä'lĕkh* (not *ûmälĕkh*), the וְ retaining its feeble *w* sound before the *Shûrĕq*.—*Tr.*

[2] This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as ἐγένετο, Arab. *qătălă*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long, and the present pronunciation is derived from the solemn, slow and chanting way of reading the Old Testament in the synagogues. The above Heb. words in their Arabic forms sound as *bĭkă*, *sĭfr*, *qŭds*, *qătălă*, *ʿĭnăb*.

[3] The Arabic has for this pretonic vowel constantly a short vowel (*lăhŭm*. *yăqûm*, etc.); the Chaldee only a *vocal Sh'wa*, לְהוֹן *to them*, לֶבַב, קָטַל, קְקוּם, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3,*a*). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of Sh'wâ, on account of the tone on the following syllable; but

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Short vowels in *open* syllables occur only in the following cases:—

a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Segholates*), as נַחַל *brook*, בַּיִת *house*, יִרְבְּ *let him increase*, from [the crude forms] נַחְלְ, בַּיְתְ, יִרְבְּ, and with accented ֶ instead of ַ, as שֶׁמֶשׁ from שַׁמְשׁ. The reason is, that the final helping vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יֵרֵב, another form for יִרְבְּ (§ 75, Rem. 3, *b*); הָאָרֶץ (with the article) *the earth*, besides אֶרֶץ; שֶׁמֶשׁ (in *pause*, § 29, 4).

b) The so-called union-vowel (§ 58, 3) in certain forms of the *suffixes*, as קָטָלָנִי (Arab. *qătălănî*), דְּבָרֶךָ (from דְּבָרְךָ).

c) Before the so-called *He local* (ה—ָ), which has not the tone (§ 90, 2), e. g. מִדְבָּרָה *towards the wilderness*, בָּבֶלָה *to Babylon*, הַשָּׁמַיְמָה *the heavens-ward.*

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Mèthĕgh*, viz.—

d) In these combinations, ָּ—, ֶּ—, ִּ—, as טַעֲמוֹ *his taste*, תֶּאְסֹר *he will bind*, פָּעֳלוֹ *his deed*, וְתַדְּרֵךְ *and thy adorning.*

e) In some other forms, as יֶחֱזְקוּ *yĕ-chĕ-zᵉqû'* (*they are strong*), פָּעֳלֵךְ *pŏ-ʿŏlᵉkhā'* (*thy deed*), שָׁרְשִׁים *shŏrāshî'm* (*roots*); comp. page 42, No. 2 and § 28, 3.

The first syllable in חֲדָרִים, רַחֲצוּ, and similar forms, does not belong here, but to No. 6 below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Shᵉwâ*, § 10, 1, 2), which may be called *half-syllables* or *proclitic-syllables*. They are so short, and so unfit to stand by themselves, that they constantly lean on to the stronger syllable that follows, e. g. לְחִי (*cheek*) *lᵉ-chî*, יִלְמְדוּ *yil-mᵉ-dhû'*, חֳלִי (*sickness*) *chᵒlî*, פֹּעֳלוֹ *pō-ʿᵃlô'* (*his work*).

Rem. The modern grammarians do not regard this sort of syllable as being properly such, but always count it as part of the one immediately following [thus they regard לְחִי as practically forming but one syllable *lᵉchî*, and not two *lᵉ-chî*]. The half-vowel is certainly not fit to serve as the final sound of a full syllable; and, according to the pronunciation handed down to us, this syllable with Shᵉwâ is obviously of a different sort from the open syllable with a full vowel (No. 3). But yet that half-vowel is in general but a shortening of an original *full* vowel, which is commonly to be still found in Arabic (e. g. חֶלְיִ *ornament*, Arab. *chălỳ*, now sounded *chălî*; גְּדִי *kid*, Arab. *ġădy*, sounded

it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a vocal Shᵉwâ upon the shifting forward of the tone.

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gădî, *gĕdî*, יִקְטְלוּ Arab. *yăqtŭlû*); and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears from their using the *Mèthĕgh* in such places (see § 16, 2, *b*).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,[1] as מַלְכָּה *queen*, חָשְׁבּוֹן *understanding*, חָכְמָה *wisdom*, וַיָּסָר *and he turned back*, וַיָּקָם, וַיָּקָם.

When *with* the tone, they may have a long-vowel just as well as a short, e. g. חָכָם *wise* and חָכַם *he was wise;* yet of the short vowels only *Pă'thăch* and *Seghôl* have strength enough to stand in such a tone-syllable.[2] Examples of long-vowels in the final syllable, are דָּבָר, קָטֵל, יִקְטֹל; in the penultima, קָטַלְנָה, קָטֹלְנָה. Examples of short vowels, קָטַל, דִּבֶּר, אַתֶּם, שְׁכֶם; in the penultima, גְּמַלְתִּהוּ, קָטַלְתְּ Prov. 31, 12.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אִמִּי *'im-mî'*, כֻּלּוֹ *kŭl-lô'*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given, when *with* the tone, either a short vowel, as סַבִּי, הַגֵּנּוּ, or a long, as שָׂמָּה, הַמָּה.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתְּ, וַיִּשְׁבְּ, yet sometimes also *Ṣērê*, as נֵרְדְּ, וַיִּבְךְּ, and *Chōlĕm*, as קָשְׁטְ. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone, with respect to its sounds, before arriving at the state in

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[1] There are some exceptions, when a word loses the tone through *Maqqēph*, as כְּתָב־יָדָהּ (*k'thâbh*) Esth. 4. 8.

[2] See § 9, 2. Short *Chîrĕq* (*ĭ*) occurs only in the particles אִם and עִם, which, however, are often toneless, because followed by *Maqqēph*.

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which we know it from the O. T. (see § 2, 4), have also affected its vowel system, so that, for the better comprehension of the vowel changes occurring in the O. T. language, it is of importance to go back to the corresponding states and relations of the language in that earlier period, and, at any rate, to compare that which is preserved in the Arabic. In general it is to be observed especially:—

1) That the language has now in an open syllable often preserved only a half-vowel (vocal *Sh^{e}wâ*), where originally a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. עֲגָלָה (original form *'ăgălăt*) *waggon,* צְדָקָה (original form *ṣădăqăt*) *righteousness,* קָטְלוּ (Arab. *qătălû*);

2) That vowels originally short have now, in the tone-syllable, as also in open syllables before the tone, passed over into tone-long vowels, *ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō* (see § 9, No. 1, 2. No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened even to half-vowels (vocal *Sh^{e}wâs*), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. מָטָר (Arab. *măṭăr*) *rain,* in construction with a following genitive (in the *construct state*, § 89) מְטַר, pl. מְטָרוֹת, *constr.* מְטָרוֹת; עָקֵב (Arab. *'ăqĭb*) *heel,* dual עֲקֵבַיִם, עִקְבֵי; יִקְטֹל (Arab. *yăqtŭl*), pl. יִקְטְלוּ (Arab. *yăqtŭlû*).

The vowels, with the changes of which we are chiefly concerned here, are all the short ones, and as many of the long as owe their length simply to the tone and rhythm, viz.—

The short vowels,	The same lengthened by the tone,
— *ă*	— *ā*
— *ĕ*	— *ē*
— *ĭ*	— *ė*
— *ŏ* (*Qāmĕṣ-chāṭûph*)	— *ō*
— *ŭ*	

To these add the half-vowels or *Sh^{e}wâs* —, —, —, —, as extreme shortenings.

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Let the student compare here again what was said in § 9, on the character and value of the several vowels; and in § 25, on the immovable or firm vowels.

Agreeably to the principles of § 26, the following changes occur:—

1. A tone-long vowel is changed into the original or kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* is יַד, as יַד־יְהוָה *hand of God;* בֵּן *son,* בֶּן־הַמֶּלֶךְ *son of the king;* כֹּל *a whole,* כָּל־הָעָם *the whole-of-the-people;* also when the tone is moved backwards, e. g. יָקָם, וַיָּקָם; יֵלֵךְ, וַיֵּלֶךְ So also, when an open syllable with a tone-long vowel becomes by inflection a closed one, e. g. סֵפֶר *book,* סִפְרִי *my book;* קֹדֶשׁ *sanctuary,* קָדְשִׁי *my sanctuary.* In these cases *Ṣērê* (*ē*) passes over into *Chîrĕq* (*ĭ*) or *Seghôl* (*ĕ*), *Chōlĕm* (*ō*) into *Qāmĕṣ-chāṭûph* (*ŏ*). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Ṣērê* is changed back into *Chîrĕq,* and *Chōlĕm* into *Qibbûṣ,* as אֵם *mother,* אִמִּי *my mother;* חֹק *statute,* plur. חֻקִּים.

2. On the contrary, a short vowel is changed into a corresponding long one,—

a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קְטָלוֹ *he has killed him;* סוּסָה, סוּסָתִי *my mare* from סוּסָה = סוּסַת.

b) When a syllable, which should be sharpened by *Dāghēsh fortè,* has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

c) When it meets with a feeble consonant (according to § 23, 1, 2, § 24, 2), as מָצָא for מָצַא *he has found.*

d) When the syllable is in *pause,* i. e. is the tone-syllable of the last word in a sentence or clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal *Shᵉwâ*), or may even be entirely *dropped,* so that only the syllable-divider (silent *Shᵉwâ*)

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supplies their place; e. g. the first is the case in שֵׁם (*name*), pl. שֵׁמוֹת, which become שְׁמִי (*my name*), and שְׁמוֹתָם (*their names*); the second in בְּרָכָה (*blessing*), *constr.* בִּרְכַּת. Whether the full vowel remains, or is changed into a half-vowel, or is altogether dropped (דָּם, דָּמִי; שֵׁם, שְׁמִי), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflection of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as יָקָר (*dear*), *fem.* יְקָרָה *yᵉqārā'*; in the inflection of verbs, the second, as יָקַר (*he was dear*), *fem.* יָקְרָה *yāqᵉrā'*. Thus we have a half-vowel in place of—

a) *Qāmĕṣ* and *Ṣērê* in the first syllable (principally in the inflection of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵב *heart,* לְבָבִי *my heart;* תָּשׁוּב *she will return,* תָּשׁוּבְנָה *they* (*fem.*) *will return.*

b) The short or merely tone-long vowels *a, e, o,* in the last syllable, especially in the inflection of verbs, e. g. קָטַל, *fem.* קָטְלָה *qāṭᵉlā';* קְטַל, *plur.* קִטְלוּ *qôṭᵉlîm;* יִקְטֹל, יִקְטְלוּ *yĭqṭᵉlû'*. The *Sᵉghôl* as a helping vowel is entirely rejected (becomes silent Shᵉwâ), e. g. מֶלֶךְ (for מַלְכִּי), מַלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבוּ; כַּרְמֶל, כַּרְמֶלָה.

Where the tone is advanced two places or syllables, *both* the vowels of a dissyllabic word may be shortened, so that the first becomes *ĭ* and the second becomes *Shᵉwâ*. From דָּבָר we have in the *plur.* דְּבָרִים, and with a *grave suffix* [i. e. one that always has a strong accent] this becomes דִּבְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ă* into *ĭ*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal וֹ *ô* (from *au*), as also the *ô* derived from the firm *â* (§ 9, 10, 2), is longer than וּ *û*; and therefore, when the tone is moved forward, the former is often shortened into the latter; e. g. נָקוֹם, נְקוּמָתָהּ (see Paradigm M. *Niph.*); נָנוֹס *flight, fem.* מְנוּסָה, with

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suff. מְנוּסִי; מָתוֹק *sweet*, *fem.* מְתוּקָה. The ו stands sometimes even in a sharpened syllable, as in הוּכָּה Ps. **102**, 5, כּוּפָם Jer. **31**, 34, חוּקַּי Ez. **20**, 18, יוּלַּד Judg. **18**, 29. Nearly the same relation exists between diphthongal ◌ֵי *ê* and long ◌ִי *î*; see examples in § 75, 2.

NB. On the contrary, ו *û* is shortened into *ŏ*, which in the tone-syllable appears as a tone-long *ō* (*Chōlĕm*), but on the removal of the tone it becomes again *ŏ* (*Qāmĕṣ-chāṭûph*), as יָקוּם (*he will rise*), יָקֹם (jussive, *let him rise*), וַיָּקָם (*and he rose*), see Parad. M. *Qal*. So also ◌ִי becomes a tone-long *Ṣērê* (*ē*), as יָקִים (*he will set up*), יָקֵם (*let him set up*), and in the absence of the tone, *Seghôl* (*ĕ*), as in וַיָּקֶם (*and he set up*); see Parad. M. *Hĭphʿîl*.

2. From a *Pătăch* (*ă*) in a closed syllable there arises a *Seghôl* (*ĕ*), through a further shortening or rather obscuring of the sound. This happens—

a) Sometimes when the tone hastens on to the following syllable, as יֶדְכֶם *your hand* for יָדְכֶם, יִדְכֶם, אֶבְיְתָר (*prop. n.*) for אַבְיָתָר; especially when a *Dāghēsh fortè* is omitted in a letter which would regularly close a sharpened syllable, as אֶכְלָה Ex. **33**, 3 for אַכַּלְּךָ *I destroy thee*, יְחֶזְקֶאל *Ezekiel* for יְחִזְקַּאל *God strengthens*.

b) This is more regularly the case when *Dāghēsh fortè* is omitted in a guttural, that has a *Qāmĕṣ* under it. Thus always חָ◌ֶ◌ for חָ◌ַ◌ (חָ◌ֲ◌) e. g. אֶחֶיהָ *his brothers* for אַחֶיהָ, from אַחִים; חֶחָזוֹן *the vision*; כֶּחָשׁ *false* for כַּחַשׁ, and so always with ה. With ה and ע the *Seghôl* is used only where a greater shortening is required on account of the distance of the tone; hence, הֶהָרִים for הַהָרִים *the mountains*, but חָהָר *the mountain*; חֶעָוֹן *the misdeed*, but חָעָם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qāmĕṣ* is constantly used, as חָאָבוֹת *the fathers*, חָרֹאשׁ *the head*, חָרָקִיעַ *the firmament* (As an exception we find הֶהָרָה *mountain-ward*). Comp. also the interrogative הֶ (הַ, הָ) in § 100, 4.

c) In syllables properly ending with two consonants, e. g. the original form כַּלְבְ (Arabic *kalb*, but now *kelb*), for which we get, first, כֶּלְבְ, and then with a *helping Segôl* (§ 28, 4) כֶּלֶב; יַגְלְ (jussive in *Hĭphʿîl* from גָּלָה), then יִגֶלְ, and finally יֶגֶל.[1]

3. In a closed (and sharpened) syllable, which loses the tone, *ă* is often attenuated into *ĭ*, e. g. דִּמְכֶם *your blood* for דַּמְכֶם, מִדּוֹ *his measure* for מַדּוֹ; יְלַדְתִּיךָ *I have begotten*, יְלִדְתִּיךָ *I have begotten thee*[2]; see other examples in Ez. **38**, 23, Lev. **11**, 14. Comp. דִּבְרֵיהֶם above on p. 75.

4. The *Seghôl* arises, not only in the cases given above, in Rem. 1 and 2, but also—

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[1] So the LXX also write מַלְכִּי־צֶדֶק by Μελχισεδέκ.

[2] Analogus to this attenuating of *ă* into *ĭ*, is the Latin *tango, attingo; laxus, prolixus;* and to that of *ă* into *ĕ* (in Rem. 2), the Latin *carpo, decerpo; spargo, conspergo.*

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a) From the obscuring of *ā* (*Qāmĕṣ*) at the end of a word (comp. *Roma*, French *Rome;* Arab. رحليفه read *khălîfĕ*) as מָה and מָהּ *what?* (§ 37, 1, *c*). See similar examples in Ps. **20**, 4, Is. **59**, 5, Zech. **9**, 5.

b) Even from the obscuring of *u*, as אַתֶּם (*you*) from the original *'ăttum* (Arab. *'ăntŭm*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original (also Arab.) *lahum*. Comp. § 8, Third Class of vowels, p. 33.

5. Among the half-vowels, (ֱ) counts for shorter and lighter than (ֶ), and the group (ֲֽ) than (ֲ), e. g. אֱדֹם *Edom*, but אֲדֹמִי *Edomite;* אֱמֶת (*ᵉmĕth*) *truth*, אֲמִתּוֹ *his truth;* נֶעֱלָם *hidden, plur.* נֶעֱלָמִים; וְיַעֲבִרְהוּ, חֶעֱבִרְתִּי.—The relation of the full vowels (ַ) and (ָ) is different, see Rem. 2, *a* on p. 76.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal Sh^{e}wâ), and there comes another half-syllable before it, then this latter receives, instead of the Sh^{e}wâ, an ordinary short vowel, which is regularly *ĭ* (Chîrĕq), but with gutturals *ă* (Păthăch); e. g. נִפֹּל (to fall) *nᵉphōl,* with the preposition בְּ, not בְּנִפֹּל *bᵉnᵉphōl,* but בִּנְפֹל *bĭnᵉphōl* (§ 45, 2); so also כִּנְפֹל *kĭnᵉphōl* for כְּנִפֹל; לִפְרִי *for fruit* for לְפִרְי; בִּיהוּדָה, whence בִּיהוּדָה (according to § 24, 1) for בְּיִהוּדָה; הֲמָעַט (*num parum* est?) *hă-mᵉaṭ* for הֶמְעַט *hᵃmᵉaṭ*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִנְפֹל *lĭn-pōl* Num. **14**, 3, כִּזְכֹּר Jer. **17**, 2.

A similar process occurs in the body of a word, as רִשְׁפֵי *rĭshᵉphê* and רִשְׁפֵי *rĭshpê*, אֲנָשִׁי from אֲנָשִׁים; yet here the initial vowel comes immediately from a full vowel, and is more like the *ĭ* in הִבְרִיחָם (§ 27, 3).

In Syriac, the usual vowel here is *ă* (*ĕ*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has mostly a firm short vowel for the vocal Sh^{e}wâ.

2. When the second of the two consonants is a guttural with *composite Shᵉwâ,* then the first takes, instead of the simple Sh^{e}wâ, the short vowel with which the other is compounded, so that we obtain the groups ֲ֫, ֱ֫, ֳ֫, e. g.

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כַּאֲשֶׁר *as,* לַעֲבֹד *for to serve,* לֶאֱכֹל *for to eat,* לַחֳלִי *for sickness,* for כַּאֲשֶׁר, לַעֲבֹד, לֶאֱכֹל, לַחֳלִי. The new vowel has *Méthĕgh,* according to § 16, 2, *a.*

3. When the first *Sh^{e}wâ* is composite, and comes to stand after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעַמְדוּ *yă-ʿăm^{e}-dhû'* for יַעֲמְדוּ *they will stand,* נֶהֶפְכוּ *nĕ-hĕph^{e}-khû'* for נֶהֶפְכוּ *they have turned themselves,* פָּעָלְךָ *pŏ-ʿŏl^{e}-khâ'* (*thy work*). Comp. § 26, 3, *e.*

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz. ב, ד, ת[1], e. g. יִשְׁטְ *let him turn aside,* וַיַּשְׁקְ *and he caused to drink,* קָטַלְתְּ *thou* (*fem.*) *hast killed,* וַיִּבְךְ *and he wept,* יִרְדְ *let him rule,* וַיִּשְׁבְ *and he took captive.* This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel,* which is mostly *S^{e}ghôl,* but *Pâthăch* under gutturals[2], and *Chîrĕq* after י, e. g. וַיִּגֶל *and he revealed* for וַיִּגְלְ, יִרֶב *let it increase* for יִרְבְּ, קֹדֶשׁ *sanctuary* for קָדְשְׁ, נַחַל *stream* for נָחְלְ, שָׁלַחַתְּ[3] for שָׁלַחְתְּ *thou f. hast sent,* בַּיִת *house* for בַּיְתְ. These helping-vowels have not the tone, and they are dropped when-

[1] There is hardly an instance of a similar use of ג und ת, which would in that case likewise require Dāgēsh. The use of תּוֹסֶפְתְּ in Prov. **30**, 6 (shortened from תּוֹסֵף) is the only exception, and in some MSS the תְ has not Dāghēsh here.

[2] With the exception, however, of the א, as פֶּרֶא *wild ass,* דֶּשֶׁא *fresh grass.* On account of the feeble sound of the א, the helping vowel may be omitted, as in חֵטְא *sin,* גֵּיְא *valley.*

[3] In this form (§ 65, 2) *Dāghēsh lene* remains in the final *Tāw* just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Păthăch* has a very short sound, and at the same time to suggest שָׁלַחְתְּ as the original form. (Accordingly לָקַחְתְּ *thou hast taken* is distinguished also in pronunciation from לָקַחַת *for to take.*) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שָׁלַחַתְּ should be read *shalâacht;* although such words as נָחַל, שָׁמַח were always correctly sounded *shâchăth, nâchăl* not *naâchl.* Quite analogous is יָחַדְ *yĭchăd* in Job **3**, 6 (from חָדָה *to rejoice,* see § 75, Rem. 3, *d*).

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ever the word increases at the end, as בֵּיתָה *house-ward,* קָדְשִׁי *my sanctuary.*

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Păthăch* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels rise out of half-vowels also by reason of the *Pause*; see § 29, 4.

§ 29.

OF THE TONE AND ITS CHANGES; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דְּבָר; דִּבְרוֹ, קְטָלוּם, קְטָלוֹ, קְדֹשִׁים (and as the last four examples show, even on additions to the root); less frequently on the penultima, as in מֶלֶךְ, לַיְלָה *night*, קָטַלְתָּ, סַבּוּ, קָמוּ.

Connected with the principal tone is *Mèthĕgh,* a kind of secondary accent (§ 16, 2). Small words which are united by *Măqqĕ́ph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with —́, put over the tone-syllable.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians also accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא, which they pronounce *brêshis bóro.*

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר *word,* דְּבָרִים *words,* דִּבְרֵיכֶם *your words;* קֹדֶשׁ *sanctuary,* קָדָשִׁים *sanctuaries;* קְטַלְתָּהוּ, קְטַלְתָּ. On the effect of this in the shortening of the vowels, see § 27, 1, 3, p. 74.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

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a) When the syllable וַ (§ 49, 2) is prefixed to certain forms of the Imperfect, as יֹאמַר *he will say,* וַיֹּאמֶר *and he said;* יֵלֵךְ *he will go,* וַיֵּלֶךְ *and he went.*

b) When a monosyllabic word, or one with the tone on the penultima follows, in order to avoid the concurrence of two tone-syllables[1]; e. g. הוֹלֵם פָּעַם *beating the anvil* Is. **41**, 7, for הוֹלֵם פָּעַם, Gen. **1**, 5, **3**, 19, **4**, 17, Job. **3**, 3, **22**, 28, Ps. **5**, 11, **21**, 2.

c) In *pause*. See No. 4 below.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Măqqēph* between them, in which case the first wholly loses the tone, as וַיִּכְתָּב־שָׁם *and he wrote there* Josh. **8**, 32. The mode given above (*letter b*) is adopted whenever the penultima is an open syllable with a long-vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word, which closes a verse or clause of a verse, where a great *distinctive accent* stands, as בָּרָם, הַמָּיִם. The changes are as follows:—

a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטֶל; מַיִם, מַיִם; קָטַלְתָּ, קָטָלְתָּ[2]; קֶשֶׁר (orig. form קִשֶּׁר) *conspiracy,* קָשֶׁר 2 K. **11**, 14; אֶרֶץ, אֶרֶץ Jer. **22**, 29.

b) When a final tone-syllable is preceded by a half-syllable (see § 26, 4), the vocal Sh^{e}wâ of the latter gives place to a full vowel, a more fitting position being thus secured for the tone, which is moved from the last syllable to the new penultima; e. g. קָטְלָה (*qāṭ^{e}lā'*), in *pause* קָטָלָה (*qāṭā'lā*); שִׁמְעִי (*shĭm^{e}'î*), שִׁמְעִי; מִלְאָה, מִלְאָה; יִקְטְלוּ, יִקְטְלוּ. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word.[3] Moreover, a *Chātēph* gives place to the

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[1] Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of Mèthegh.

[2] Yet always הִבְרִית (not הִבְרִיתָ) and הִבְרִיתִי.

[3] Such a pause-syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, *c*.

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analogous long-vowel, as אֲנִי *I,* אֲנִי; חֳלִי, חֳלִי *sickness;* and the simple vocal *Shᵉwâ,* in certain forms, becomes an accented *Sᵉghôl* (*é*), e. g. וַיְהִי, in *pause* וַיֶּהִי; שְׁבִי (orig. form שַׁבְיִ, Arab. *săby*[1]), in *pause* שֶׁבִי.

c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words which then regularly move back the tone, as אָנֹכִי *I,* אָנֹכִי; אַתָּה *thou,* אַתָּה; עַתָּה *now,* עַתָּה; and in special cases, like כָּלוּ Ps. **37**, 20 for כָּלוּ, and also לָעַד Job **6**, 3 for לָעַד, from לָעַד.

The rule given under letter *a* relates mainly to *Pă'thăch* and *Sᵉghôl,* when sprung from it. Sᵉghôl is, however, strong enough to be retained in *pause,* as מֶלֶךְ, and specially when the syllable closes with *Dāghēsh fortè,* as, יִקְטֹלְנוּ.

Pă'thăch is sometimes chosen in place of Sᵉghôl, as וַיֹּלֶךְ, in *pause* וַיֵּלֶךְ; אַל־תָּלֶן *lodge not,* in *pause* אַל־תָּלֶן Judg. **19**, 20. Pă'thăch even takes the place of Ṣērê in *pause;* e. g. תָּשֵׁב *bring back* for תָּשֵׁב Is. **42**, 22, although more usually the Ṣērê remains; and, on the other hand, Pă'thăch occurs also even when the word is not in *pause;* e. g. תֵּרֵד for תֵּרֵד Lam. **8**, 48, תָּשַׁב for תָּשֵׁב Ez. **21**, 35.

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the inflections of verbs and nouns.

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[1] This Arab. word *saby* is monosyllabic, the *y* having its consonant force and not the sound of *i.*—*Tr.*

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PART SECOND.

OF FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

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§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants,* on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. עָמַק *he was deep,* עָמֹק *deep,* עֹמֶק *depth,* עֵמֶק *valley.* Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as זָרַע *he has sown,* זֶרַע *seed;* חָכָם *wise,* חָכַם *he was wise.* Yet it is customary and of practical utility for the beginner to consider the *third pers. sing. mas. of the Perf.* in *Qăl* (i. e. one of the most simple forms of the verb), as the stem-word, and the other forms of both the verb and the noun [both substantive and adjective], together with most of the particles, as derived from it, e. g. צָדַק *he was righteous,* צֶדֶק *righteousness,* צַדִּיק *righteous,* etc. Sometimes the language, as handed down to us, exhibits only the verbal stem, without so simple a form for the cognate noun, as סָקַל *to stone,* נָהַק *to bray;* and occasionally the noun is found without the corresponding verb-stem, e. g. נֶגֶב *south,* תֵּימָן

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nine. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the 3 pers. sing. mas. of the Perf. in *Qăl*, the *root* (שֹׁרֶשׁ), for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile* [or *formative*] *letters* (viz. א, ב, ה, י, כ, ל, מ, נ, ש, ת, forming the mnemonic expression אֵיתָן מֹשֶׁה וְכָלֵב *Ethan, Moses and Caleb*), which are added in the derivation and inflection of words[1]. We, however, employ the term *root* in a different sense, as explained here, in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (*to reign*).

Verb-stem: מָלַךְ *he has reigned.* Noun-stem: מֶלֶךְ *king.*

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. mas. Perf. *Qăl*] as the stem-word.

3. These triliteral stems now generally form two syllables, as קָטַל. But among them are reckoned also such as have for their middle letter a ו, and by contraction (§ 24, 2, *c*) become one syllable, e. g. קָם for קָוַם; but the original forms were doubtless trisyllabic, as *qāṭălă* (still so in Arab.); *qăwămă* (already dissyllabic in Arab. *qâmă*).

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must regard it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father,* אֵם *mother,* אָח *brother,* come under this law; thus we have אִמִּי *my mother,* as if derived from אִמַּם (see § 93, 8).

3. Yet, on the other hand, stems with three consonants (*triliteral roots*) may be reduced to two consonants, which, with a vowel uttered between them form a sort of *root-*

[1] See more in § 81, Rem. 1, Note 3.—*Tr.*

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syllable, from which again several triliteral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral* roots. They are very easily distinguished when the stem has a feeble consonant, or the same consonant in the second and third place. Thus, the stems דָּכָה, דָּכָא, דָּכַךְ, דּוּךְ[1] have all the meaning of *to beat* and *to break in pieces,* and the two stronger letters דך *dakh* [comp. Eng. *thwack*, Sans. *tag*=θιγεῖν, L. *tago* (*tango*)=E. *touch*] constitute the monosyllabic root. The third stem-consonant may also be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort:—

From the root קץ, which imitates the sound of *cutting*, are derived immediately קָצַץ, קָצָה *to cut off;* then קָצַב, קָצַע, קָצַר, with the kindred significations *to shear, to mow,* and metaph. *to decide, to judge* (hence קָצִין Arab. *qâdhî, a judge*). Related to this is the syllable קש, קס, from which is derived קָסַס *to cut into,* קָשַׁב *to sharpen,* קָשַׁשׁ and קָשָׂה *to pare.* With a lingual instead of the sibilant קט, קד; hence קָטַב *to cut down, destroy,* קָטַל *to hew down, to kill,* קָטַן *to cut off, to shorten,* קָטַף *to tear off, to pluck off,* קָדַד *to hew asunder, to split.* A softer form of this radical syllable is כס; hence כָּסַם *to cut off, to shear off,* נכס Syr. *to sacrifice* or *to slay a victim.* Still softer are גז and גד; hence גָּזַז *to mow, to shear,* גָּזָה *to hew stones,* גָּזַם, גָּזַע, גָּזַל, גָּזַר *to hew off, to cut off, to eat off, to graze;* and so גָּדַד *to cut,* גָּדַע *to cut off;* compare also גָּדַף, גָּדַם. With the change of the palatal for the guttural sound, חָצַב *to hew stones* or *wood,* חָצַץ, חָצָה *to split, divide,* חֵץ *arrow* (ἰχ(ζα), חָדַד *to sharpen,* חִזִיז *arrow, lightning,* also חָזָה *to see* (Lat. *cernere,* Germ. unterscheiden), and others.

The syllable חם expresses the *humming* sound made with the mouth closed (μύω); hence הָמָה, נָחַם (נָאַם), Arab. חמחם *to hum, to buzz.* To these add בחם *to be dumb;* דחם *to become mute, to be astonished.*

The root-syllable רע, of which both letters have a trilling sound, means *to tremble,* in the stemwords רָעַד, רָעַל, רָעַם, רָעַשׁ; then it is expressive of what causes thrilling motion or agitation, as *thunder* (רעם), the act of *shattering* or *breaking in pieces* (רעע, רעץ).

See also what is said [in the Student's Heb. Lexicon] about the root-syllables גב with the idea of *elevation, curving upward* (*gibbous*); פר *to break;* לח, לט *to lick, to sip up,* under the articles גָּבַב, לוּט, פָּרַר.

[1] These stems are probably akin also to דָּרַג=דָּרַךְ; comp. דָּרַשׁ=דּוּשׁ.—*Tr.*

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From further consideration of this subject, the following observations occur:—

a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as תַּם *to be finished*, קַל *light*.

b) Many of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with like-meaning roots of the Indo-Germanic stock (§ 1, 4); e. g. תָּפַף [comp. E. *tap*, *thump*, *dump*], τύπτω (τύπω), רָפָא ῥάπτω (ῥάφω)[1], כָּלַח χολάπτω [comp. E. *club*, *clap*].

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations; e. g. קָרַח and גָּלַח *to be smooth, to be shorn, to be bald;* and even גָּלָה *to be bare*. Sometimes the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר more for a rough sound, as made in the act of *scraping* = σαίρω, σύρω, *verro;* so in חָצַב *to cut stones* or *wood*, we find a stronger sound than in גָּזַז *to cut grass, to mow*.

d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קץ, כס, גז, גד (never כץ, גץ, גס, קז); מץ, בז (seldom פז); קט, גד (not גט). Scarcely ever are the first two radicals the same (דָּדָה) or very similar (אָהַל). On the contrary, the last two are very often the same (§ 67)[2].

e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great, that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as דָּשַׁשׁ, דָּשׁ *to tread down, to thresh;* אָצַל, אָץ (comp. אנס) *to press*, and many others. Comp. *salvare*, French *sauver;* *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud;* *falsus*, It. *falso*, in Calabria *fauzu*, French *faux;* and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. חָנַךְ, חָנַק, עָנַק *to be narrow, to afflict;*

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[1] Compare Welsh *rhâff* = G. *Reif* = E. *rope* = *ribbon*.—*Tr.*

[2] Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קג, גק, בה, סב. Some letters, however, have been falsely considered *incompatible*, as ל, ר, which are found associated, e. g. in גָּרַל and חָרַל, softened from the harsher forms גָּרַר, חָרַר. Comp. γραπτός along with γράβδην, ὀκτώ along with ὄγδοος, and much that is analogous in Sanskrit.

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ἄγχω, *ango* [=*anguish*=Welsh *yng*, *angau*]; דָּרַךְ *to tread*, τρέχω; בָּרַם βρέμω, *fremo* [Welsh *brefu*, Ger. *brummen*], *to make a humming sound* (*to buzz*, hence *to spin*), etc.

A fuller developement of this active change in the primitive elements of the language belongs to the Lexicon [see Student's Heb. Lex.].

4. To a secondary developement (or later stage) of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects[1]. This extension of the form is effected in two ways:—*a*) by adding a fourth stem-letter;—*b*) by combining into one word two triliteral stems, by which process even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of one or two of the three stem-letters, as קָטַלְטַל from קָטַל, סִבְסֵב from סָבַב, are not regarded as quadriliteral, but as variations in the so-called conjugation forms (§ 55). So likewise the few words which are formed by prefixing שׁ, as שַׁלְהֶבֶת *flame* (from לָהַב), Aram. conj. *Shaph'ēl* שַׁלְהַב.

Rem. on *a*). Some forms are made by the *insertion* particularly of *l*[2] and *r* between the first and second radicals; as גָּמַם, גָּרַם *to shear off, to eat off;* שַׁרְבִיט=שַׁבָּט *sceptre;* זָצַם *to glow,* זַלְעָפָה *hot wind*[3] (the form with ר very frequent in Syr.). This mode of formation is analogous with *Pi'ēl*, and in Aramæan the two forms exist together, as עַגַּל, עַרְגֵּל *to roll.* In Latin there is a corresponding strengthening of the stem; as *findo, scindo, tundo, jungo* (in Sanskr., Class VII.) from *fid, scid,* σκεδάω [= Eng. *scatter*], *tud* [= Eng. *thud*], *jug* [= Eng. *yoke* = Welsh *iau*]. Additions are also made at the end, principally of *l* and *n;* as גַּרְזֶן *axe*, from גָּרַז *to cut* [comp. *graze*]; כַּרְמֶל *orchard*, from כָּרַם; גְּבָלַל *flower-cup*, from גָּבִיעַ *cup;* from חָרַג *to tremble, to hop,* חַרְגֹּל *to hobble* (the final *l* having probably a diminutive force, as in many languages).

Rem. on *b*). In the composition of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צְפַרְדֵּעַ *frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. רדאע (*rîdâ'*) *a marsh;* שַׁלְאֲנָן *tranquil*, from שָׁלַח *to be quiet* and שָׁאַנַן *to be at rest;* or a feeble letter is cast away, as עֲטַלֵּף *bat* from עטל *dark* and עוּף *flying*. Still bolder amalgamations of words occur, as פַּלְמֹנִי (ὁ δεῖνα) Dan. 8, 13, from פְּלֹנִי אַלְמֹנִי.

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[1] These forms are especially frequent in Ethiopic.

[2] By the insertion of *l* in חֹב=חֹלְ, we prob. get κόλπος=It. *golfo*=E. *gulf*.—*Tr.*

[3] But see זְלֻצָּה in Student's Heb. Lex.—*Tr.*

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It should be remarked that *quadriliterals* may be shortened again into *triliterals;* e. g. from חַרְגֹּל (*hobble*, see above), חגל with the same signification; hence חֻגְלָה *partridge* (from its hobbling, limping gait); שַׁרְשָׁרָה *chain* for שַׁרְשֶׁרֶת, from שָׁרַר, שָׁרַשׁ.

5. To an earlier stage of the language, on the contrary, belong the *pronouns* (§§ 32—37) and some particles, especially *interjections* (§ 105, 1), which, as a more ancient and crude deposit of the language, have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection[1]. Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. See §§ 99—105.

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways:—*a*) internally by changes in the stem itself, particularly in its vowels;—*b*) externally by the addition of formative syllables before or behind. A third method, viz., the use of several separate words in place of inflection (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, and particularly the Semitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution.—This is exemplified in the Greek (including the modern), and in the Latin with its corrupt branches

[1] Comp. *Hupfeld's* System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelnbildung, in der Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 427 ff.

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(called the *Romance dialects*). The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification, in Sanskrit and Greek. The Chinese is almost entirely destitute of grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflection are found together in Hebrew. That which is effected by vowel changes exhibits considerable variety (קָטַל, קָטֹל, קָטֵל; קָטַל, קָטַל, etc.). We have an example of the other method in הִתְקַטֵּל, and of both in the same word in תְּחִתְקַטֵּל. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect traces (§ 90).

CHAPTER I.

OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) belongs to the oldest and simplest component parts of the language (§ 30, 5); and therefore it here claims our first attention, because it lies at the foundation of the inflection of the verb (§§ 44, 47).

2. The separate and primary forms of the personal pronoun, which express the nominative, are the following:—

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Singular.		*Plural.*	
1. *com.* אָנֹכִי, in *pause* אָנֹכִי; אָנִי, in *pause* אָנִי	*I*	1. *com.* אֲנַחְנוּ, in *pause* אֲנָחְנוּ (נַחְנוּ), (אֲנוּ)	*we*
2. *m.* אַתָּה (אַתְּ) in *pause* אָתָּה	*thou*	2. *m.* אַתֶּם	*ye*
f. אַתְּ (אַתִּי), prop. אַתִי		*f.* אַתֶּן, אַתֵּנָה	
3. *m.* הוּא	*he*, also *it*	3. *m.* הֵמָּה, הֵם	*they*
f. הִיא	*she*, also *it*	*f.* הֵנָּה, הֵן	

The forms included in parentheses seldom occur. A complete view of these pronouns, with their shortened forms (*suffixes*), is given in Paradigm A at the beginning of this Grammar.

REMARKS.

I. *First Person.*

1. The form אָנֹכִי is less frequent than אָנִי. The *former* is found in the Phœnician and Assyrian, but in no other kindred dialect [1]; from the *latter* are formed the *suffixes* (§ 33). In the Talmûd אָנֹכִי has almost entirely disappeared.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is free and irregular. The plural אֲנַחְנוּ is manifestly formed from אָנֹכִי (with the exchange of כ for ח) by the addition of אֲנוּ. The short form אֲנוּ, which resembles the suffix (§ 33), occurs only in Jer. **43**, 6 (*Kᵉthîbh*). The form נַחְנוּ is found only 6 times; e. g. Gen. **42**, 11, Num. **32**, 32. (In the Talmûd the form אֲנוּ alone appears, in Arab. *nachnu*).

3. The first person only is always of the *common gender*, because one that is present speaking needs not the distinction of gender, as does the second person addressed (in Greek, Latin, and German, the distinction is omitted here also), and as the third person spoken of needs it still more (but see Rem. 6).

II. *Second Person.*

4. The forms אַתָּה, אַתְּ, אַתֶּם, אַתֶּן, are contracted from אַנְתָּה, etc., and the kindred dialects have still the *n* before the ת, Arab. *'anta*, f. *'anti* thou, plur. *'antum*, f. *'antunna* ye. The essential syllable is

[1] In Phœnician and Moabite (§ 2, 2) it is אנך, without the ending ־י, and in Punic it was somewhat like *'anekh* (*Plauti* Pœnulus, v. 2, 35, *Gesenii* Mon. Phœnicia. pp. 376, 437); in Assyrian, *anaku*. A trace of this form is found in the Ethiopic *qatalku* (*I* have killed). In ancient Egyptian, ANK, Coptic *anok*.

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תָּה *tā*, and on it the meaning *thou* depends (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form.

אַתְּ without ה occurs only five times, e. g. Ps. **6**, 4, and each time as *K^ethîbh* with אַתָּה as *Q^erî*. As the vowels of the text belong to the *Q^erî* (§ 17), the reading of the *K^ethîbh* may have been אַתְּ, as an abbreviation from אַתָּה, for אַתְּ actually serves twice for masc., as in Num. **11**, 15, Deut. **5**, 27.

The feminine form was originally pronounced אַתִי (with the feminine termination י—, probably from הִיא *she*, properly *thou she;* compare תִּקְטְלִי § 47, 2), as in Syriac, Arabic, and Ethiopic. This form is still found in seven instances as *K^ethîbh* (e. g. Judg. **17**, 2, 1 K. **14**, 2), and shows itself also in the corresponding personal ending of the verb (see § 44, Rem. 4), specially in union with suffixes (see § 59, 1, *c*). The final *î* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the י therefore dropped, so that the Jewish critics, even in those seven passages, place in the *Q^erî* אַתְּ, the Sh^ewâ of which stands in the punctuation of the text (אַתִי, § 17). The same final י appears, moreover, in the rare forms of the suffix, כִי—, ־כִי, ־כִי— (§ 58).

5. The plurals צַתֶּם, אַתֵּן, are blunted forms (comp. § 27, Rem. 4, *b*) of אַתוּם (Arab. *'ăntŭm*, Chal. אַתוּן, a form which lies at the foundation of some verbal inflections, § 59, 1, *d*), and אַתוּן or אַתֵּן (Arab. *'ăntŭnnă*, Chald. אַתֵּין), the full final vowel giving place to the obscure sound of *e*, as in the third person. אַתֵּן is ἅπαξ λεγόμενον, being found only once (Ez. **34**, 31, where another reading is אַתֶּן), and אַתֵּנָה (for which MSS have also אַתֶּנָה) occurs only four times, viz., in Gen. **31**, 6, Ez. **13**, 11, 20, **34**, 17. On the ending ה—, see No. 7 below.

III. *Third Person.*

6. At the end of הוּא *hû* and הִיא *hî*, the א seems to be only an orthographic finish for the long open syllable, as in לוּא, נָקְרָא, (§ 23, 3, Rem. 3), yet the writing with א is constant here, and הוּא becomes הוּ (but הִיא becomes הָ) only as a toneless suffix (§ 33, 1).[1] It may, therefore, well be supposed that the present unsounded א pointed to a final vowel *a* in these two words, as *huwa*, *hiya*, as in Arabic. (In Arab. they write הוּ and הִי but speak *húwa*, *húa*, *hû*, and *híya*, *hía*, *hî*, but in *pause* also הוּה *hŭwah* and הִיה *hĭyah*).

The form הוּא is of *common gender* in the Pentateuch, and is used also for *she* (see § 2, 5, Rem.). But the punctators, whenever it stands for הִיא, give it the pointing הֻוא, and require it to be read הִיא (comp. § 17). We ought, however, to sound it rather according to the old reading הוּא.

7. The plural forms הֵם and הֵן are derived from הוּא and הִיא in the same manner as אַתֶּם from אַתָּה. In Arab., where they are sounded

[1] In the inscription of Mêsha' (see § 2, 2), הֿא stands for הוּא in lines 6 and 7.

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hŭm, *hŭnna*, the obscure vowel-sound is retained, for which S^eghôl stands also in the suffixes חֶם and חֶן (comp. § 27, Rem. 4, b). The ה— in both forms (הֶ֫מָּה, הֶ֫נָּה) is of *demonstrative* nature, but without observable effect on the sense. In Chald. (הִמּוֹ, הִנּוֹן), Arab. *hŭmû*, and Ethiop. (*hômû*) there is an *ô* or *û* appended, which appears in Hebrew in the poetical forms מוֹ, ־ָ֫מוֹ, ־ֵ֫מוֹ (§ 58, 3, Rem. 1).

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, refer to *things* as well as persons. On their *demonstrative* meaning, see § 122, 1.

§ 33.

THE SUFFIX PRONOUN.

1. The full forms of the personal pronoun (the *separate pronouns*), as given in the foregoing section, express only the nominative[1]: the accusative and genitive, on the contrary, are expressed mostly by shorter forms (or fragments) of them which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, or usually *suffixes*); e. g. הוּ (without accent) and וֹ *him* and *his* (from הוּא *he*), thus קְטַלְתִּיהוּ *I have killed him*, קְטַלְתָּהוּ or (with *āhû* contracted to *ô*) קְטַלְתּוֹ *thou hast killed him*, סוּסֹהוּ and סוּסוֹ *his horse*.

The same method occurs in all other Semitic tongues, as also in the Egyptian, Persian, Finn, Tartar and others; but in Greek, Latin and German, we find only slight traces of it, as πατήρ μου for πατὴρ ἐμοῦ, Lat. *eccum* in Plautus for *ecce eum*, Germ. *er gab's* for *er gab es* [comp. colloquial English *tisn't* for *it is not*, *makes'm* for *makes them*].

2. As to the *cases* which these suffixes indicate, let it be remarked that—

a) When joined to verbs, they denote the accusative (but comp. § 121, 4), as in קְטַלְתִּיהוּ *I have killed him*.

b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*'ābh-î'*) *my father*, סוּסוֹ *his horse* (answering to the Latin *equus ejus* or *equus suus*, comp. § 124, 1, *b*).

c) When joined to particles, they denote either the genitive or the accusative, according as the particle involves the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*)

[1] See an exception in § 121, 3.

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with me, like Lat. *mea causa,* on the contrary הִנֵּנִי *behold me,* Lat. *ecce me.*

d) The Lat. dative and ablative of the pronoun are expressed by combining with the suffixes the prepositions, that are signs of these cases (לְ *to* sign of the dative, בְּ *in,* מִן *from,* § 102), as לוֹ *to him* (Lat. *ei* and *sibi*), בּוֹ *in him,* מִנִּי *from me.*

3. The suffixes of the 2d person (ךָ—, etc.) are formed with the *k* sound, to distinguish the *oblique cases* from the *nominative* אַתָּה[1] *thou.*

So likewise in all the Semitic tongues; but in Ethiopic also the verbal form is *qatalka* (thou hast killed)=Heb. קָטַלְתָּ.

4. The *suffix of the verb* (the accusative), and the *suffix of the noun* (the genitive), are mostly the same in form, but sometimes they differ, e. g. נִי— *me,* ִי— *my.*

Paradigm A at the beginning of this Grammar, gives a view of all the forms of the *pronoun,* both *separate* and *suffix;* fuller explanations about the *suffix to the verb* and the mode of attaching it to the verb will be found in §§ 58—61, about the *suffix to the noun* in § 91, about *prepositions with suffixes* in § 103, about *adverbs with suff.* in § 100, 5.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. זֶה[2] *f.* זֹאת (זוֹ, זֶהּ) } *this.* *Plur. com.* אֵלֶּה (rarely אֵל) *these.*

The feminine form זֹאת is for זָאת (from זֶה=זָא and the feminine ending תּ, see § 80), and the forms זוֹ, זֶהּ, which are both of rare

[1] That a palatal (*k*) and lingual (*t*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little.* Obvious instances of this exchange are found in many languages, as Gr. δαίω=καίω, Gr. τίς=Aeol. κίς, Lat. *quis,* and in the Hebrew itself שָׁתָה=שָׁקָה *to drink.* There is thus a strong presumption that the pronoun of the second person in the Semitic languages must have had two forms, one with *k* and the other with *t,* as אַתָּה and אַכֶּם, אַתֶּם and אַכֶּם.—*Tr.*

[2] In many languages the demonstratives begin with *d,* hence called the *demonstrative sound,* which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. הָא, הֵן, הֵךְ *this,* Arab. *dhû, dhî, dhâ;* Sanskr. *sa, sā, tat* [Gr. ὁ, ἡ, τό], Goth. *sa, sô, thata;* Germ. *da, der, die, dae* [our *the, this, that;* Welsh *dyna; hyn, hyna; hwn, hon*], etc.

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occurrence, come from זֹאת by dropping ת. אֵל and אֵלֶּה (akin to the Arabic article אַל, see § 35, Rem. 1) are plural by usage, and not by grammatical form. The former (אֵל) occurs only in the Pentateuch and 1 Chr. **20**, 8, and then always with the article as הָאֵל (Rem. 1). The ה— in אֵלֶּה (same as הֶ—) is a demonstrative ending, as in הֵנָּה (see § 32, Rem. 7).

A secondary form זוּ is used only in poetry. It stands mostly for the relative (like Eng. *that* for *who*), and serves alike for the sing. and plur. and for both genders, like אֲשֶׁר (§ 36). Cf. § 122, 2.

Rem. 1. This pronoun receives the article (הַזֶּה, הַזֹּאת, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 111, 2 and § 122, 1.

2. There are, besides, some rare and peculiar forms, as הַלָּזוּ Gen. **24**, 65, **37**, 19; הַלָּזוּ *fem.* Ez. **38**, 35, and shortened הַלָּז *masc.* in Judg. **6**, 20, 1 Sam. **14**, 1, **17**, 26; but *fem.* in 2 K. **4**, 25. In Arabic there is a corresponding form *'ăllădhî*, as relative pronoun.

3. Also the personal pronouns of the 3d person often have a demonstrative force, see § 122, 1. Some other pronominal stems occur among the particles, § 99—105.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the 3d person. It nowhere occurs in Hebrew as an independent word, but always in closest connection with the word before which it stands; and it usually takes the form הַ·, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Dāghĕ'sh fortė*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיְאֹר *the river* for הַיְאֹר (see § 20, 3, *b*).

When, however, the article (הַ·) stands before a word beginning with a guttural, which (according to § 22, 1) cannot be doubled, then the short and sharp *ă* (Pă'thăch) is mostly lengthened into *ā* (Qā'mĕṣ) or *ä* (S^{e}ghô'l).

But to be more particular:—

1) Before the weakest guttural א and before ר (§ 22, 1 and 5, comp. § 27, Rem. 2, *b*) the vowel of the article is always lengthened into *Qā'mĕṣ*, as הָאָב *the father*, הָאַחֵר *the other*, הָאָם

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the mother, הָאִשָּׁה *the man,* הָאוֹר *the light,* הָאֱלֹהִים ὁ θεός, הָרֶגֶל *the foot*[1], הָרֹאשׁ *the head,* הָרָשָׁע *the evil-doer.*

2) For the other gutturals it is the general rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ă.* But there are then two cases to be distinguished:—

A) When the guttural is followed by any other vowel than *ā* (ָ).or *ŏ* (ֹ), then—1) before the stronger ח and ה, the article regularly remains הַ, as הַהוּא *that,* הַחֹדֶשׁ *the month,* הַחַיִל *the force,* but with some rare exceptions, as in הָחַי Gen. **6**, 19, הָחֲמָנִים Is. **17**, 8 and always in הָהֵם, הָהֲמָה, הָהֵנָּה *those;*—2) before ע Pă'thăch becomes generally Qā'mĕṣ, as הָעַיִן *the eye,* הָעִיר *the city,* הָעֶבֶד *the servant,* pl. הָעֲבָדִים. (Exceptions in Gen. **10**, 17, Is. **24**, 2, Jer. **12**, 9, Prov. **2**, 17.)

B) But when the guttural is followed by *ā* (ָ), then—1) before ה and ע the article is always הָ, provided it stands immediately before the tone-syllable, else it is הֶ, e. g. הָעָם *the people,* הָהָר *the mountain,* הָעֵץ (in *pause*), הָהָרָה *towards the mountain,* on the contrary הֶהָרִים *the mountains,* הֶעָוֹן *the guilt;*—2) before ח the article is always הֶ, without regard to the place of the tone, as הֶחָכָם *the wise,* [הֶחָזָק *the strong*], הֶחָג *the festival,* [הֶחַי *the live* Lev. **16**, 20]; so also—3) before חֲ, as הֶחֳלִי *the sickness,* הֶחֳדָשִׁים *the months.* On the contrary הַחָכְמָה according to *A,* 1.)

Gender and number [just as in English and Welsh] have no influence on the form of the article.

Rem. 1. The form of the Hebrew (also the Phœnician) article הַ· seems to have originated from חַל, the ל of which however has been constantly assimilated to the next letter (as in יִקַּח from יִלְקַח, § 19, 2). This assimilation is to be accounted for from the enclitic nature of the article. In the Arabic it sounds אַל (pronounced *hal* by the modern Bedâwîn[2]), the ل of which is likewise assimilated, at least before all letters like *s* and *t*, and before *l*, *n* and *r*; e. g. *'al-Qor'ân* but *'as-sana* (Bed. *has-sana*)=Heb. הַשָּׁנָה *the year.* The southern Arabic (Himyaritic)

[1] But אֶרֶץ *earth* w. the art. always makes הָאָרֶץ *the earth.*—*Tr.*

[2] See *Wallin* in the Zeitschr. der D. Morgenl. Ges. Bd. VI. S. 195, 217.

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has no such article, nor the Ethiopic and the Aramæan; see *Blau* in Zeitschrift d. Deutschen Morgenländischen Gesell. for 1871, p. 525.—The Arabic article itself occurs also in the Old Testament in the Arabic name אַלְמֻגִּים Gen. **10**, 26, in אַלְמֻגִּים 1 K. **10**, 11, 12 (also אַלְגֻּמִּים 2 Ch. **2**, 7, **9**, 10, 11) *sandal wood* (a Hindoo word, which Arab. merchants brought to the Hebrews[1]), and perhaps also in אַלְגַּבִישׁ *ice, hail*=גָּבִישׁ (Arab. *gibs*) Ez. **13**, 11, 13, **38**, 22, and perhaps also אַלְקוֹם[2] in Prov. **30**, 31.

NB. 2. When the prepositions בְּ, לְ, and the כְּ of comparison (§ 102, 2, *b*) come before the article, the ה is dropped by contraction, and the preposition[3] takes its points (§ 19, 3, *b*, and § 23, 4), as בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם, לָעָם *to the people* for לְהָעָם, בֶּהָרִים *in the mountains*. But with כְּ (which is less closely connected with the word), the ה very often remains, as כְּהַיּוֹם Gen. **39**, 11, but also כַּיּוֹם Gen. **25**, 31, 33; else it seldom remains except in the later books, as לְהָעָם 2 Ch. **10**, 7. But see 1 Sam. **13**, 21, Ps. **86**, 6.—With וְ (*and*), which is in its force still less closely connected with the word, the ה always remains, as וְהָעָם *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun is the same for all *genders* and *numbers*, viz., אֲשֶׁר *who, which*. In the later books, and also in some of the earlier, e. g. in Canticles constantly and in Judges occasionally, instead of this full form we have שֶׁ (with the א elided and the ר assimilated, § 19, 2, 3), more rarely שַׁ Judg. **5**, 7, Cant. **1**, 7, once שָׁ before א Judg. **6**, 17 (else שָׁ before gutturals), and even שְׁ[4] Eccl. **2**, 22, **3**, 18.—On the mode of expressing the *cases* of the relative, see § 123, 1.

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[1] So also ἐλέφας=*elephant* is most likely derived from the Sanskrit *ibhas* (elephant), with the Semitic article הַל or אַל prefixed.—*Tr.*

[2] But this may be for אֱלֹהִים, as *Hitzig* first perceived.

[3] The prep. מִן, if prefixed before the article (as rarely happens, § 102, 1), does not take its place, but becomes מֵ, as in מֵהַשָּׁמַיִם in 2 Ch. **7**, 1, for the usual מִן הַשָּׁמַיִם *from the heavens*.—*Tr.*

[4] In Phœnician the full form אשר does not occur, but ש, pronounced *sa, se, si*, and especially אש (*ys, es*), see *Gesen.* Mon. Phœnicia, p. 438, *Movers'* Phœnic. Texts I. p. 81, etc., II. p. 44, *Schröder's* Phön. Sprache, p. 162—66, Comp. above in § 2, 5. Also in modern Hebrew the שֶׁ has become quite predominant.

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אֲשֶׁר is used also as a conjunction, like ὅτι, *quod, that.* Closely connected with it in meaning is כִּי, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun (about persons) is מִי *who?* and (about things) מָה *what?*

The pointing of מָה *mā* with *Qā'mĕṣ* is seldom found (except in *pause*) unless before א and ר, as מָה אֹמַר *what shall I say?* מָה רְאִיתֶם *what do ye see?* rarely before ה as in Josh. **4**, 6, 21 [and in מַהֵם for מָה הֵם in Ezek. **8**, 6 in K^{e}thîbh]. It is commonly written in close connection with the following word:—*a*) מַה־ *mă* with *Măqqē'ph* and *Dāghē'sh fortè conjunctive* (§ 20, 2), as מַה־לָּךְ *what to thee?* and even in one word, as מַלָּכֶם *what to you?* Is. **3**, 15, מַזֶּה *what is this?* Ex. **4**, 2;—*b*) before the harder gutturals ה, ח, ע, it likewise receives *Pă'thăch* with the *Dāghē'sh* implied in the guttural (§ 22, 1), מַה־הוּא Num. **13**, 18, but also מָה, specially frequent before the article (הַ, הָ, הֶ, see § 35), as in Judg. **8**, 1, Zech. **5**, 5, **13**, 6, Josh. **4**, 6, 1 Sam. **6**, 4, 1 K. **9**, 13, Gen. **31**, 36, Jer. **7**, 17, Est. **9**, 26;—*c*) when the guttural has *Qā'mĕṣ*, the מָה takes *S^{e}ghô'l*[1] (according to § 27, Rem. 4), as in מֶה־עָשִׂיתָ *what hast thou done?* This S^{e}ghô'l stands also occasionally before letters that are not guttural, as מֶה קוֹל וגו׳ *what voice, etc.?* 1 Sam. **6**, 6, 2 K. **1**, 7, but only when the tone of the clause is far removed from the word; moreover, in the form בַּמֶּה, לַמֶּה [see under מָה in the Student's Heb. Lexicon].

2. Both מִי and מָה occur also as indefinite pronouns, in the sense of *whoever, whatever;* see § 123, 3.

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[1] Also before Páthach, as in מֶה עַז מֵאַרְיֵה Judg. **14**, 18 *what is stronger than a lion?—Tr.*

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CHAPTER II.

THE VERB.

§ 38.

GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflection, and also the most important, inasmuch as it mostly contains the *word-stem* (§ 30), and its various modifications are, to a great extent, the basis for the forms of the other parts of speech.

2. Yet *all* verbs are not stem-words. Like nouns (see § 81) they may be divided, in respect to their origin, into three classes,—

a) *Primitives,* e. g. מָלַךְ *to reign,* יָשַׁב *to sit.*

b) *Verbal derivatives,* those derived from other verbs, e. g. צִדֵּק *to justify,* הִתְצַדֵּק *to justify one's self,* from צָדַק *to be just;* usually called *conjugations* (§ 39).

c) *Denominatives,* those derived from nouns (both primitive and derivative), e. g. אָהַל and אֹהַל *to pitch a tent,* from אֹהֶל *tent;* הִשְׁרִישׁ *to take root* and שָׁרַשׁ *to root out,* from שֹׁרֶשׁ *a root.*

The noun, from which the denominative verb comes, is in most cases itself derivative; e. g. לָבַן *to be white,* hence לְבֵנָה[1] *a brick,* and hence again לָבַן *to make bricks;* from דָּגָה *to be prolific* comes דָּג *a fish,* and hence again הוּג *to fish.*

A peculiar kind of secondary verbs, and at any rate a somewhat later formation in the language (hence more frequent in the later dialects), are those *denominatives,* one of whose consonants, originally a mere servile (see § 30, 1, Rem. 1), has become a radical, e. g. נוּחַ *to rest, to set one's self down,* hence the noun נַחַת *a setting down,* hence again נָחַת *to descend;* in like manner שַׁחַת *a pit, destruction* (from שׁוּחַ), hence שָׁחַת *to destroy.*

[1] But see לְבֵנָה in my Student's Heb. Lexicon.—*Tr.*

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§ 39.

1. The 3d person singular of the *Perfect,* in the simple form of the primitive verbs (i. e. in Qăl, see No. 4) is generally regarded as the stem or ground-form of the verb, as קָטַל *he has killed,* כָּבֵד *he was heavy,* קָטֹן *he was little*[1]. From this are derived the other persons of the Perfect, and also the *Participle.* Another stem-form, more simple still, is the *Infinitive,* as קְטֹל, also קָטֵל, with which the *Imperative* and the *Imperfect* (see § 47) connect themselves.

The second ground-form, which is generally monosyllabic (Arab. *qătl, qĭtl, qŭtl*), may be called the abstract, and the first, consisting of two syllables (Arab. *qătălă, qătŭlă, qătŭlă*), the concrete. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. Inf. שׁוּב *to turn,* of which the 3d person Perf. is שָׁב *he turned.*

2. From the simple form of the primitives, viz., *Qăl,* are formed, according to *an unvarying analogy* in all verbs, the *verbal derivatives,* each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal); e. g. לָמַד *to learn,* לִמֵּד *to cause to learn, to teach;* שָׁכַב *to lie,* הִשְׁכִּיב *to cause to lie, to lay;* שָׁפַט *to judge,* נִשְׁפַּט *to contend in judgment, to litigate.* In other languages such words are regarded as new, *derivative* verbs, e. g. G. *fallen, fällen* [=E. *to fall, to fell*], G. *trinken, tränken* [=E. *drink, drench*], L. *lactēre* (*to suck*), *lactāre* (*to give suck*); *jacĕre* (*to throw*), *jacēre* (*to lie down*); γίνομαι, γεννάω. But in Hebrew, where these formations are incomparably more regular than (e. g.) in the German, Latin and Greek, they are usually called, since the time of Reuchlin, *conjugations*[2] (the Heb. grammarians call them בִּנְיָנִים i. e. *formations,* more correctly *species*)

[1] For brevity's sake the sense of the Heb. root is expressed in the Infinitive, in most of our grammars and lexicons, thus לָמַד *to learn,* prop. *he has learned.*

[2] The term *conjugation* must therefore be taken here in a totally different sense from what it bears in Greek and Latin grammar.

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of the primitive form, and both in the grammar and lexicon are always treated of in connection, as parts of the same verb.

3. The changes of the primitive form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קִטַּל; קוֹטַל, קָטְלַל, קָטַלְטַל; comp. G. *liegen, legen; fallen, fällen* [E. *to lie, to lay; to fall, to fell*]; partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל; comp. E. *to speak, to bespeak; to count, to recount; to bid, to forbid*); sometimes in both united, as הִתְקַטֵּל. Comp. § 31, 2.

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אִת, אֶת. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these so-called conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Qăl* (קַל *light,* because it has no formative additions); the others (כְּבֵדִים *heavy,* because weighted as it were with formative additions) take their names from the Paradigm (or pattern) used by the old Jewish grammarians, viz. פָּעַל *he has done*[1]. Several of them have passives which distinguish themselves from their actives by more obscure vowels. The most common conjugations (including *Qăl*) are the *five* following; but only a few verbs exhibit them all:—

	Active.	*Passive.*
1. Qăl,	קָטַל *to kill.*	(wanting)
2. Nĭphʿă'l,	נִקְטַל *to kill one's self.*	(very rare)
3. Pĭʿē'l,	קִטֵּל *to kill many, to massacre.*	Pŭʿă'l, קֻטַּל.
4. Hĭphʿî'l,	הִקְטִיל *to cause to kill.*	Hŏphʿă'l, הָקְטַל.
5. Hĭthpă'ē'l,	הִתְקַטֵּל *to kill one's self.*	Hŏthpăʿă'l, הָתְקַטַּל.

[1] This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged by some for פָּקַד, which has this advantage, that all it conjugations are actually in use in the Old Testament, but the disadvantage, that there is some indistinctness in the pronunciation of some of its forms, as in פְּקֻדָתִי, פְּקֻדֵיהֶם. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted

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There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the weak (see Note [1], p. 101) or irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and their arrangement is more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Qăl.* 2. *Pi'ēl* and *Pu'ăl.* 3. *Pô'ēl* and *Pô'al* (§ 55, 1). 4. *Hĭph'îl* and *Hŏph'ăl.* 5. *Hithpă'ēl* and *Hŏthpă'ăl.* 6. *Hithpô'ēl* (§ 55, 1). 7. *Nĭph'ăl.* 8. *Hithpă'ēl* (§ 54, Rem. 2). 9. *Pil'ēl* (§ 55, 2). The more appropriate division is into *three* classes;—1. The intensive *Pi'ēl*, with the analogous forms derived from it;—2. The causative *Hĭph'îl*, and its analogous forms *Shăph'ēl*, *Tĭph'ēl*;—3. The reflexive and passive *Nĭph'ăl.*

§ 40.

1. It is chiefly from these *conjugations* or derivative forms, that the Hebrew verb obtains a certain affluence and compass. In *moods* and *tenses* however it is poor, having only two tenses, the *Perfect* (or *Preterite*) and the *Imperfect* (or *Future*)[1], besides an *Imperative,* an *Infinitive* (with two forms), and a *Participle.* All relations of time, absolute and relative, are expressed either by these forms alone (hence the diversity in the senses of the same form, §§ 125—129), or by syntactical combination. The *Jussive* and the *Optative* are partly indicated by expressive modifications of the Imperfect (see § 48).

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to the comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קטל) in them all. In Hebrew, it is true, it occurs only a few times in *Qăl*, and that only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

[1] See note on § 47, p. 109. [*Gesenius,* like other Hebraists, called the tenses the *Preterite* and the *Future;* but since *Ewald* adopted the names *Perfect* and *Imperfect* instead, *Rödiger* and most of the present Orientalists have followed the example, which therefore may now be accepted as the most approved style; though one may not be able to see clearly any decided advantage in the change of terminology, and hence the name Future is used in my Student's Heb. Lexicon, as being more convenient. The truth is, that the well-known difficulty about the Hebrew tenses remains practically the same on either system].—*Tr.*

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2. In the *inflection* of the Perf. and Impf. as to the persons, the Hebrew differs from the Western languages, since it has distinct forms for both *genders* (in most instances), *just as in the personal pronoun, by whose incorporation with the verb-stem the personal inflection of these tenses is formed.*

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affomatives* and *preformatives*) of both tenses. Fuller information concerning them will be found in §§ 44—47, in connection with the Paradigms.

Perfect.

Sing.		*Plur.*	
3 *m.*	. . .	3 *c.*	ה . . .
3 *f.*	ה— . . .		
2 *m.*	תָּ . . .	2 *m.*	תֶּם . . .
2 *f.*	תְּ . . .	2 *f.*	תֶּן . . .
1 *c.*	תִּי . . .	1 *c.*	נוּ . . .

Imperfect.

Sing.		*Plur.*	
3 *m.*	. . . יִ	3 *m.*	וּ . . . יִ
3 *f.*	. . . תִּ	3 *f.*	נָה . . . תִּ
2 *m.*	. . . תִּ	2 *m.*	וּ . . . תִּ
2 *f.*	י— . . . תִּ	2 *f.*	נָה . . . תִּ
1 *c.*	. . . אֶ	1 *c.*	. . . נִ

§ 41.

The general analogy in the inflection of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations[1] which occur from this model of the *strong* or *regular verb*, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

a) When one of the stem-letters or radicals is a guttural, which occasions various vowel changes, according to § 22 (*guttural verb*, §§ 62—65).

[1] Verbs with these various *deviations*, are the so-called *weak* or *irregular verbs.—Tr.*

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b) When a stem-letter disappears by assimilation or contraction (*contracted verb*, §§ 66, 67), as in נָגַשׁ, סָבַב.

c) When one of the radicals is a feeble letter (§§ 23, 24), so that many changes appear through its commutation, omission or quiescence (*quiescent* or *feeble verb*, §§ 68—75), as in יָשַׁב, קוּם, גָּלָה.

NB. The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ denoting the first radical, ע the second, and ל the third. Hence the expressions, *verb* פ״א for a verb whose first radical is א (*primæ radicalis* א); *verb* ל״ה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* ע״ע (ע *doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

I. THE STRONG OR REGULAR VERB.

Paradigm B.

E. g. קָטַל *to kill*, כָּבֵד *to be heavy*, קָטֹן *to be small.*

§ 42.

As the rules for the inflection of the strong or regular verb apply, with only occasional modifications, to all the weak or irregular verbs, it will be most convenient, and at the same time set the subject in the clearest light to the learner, if while treating of the former, we present whatever belongs to the general analogy of the verb.

Paradigm B (together with the above Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following paragraphs (§§ 43—55), where every subject is elucidated on its first occurrence; thus, under *Qăl* the inflections of the *Perfect*, and of the *Imperfect* with its modifications, are minutely explained with reference also to the other conjugations; and under the strong verb are given the forms and significations of conjugations which apply also to the weak, etc.

A. THE SIMPLE FORM, OR QĂL.

§ 43.

ITS FORM AND SIGNIFICATION.

The common form of the 3d person *Perf.* in Qăl is קָטַל, with a short *ă* (*Păthăch*) in the second syllable, especially in *transitive* verbs. There is also a form with *ē* (*Ṣḗrê*), and

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another with *o* (*Chôl'lĕm*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד *to be heavy,* קָטֹן *to be small.* Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Est. 7, 5), מָלֵא *to be full* (comp. § 47, Rem. 2); but also with the same sense for both forms, as קָרַב and קָרֵב *to approach.*

In Paradigm B a verb *middle A*[1], a verb *middle E* and a verb *middle O* are given side by side. The second example כָּבֵד shows, at the same time, the effect of inflection in the setting of *Dāghēs'h lenè.*

Rem. 1. The vowel of the second syllable is the principal one, and hence the distinction between the transitive and intransitive meaning depends on it. The pretonic *Qā'mĕṣ* in the first syllable has little strength, and becomes vocal Sh^{e}wâ on the shifting of the tone, as קְטַלְתֶּם. In Aramæan it wholly disappears in the root itself, as קְטַל, קְטַל.

2. Examples of *denominatives* in Qăl:—חָמַר *to cover with pitch,* from חֵמָר *pitch*; מָלַח *to salt,* from מֶלַח *salt.*

§ 44.

PERFECT OF QĂL AND ITS INFLECTION.

1. The inflection of the Perfect, in respect to person, number and gender, is effected by the addition of fragments of the personal pronouns (*afformatives*) to the end of the ground-form, which expresses the predicate idea. In explaining this connection, we may treat the ground-form as a *participle*[2] or a *verbal adjective,* but expressing by itself the 3d *pers. sing. masc. Perfect;* as קָטַל *he has killed,* קָטַלְתָּ *thou hast killed* (as it were *killing-thou,* or *killer-thou,* a *killer* wast *thou,* קטל אַתְּה), יָרֵא *he was fearing,* יְרֵאתֶם *fearing were ye*

[1] A verb *middle A* is one that has *Pă'thăch* or *Qā'mĕṣ* under the *middle radical,* or in the second syllable; a verb *middle E,* one that has *Ṣē'rê*; and a verb *middle O,* one that has *Chôl'lĕm.*—*Tr.*

[2] On the intimate connection between the Perfect and the Participle or verbal adjective, see what has been already said in § 39, 1. In intransitive verbs they have the same form, as מָלֵא *he was full,* and *full;* קָטֹן *he was small,* and *small.* In transitive verbs the participle presents, indeed, a different form (קֹטֵל), but yet with קָטַל may be compared the adjective form קָטָל, though generally it is expressive of quality, as חָכָם *wise,* שָׂטָן *adversary* (§ 84, 1).

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(for יִרְאָ אַתֶּם). In the *second* person this is readily seen as well as in קָטַלְנוּ *we have killed* for קטל אָנוּ. In the *first* person sing. קָטַלְתִּי we have י—, the simple germ of the pronoun, united with the demonstrative sound ת, by which the afformative is at once distinguished from the suffix forms נִי and י— (as if they wished to form אָנְתִּי, אַתִּי *I* after the analogy of אַתָּה)[1]. In the *third* person, ת— (originally ת—, comp. Rem. 4) is a mark of the feminine (as in the noun § 80, 2), and ו (orig. ון) is a sign of the plural.

In the Indo-Germanic tongues, the inflection by persons originated in the same manner, by appending pronominal forms, as is shown in Sanscrit and Greek; e. g. from the stems, *as* (to be) Sans. *asmi*, εἰμί, Doric ἐμμί for ἐσμί I am, where the ending μί belongs to μοί and μέ; Sans. *asi*, Dor. ἐσσί thou art, where σι is identical with σύ; Sans. *asti*, ἐστί he is, where τί answers to the pronoun τό, etc.[2]. But the etymology in all these languages [except in Welsh] is more obliterated than in Hebrew. This is partly true also of inflection in the other Semitic languages; e. g. 1st pers. Arab. *qataltŭ*, Syr. *qeṭleth*, where the characteristic *i* is lost.

2. In respect to the vowel changes and the accent, the analogy of the 3 *fem. sing.* קָטְלָה is followed by the 3 *mas. plur.* קָטְלוּ, and that of the 2 *mas. sing.* קָטַלְתָּ by all the forms of the first and second persons[3], except קְטַלְתֶּם and קְטַלְתֶּן, which have the tone on the last syllable, and therefore Sh^{e}wâ under the first radical (§ 27, 3).

NB. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose in Heb. as in Ethiopic, but not in Arabic and Aramæan, the *E sound*, which passes over into *Pă'thăch*, as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems ל״א (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as שָׂכֵן Deut. 33, 12

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[1] *Gesenius* with more probability maintained (and so does Ewald), that the afformative תִּי—comes strictly from אַנְתִּי, אַתִּי, an ancient form supposed to have been actually used for אָנֹכִי (see Note [1] on p. 82).—*Tr.*

[2] This is shown better still in Welsh, e. g. *wyf* I am (with ending *f* from *fi* I), *wyt* thou art (ending *t* from *ti* thou), *yw* he is (which is regarded as the stem itself, without any ending, just as in Hebrew, but most likely *y* is the actual stem and the *w* is a pronominal ending for *ef* or *o* he, it), *ym* we are (ending *m* from *ni* we), *ych* you are (ending *ch* from *chwi* you), *ynt* they are (ending *nt* from *hwynt* they).—*Tr.*

[3] In the Paradigms, the forms קָטְלָה and קָטַלְתָּ are, therefore, marked out with an asterisk as model-forms, for the help of the beginner.

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(but שָׁכַן without the pause, Is. **32**, 16), דָּבְקָה *she cleaves* (not דָּבָקָה), Job **29**, 10; comp. 2 Sam. **1**, 23, Job **41**, 15.

2. In some feeble stems *middle A*, the *â* under the second radical sometimes passes over into (ָ) or (ַ), when the syllable is closed and toneless and the first radical has not a full vowel (§ 27, Rems. 2, 3). Thus שְׁאַלְתֶּם *ye have asked* 1 Sam. **12**, 13; יְרִשְׁתֶּם *ye possess* Deut. **4**, 1, 22; so also before *suffixes*, שְׁאַלְתִּיו *I have asked him* 1 Sam. **1**, 20; יְלַדְתִּיךָ *I have begotten thee* Ps. **2**, 7. Such forms must not be considered verbs *middle E:* the weakening of the vowel is owing simply to the general weakness of the form, and the 3d pers. Perf. is strictly שָׁאַל, יָרַשׁ, יָלַד, not שָׁאֵל[1], יָרֵשׁ, יָלֵד. See § 64, Rem. 1, and § 69, Rem. **4**.

3. In verbs *middle O*, Chôlĕm is retained in the inflection where it has the tone, as יָגֹרְתָּ *thou tremblest*, יָכְלוּ in *pause* for יָכְלוּ *they could*. But when the tone is thrown forward, Chôlĕm becomes Qā'mĕṣ-chāṭûph, as יְכָלְתֶּם *ye were able*, יְכָלְתִּיו *I have prevailed over him* Ps. **13**, 5, וְיָכָלְתָּ (see § 49, 3) *and thou wilt be able* Ex. **18**, 23.

4. Uncommon forms[2]: *Sing.* 3 *fem.* in ת־ (as in Arab., Ethiop., Chald., Syriac), e. g. אֲזָלַת *it has gone* Deut. **32**, 36. Before suffixes this is the prevailing form (§ 59, 1, *a*); it is common also in stems ל״א and ל״ה (§ 74, Rem. 1, § 75, Rem. 1).—2 *mas.* תָּ (differing only orthographically) for תָּ, as בָּגַדְתָּה *thou hast been unfaithful* Mal. **2**, 14; comp. Gen. **3**, 12. This occurs often.—2 *fem.* sometimes has still a *Yôdh* at the end, especially in Jeremiah and Ezekiel, as חָלַכְתִּי Jer. **31**, 21 (which should properly be spoken הָלַכְתִּי according to what is said of the pronoun אָתִּי in § 32, Rem. **4**). Thus we have the form קְטַלְתִּי always before suffixes (§ 59, 1, *c*).—1 *com.* sometimes without *Yôdh*, as קָטַלְתִּ in Ps. **140**, 13, Job **42**, 2, 1 K. **8**, 48. This, however, is found only in the K^{e}thîbh and is probably only a curtailed form to be read as קָטַלְתִּי; the Q^{e}rî has the full form.—*Plur.* 2 *fem.* תֶּנָּה (according to others תֶּנָּה) Amos **4**, 3.—3 *com.* seldom with the full plural ending וּן (but often in Chald., Syr. and Samar.), as יָדְעוּן *they know* Deut. **8**, 3, 16, or with a superfluous א (according to Arabic orthography § 23, 3, Rem. 3), as הָלְכוּא Josh. **10**, 24. In the Impf., the form with וּן is more frequent; see § 47, Rem. **4**.

NB. 5. With the afformatives תָּ, תִּי, נוּ, the tone is on the penultima, and the word is *Mil'êl*; with the others it is *Milra'* (§ 15, 2). The place of the tone is shifted,—*a*) in several persons by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the

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[1] But see הִשְׁאֲלָהּ *and he shall ask thee* Gen. **32**, 18, and comp. שְׁאַל and سَأَلَ in Aramean.—*Tr.*

[2] Almost all these forms, which in Hebrew are infrequent, are the usual ones in the kindred dialects, and they may, when properly understood, be called Chaldaisms, Syriasms, and Arabisms.

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vowel of the second syllable, if it has become a *Sh^{e}wâ* (ְ) is restored again, as קָטַלְתָּ, קָטַלְתִּי, קָטַלְנוּ;—*b*) by *Wāw consecutive of the Perfect*, where it is moved forwards one syllable (see § 49, 3).

§ 45.

THE INFINITIVE OF QĂL.

1. The Infinitive, originally a verbal substantive, has two forms, a shorter and a longer. The shorter form (*Infinitive construct*), in Qăl קְטֹל (also קְטוֹל), is the most usual; and it can take the pronominal suffixes, and may have both the nominative of the subject and the accusative of the object (§ 133) after it, and prepositions before it, as לִקְטֹל *for to kill* (§ 132, 2). The longer form (*Infinitive absolute* or *emphatic*), in Qăl קָטוֹל (also קָטֹל), is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive is added to the finite verb, as an adverbial accusative (§ 100, 2, *d*), for the sake of emphasis (see § 131). The first has retained more of the character and flexibility of the verbal noun; while the second is somewhat inflexible, and expresses rather the abstract idea of the verb. See full explanations in the Syntax (§§ 131—133)[1].

Between קְטֹל and קָטוֹל there is this difference in the form, that the latter has *Chô'lĕm* unchangeable, but the former has *Chô'lĕm* changeable (hence with suff. קָטְלִי *qŏṭlî'*). In the derived conjugations (except *Hĭph'îl* and *Hŏph'âl*), the *Infin. absol.* has also generally such a firm *ô*, although the *Infin. constr.* has other vowels, e. g. in *Pi'ēl* we have קַטֵּל besides קַטֵּל.

Besides קְטֹל, the Infin. Qăl has also the following unusual forms:—

a) קָטֵל, e. g. שָׁכְבָ *to lie down* Gen. **34**, 7, w. suf. שָׁכְבָהּ Gen. **19**, 33, but also שָׁכְבוֹ Ruth **3**, 4, שָׁכְבְךָ Deut. **11**, 19, שָׁפֵל *to sink* Ec. **12**, 4, in a few intransitive verbs.

b) קִטְלָה and קָטְלָה, קָטְלָה (feminine forms from קְטַל and קְטֹל); as שִׂנְאָה *to hate*, קָרְבָה *to approach* Ex. **36**, 2, חָמְלָה *to pity* Ez. **16**, 5.

c) קְטֹלֶת, as יְבֹשֶׁת *to dry up*, יְכֹלֶת *to be able*.

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[1] In the Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive κατ' ἐξοχήν.

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d) מִקְטָל (as in Chaldee); e. g. מִקְרָא *to call* Num. **10**, 2.

These rare forms are more in use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

2. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לִקְטֹל (*for to kill*) *interficiendo, ad interficiendum,* לִנְפֹּל (*for to fall*) *ad cadendum.*

The לְ is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Dāghēsh lenè*, viz., לִנְפֹּל *lin-pōl* (§ 28, 1), so also *liq-ṭōl*, just as in the Impf. יִקְטֹל, יִכְבַּד. On the contrary, בִּנְפֹל *bin^{e}phōl* Job **4**, 13, כִּנְפֹל *kin^{e}phōl* 2 Sam. **3**, 34, where the prepositions בְּ and כְּ are conceived to be less closely connected with the Infinitive; and by way of exception it is so also with לְ, as לִנְחֹשׁ וְלִנְחֹתֵךְ Jer. **1**, 10.

§ 46.
THE IMPERATIVE OF QĂL.

1. The chief form of the Imperative קְטֹל (כִּבַּד) is the same as that which lies also at the basis of the Imperfect (§ 47), and which, when regarded as an Infinitive (§ 45), is connected with the noun[1]. It expresses only the *second* person, but has forms for the feminine and the plural. For the *third* person it has no distinct form (see § 130, Rem. 2), but this is expressed by the Imperfect as the jussive form (§ 127, 3, *c*), and even the second person must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטֹל (not אַל קְטֹל) *kill thou not,* Lat. *ne occidas,* see § 128, 2, *b*. The proper passive conjugations have no Imperative[2], but the reflexive Niph^{c}ăl and Hithpă^{c}ēl have.

2. The inflection is quite similar to that of the Imperfect,

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[1] The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, *b*). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2nd person of the Future (תִּקְטֹל, from תִּקְטֹלִי); but in reality these three forms are each independent, and have not sprung one from another, but stand all alike on the basis of the abstract verb (§ 39, 1). The *inflection* of the Imper. may certainly have been borrowed from the Imperfect.

[2] An Imper. is found twice (Ez. **32**, 19, Jer. **49**, 8) in *Hoph^{c}al*, but with a reflexive meaning rather than a passive.

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and it will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first after the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קְטֹל (also קְטוֹל), there is also one with *Pă'thăch*, as שְׁכַב *lie thou down* as in the *Inf.* and *Impf.* 2 Sam. **13**, 5; but the Pă'thăch in בְּרַךְ is the regular vowel for the *Imp.*, from בָּרַךְ. See the Paradigm.

2. Now and then there is found in the first syllable of the feminine and plural (which have the *Shᵉwâ* very slightly *vocal*, as *qĭṯᵉlî'*, *qĭṯᵉlû'*; therefore שִׁמְעִי, אִסְפוּ without a *Dāghē'sh lenè*) an ŏ (Qā'mĕṣ-chāṭûph) instead of the ĭ, as מָשְׁכוּ *draw ye* Ez. **32**, 20, מָלְכִי *reign thou* (*fem.*) Judg **9**, 10. In *pause* we get גְּזֹרוּ 1 K. **3**, 26.

3. In the form קְטָלָנָּה, the ה— is at times dropped, and then a helping vowel is introduced, as in שְׁמַעַן *hear ye* (*fem.*) for שְׁמַעְנָה Gen. **4**, 23; comp. קִרְאָן *call ye* (*fem.*) for קִרְאֶנָה Ex. **2**, 20.[1] This shortening seems to be owing to the guttural.

§ 47.

THE IMPERFECT OF QĂL AND ITS INFLECTION[2].

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *pre*-fixed (*preformatives*) to the stem in the abstract or Inf. form (קְטֹל). These forma-

[1] But also קִרְאֶן in Ruth **1**, 20.—*Tr.*

[2] The name *Imperfect* is here used in direct opposition to *Perfect;* and therefore in a wider sense than in Latin and Greek grammar. The Heb. (Semitic) *Perf.* denotes, in general, the *concluded, ended* and *past*, what is come to pass or is gone into effect; but at the same time, that which is *represented* as completed, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *incoming, unfinished* and *continuing*, that which is being done, or coming to pass, and is future (hence this tense has been generally called *Future*, see Note on p. 100); but also that which is repeated or in connected sequence in past time (the Latin Imperfect).—This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as some accessory idea; but in the Imperfect, the subject, from which the action proceeds or of which some state is predicated, is expressed by a prefixed pronoun. See more in the Syntax §§ 125—29.—A like twofold division of the tense-forms may be more or less clearly recognised in other families of language.

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tive elements, inasmuch as they stand *before* the verbal form the tendency of which is to have the tone at the end, are much more curtailed than the *affformatives* of the Perfect, so that in every case only one consonant remains (י, ת, א, נ), mostly with a very short vowel (vocal Sh^{e}wâ). But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the Table in § 40, 2.

2. The derivation and signification of both the preformatives and the afformatives, are still in most cases clear.

In the 1*st pers.* אֶקְטֹל (orig. *'ăqṭŭ'l*), *plur.* נִקְטֹל (orig. *năqṭŭ'l*), אֶ is an abbreviation of אֲנִי, נְ of אֲנַי; and here no addition at the end was needed to mark the gender and number.

In the 2*d pers. sing.* the ת in תִּקְטֹל (orig. form *tăqṭŭ'l*) is from אַתָּה, the ־ִי in תִּקְטְלִי is the sign of the feminine, as in אַתְּי *thou* (feminine, see § 32, Rem. 4). In the 2*d pers. plur.* the וּ (more fully ון, see Rem. 4 below) in תִּקְטְלוּ is the sign of the plural as in the 3d person, and as already in the Perfect (§ 44, 1), but it is here appropriated to the *masculine*[1]; while ־ָנָה in תִּקְטֹלְנָה is the sign of the plural *feminine* (in Chaldee ־ִין), or borrowed from הֵנָּה *they* or *those* (*fem.*).

In the 3d person יִקְטֹל (orig. *yăqṭŭ'l*), the י cannot be explained by any corresponding pronoun, yet some pronominal form like *ya* may have existed, though we know it now only from its use in the inflection of this tense[2]; and the plural יִקְטְלוּ or more fully יִקְטְלוּן is formed (as in the 2d person) by adding the plural-ending ון or וּ (the usual shortened form). The ת in the *feminines* תִּקְטֹל, תִּקְטֹלְנָה, which are precisely the

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[1] This is also the proper gender of the plural syllable *ûn, û*. It is true that in the Perf. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Perf. for the masculine alone: as in Syriac, mas. *qetalûn*, fem. *qetalên;* in Arabic, mas. *qătălû*, fem. *qătălnă;* in Eth. *qătălû, qătălâ.*

[2] At any rate the Amharic *yĕh* (this) and *ya* (who) may be compared, if this be Old-Semitic.—The usual tracing of the י to the י of the pron. הוּא (=Arab. *huwa*) has but little in its favour, though יָשַׁב is also וָשַׁב (§ 69).—No doubt the old noun-forms, like יְצָהָר (*oil*), יְרִיב (*opponent*), the pr. n. יִצְחָק and the like, are connected with the form of the Imperfect.

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same as the 2nd person, is probably allied to the feminine-ending תִ—. The ending נָה is, as in the 2d pers., either from the Chald. ־ָן, or from הַנָּה.

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the form יִקְטְלוּ, תִּקְטְלוּ; analogous to תִּקְטֹלְנָה is the Imper. קִטֹלְנָה.

Rem. 1. The final ō (*Chō'lĕm*) is only tone-long (§ 9, No. 10, 3), as as in the *Infin.* and *Imper.* Hence,—*a*) The examples in which it is written *fully* though not rare, are to be regarded as exceptions;—*b*) Before Măqqē'ph it becomes Qā'mĕṣ-chāṭûph; e. g. וַיִּכְתֹּב־שָׁם *and he wrote there* Josh. **8**, 32;—*c*) It becomes vocal Shᵉwâ before the afformatives תִ— and וּ. In the few instances in which it remains before these afformatives, the pointing becomes וּ, because it stands close before the pause, e. g. יִשְׁפְּטוּ הֵם *yĭsh-pû'ṭû* (*they were judging*) Ex. **18**, 26, Ruth **2**, 8, comp. Prov. **14**, 3.

NB. 2. This *Chō'lĕm* is confined almost exclusively to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take ă (*Pă'thăch*) in the Impf., as גָּדַל *to be great*, יִגְדַּל; קָטֹן *to be small*, יִקְטַן. Sometimes both forms exist together; the Impf. with ō is then transitive, and that with ă intransitive; e. g. יִקְצֹר *he will cut off, will reap;* יִקְצַר *he will be cut off;* i. e. will be short. So also חָלַשׁ, Impf. ō, *to subdue* Ex. **17**, 13, Impf. ă, *to be subdued* Job **14**, 10. More seldom both occur without any difference in signification; e. g. יִשֹּׁךְ and יִשַּׁךְ *he will bite*, יַחְפֹּץ and יַחְפַּץ *he is inclined* (but cf. Job **40**, 17). In the irregular verbs פ״י and some פ״א, the feeble ē (*Ṣere*) is also found in the final syllable (§ 68, 1; § 69, 1), besides only in יִתֵּן for יִתְּנֵם *he will give* (נָתַן). These three forms of the Impf. are called Imperfect *O*, Impf. *A*, Impf. *E*.

3. For the 3*d plur. fem.* תִּקְטֹלְנָה there occurs in three instances, to distinguish it from the 2*d pers.*, the form תִּקְטֹלְנָה, as in Chaldee, Arabic, Ethiopic and Assyrian, e. g. יַעַמְדְנָה *they shall arise* Dan. **8**, 22; comp. Gen. **30**, 38, 1 Sam. **6**, 12. In several instances תִּקְטֹלְנָה seems to have been used improperly for the 3*d pers. singular*, as תִּקְרֶאנָה Ex. **1**, 10; תִּשְׁלַחְנָה (for which תִּשְׁלַח־נָה ought probably to be read) Judg. **5**, 26 (and, according to some, Job **17**, 16, Is. **27**, 11, **28**, 3).—In the Pentateuch ן (*nā*) occurs in place of נָה, especially after *Wāw consecutive* (§ 49, 2); e. g. Ex. **1**, 18, 19, **15**, 20, in Arabic always *nă*. A still more abbreviated form of this termination is found in the *Imper.* (§ 46, Rem. 3).—Once occurs (Ezek. **16**, 50) the anomalous form תִּגְבְּהֵינָה with ־ֵי— inserted, after the manner of verbs ״ע and ע״ו (§ 67, 4, § 72, 5).

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NB. 4. The plural forms ending in וּ appear also not unfrequently (but oftenest in the older books) with the fuller ending וּן, most commonly with obvious stress on the word at the end of a period or clause, where the vowel of the second syllable is then retained, as יִלְקְטוּן *they gather* Ps. **104**, 28, יִרְגְּזוּן *they tremble* Ex. **15**, 14, תִּשְׁמְעוּן *ye shall hear* Deut. **1**, 17. But it is not confined to this position; see e. g. Ps. **11**, 2 יִדְרְכוּן קֶשֶׁת (comp. **4**, 3), Gen. **18**, 28, 29, 30—32, Is. **8**, 12, 1 Sam. **9**, 13. But the preference for this form at the end of a clause or sentence is clearly seen in Is. **26**, 11 בַּל יֶחֱזוּן יֶחֱזוּ וְיֵבֹשׁוּ *they see not; may they see and be ashamed.* This holds also for the corresponding forms of the Imperfect of the derived conjugations[1]. This original ending וּן is the common one in Aramæan and Arabic; yet in the Arabic it is shortened, when the Impf. stands as Jussive or Subjunctive, and often also when it is Indicative. Of the Impf. with א appended, יְנַשּׂוּא Jer. **10**, 5 is the only example (but this stands for יְנַשְּׂאוּ).

5. In like manner תִּקְטְלִי has a longer form with final ן, viz., תִּקְטְלִין, which is also the common one in Aramæan and Arabic, yet in Heb. chiefly as a fuller form in *pause*, at or near the end of a clause, as תִּדְבָּקִין. See examples in 1 Sam. **1**, 14, Ruth **2**, 8, 21, **3**, 4, 18, Jer. **31**, 22, Is. **45**, 10. A corresponding pronoun, such as אַתִּין (for אַתְּ, אַתִּי), cannot be shown.

6. In *Pause*, the vowel of the second syllable, if it had become Sh°wâ, is restored and takes the tone, as יִקְטָלוּ, תִּקְטָלִי (§ 29, 4); but the fuller forms in וּן and ין— keep the tone on the last syllable.

§ 48.

SHORTENING AND LENGTHENING OF THE IMPERFECT AND IMPERATIVE.

Jussive and Cohortative Forms.

1. Against the lack of specific forms to express the *relative Tenses* and the *Moods*, which is felt in the Hebrew and its kindred dialects, a small set-off is made by *changes* in the *form* of the Imperfect, to which changes a certain signification is either exclusively or principally attached[2].

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[1] It is worthy of remark, that the Chronicles often omit the *Nûn* where it stands in the books of Kings; see 1 K. **8**, 38, 43, comp. 2 Chr. **6**, 29, 33.— 1 K. **12**, 24, 2 K. **11**, 5; comp. 2 Ch. **9**, 4, **23**, 4.

[2] In the Perfect, the corresponding relations or modal senses are expressed only by the one common form, that stands also for the Indicative (§ 126, 5).

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2. We distinguish, accordingly, between the common form of the Imperfect and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the 1st person (with few exceptions), while its shortened form is mostly found only in the 2d and 3d persons, rarely also in the first (1 Sam. **14**, 36). In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common (*Indicative*) form of the Imperfect.

In Arabic the distinction is almost always clear. Besides the common Indicative *yăqtŭlŭ*, it has—*a*) a Subjunctive, *yăqtŭlă*;—*b*) a Jussive, *yăqtŭl;* and—*c*) a so-called *Future energic*, *yăqtŭlănnă* or *yăqtŭlăn* (in pause *yăqtŭlâ*), which answers to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *â* ה֫—, attached to the 1st person, as in אֶקְטְלָה from אֶקְטֹל. It is found in all the conjugations and in all classes of strong and weak verbs (except in the *passives*), and the ending ה֫— has the tone wherever it is taken by the afformatives וּ and י֫—; hence it affects the final vowel in precisely the same manner as these do; e. g. in *Qăl* אֶשְׁמְרָה *I will observe*, in *Pi'ēl* נְנַתְּקָה *let us break asunder* Ps. **2**, 3; but in *Hĭph'îl* אַזְכִּירָה *I will praise.*

In a *very few* instances the more obscure ending ה֫— takes the place of ה֫— (according to § 27, Rem. 4), e. g. 1 Sam. **28**, 15, Ps. **20**, 4. As rarely the ה֫— is attached to the 3d person (Is. **5**, 19, Ez. **23**, 20, Ps. **20**, 4). In the 2nd person it occurs in the Imperative, see No. 5.

The *Cohortative* expresses *effort* and the *direction of the will to an action;* and accordingly it especially denotes *excitement of one's self, determination, wish* (as *Optative*), etc. (see § 128).

4. The *Jussive* form of the Impf. essentially rests on quicker pronunciation, united with a tendency of the accent towards the beginning of the word, so that it very often causes a shortening at the end. Yet this tendency does not show itself strongly in the written form, except in some classes of the *feeble* verbs (§ 41, *c*), while often enough the form of the *Jussive*, specially in *strong* verbs, is like that of the Indicative, although we may presume that it differed perceptibly

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in the tone of the living speech. So יִקְטֹל as Ind. means *he will kill*, but as Jussive *let him kill*. Where the shortening is orthographically indicated will be shown in every case under the conjugations. In the strong verb it is confined, as a distinct form, to Hĭph'îl, as in Juss. יַקְטֵל, Ind. יַקְטִיל. It is found in Qăl and Hĭph'îl of verbs ע״ו, as Jussive יָמֹת and יָמֵת, Ind. יָמוּת and יָמִית; and in all the conjugations of verbs ל״ה, where it consists in the removal (*apocopè*) of the ending ה־ָ; e. g. Juss. יִגֶל, Ind. יִגְלֶה. (Hence the name, *Future apocopated*, is often given to the Jussive form.) But in all cases the plural forms of the *Jussive* coincide with those of the Indicative, only that the ending ין cannot occur. Also the 2d pers. sing. fem. sounds the same in both, viz., תַּקְטִילִי, תָּמוּתִי, תִּגְלִי, etc., and so likewise all the singular and plural forms, when they have pronominal suffixes, e. g. תְּמִיתֻנִי as Indicative in Jer. **38**, 15, as Jussive in Jer. **41**, 8.

The force of this form is similar to that of the *Cohortative*, modified by difference of person. In general it expresses *command* and *wish*, and stands also with hypothetical force in conditional sentences (§ 128).

5. The persons of the *Imperative*, as it is allied in form and meaning to the Imperfect, are also lengthened (by ה־ָ) and shortened, in a manner perfectly analogous (compare the Arabic *Imperativus energicus*, with the ending *-ănnă* or *-an*, in pause *-â*). In most conjugations only one of these forms is found in the Old Test., but also at times both of them together. The lengthened *Imp.* occurs, e. g. in Qăl of the strong verb, as שָׁמְרָה, שָׁמְרָה (*shŏm^{e}-rā'* like קָטְלִי *qŭṭ^{e}lī'*, § 46, Rem. 2)[1] *keep thou;* שָׁכְבָה, שְׁכָבָה *lie thou down;* the shortened *Imp.* in verbs ל״ה, as in *Pi'ēl* גַּל for גַּלֵּה; both together in Hĭph'îl, as הַקְטֵל and הַקְטִילָה. The force of these forms is not always so strongly marked as in the *Imperfect*. The longer form, however, is often emphatic, as קוּם *stand up,* קוּמָה *up!* תֵּן *give,* תְּנָה *give!*

[1] Compare זְכָרָה (for זָכְרָה) Num. **23**, 7.—*Tr.*

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§ 49.

THE PERFECT AND THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The use of the two tenses, as is shown more fully in the Syntax (§§ 126, 127; compare Note[1] on p. 109), is by no means confined to the expresssion of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew[1] diction generally, is this; that in continued narrations of the past, only the first verb stands in the Perfect, the following ones being in the Imperfect; and on the contrary, in continued descriptions of the future, the first verb is in the Imperfect (Future), while the subsequent ones are in the Perfect. Thus in 2 K. **20**, 1: *In those days Hezekiah sickened* (Perf.) .... *and Isaiah* .... *came* (Impf. וַיָּבֹא) *to him, and said* (Impf. וַיֹּאמֶר) *to him,* etc. Just the reverse in Is. **7**, 17: *And the Lord will bring* (Impf. וַיָּבִיא) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since,* etc. **18** v. *And it will happen* (Perf. וְהָיָה) *on that day* .... This progress of time, this succession of thought, is usually indicated by an expressive *and,* i. e. the *Wāw copulative* (§ 104, 2) which, however, in this case, partly receives itself a somewhat different form, and partly affects the form of the Perfect and the Imperfect to which it is prefixed[2].

2. The *Wāw consecutive of the Imperfect* is the most important. This—*a*) is regularly prefixed with *Pă'thăch* and a *Dāghē'sh fortė* in the next letter, as וַיִּקְטֹל *and he killed,* but with *Qā'mĕṣ* before the א of the 1st person sing. (according to § 22, 1), as וָאֶקְטֹל *and I killed* [another exception with *Dāgh. f.* omitted occurs in such cases as וַיְדַבֵּר and וַיְהִי, see § 20, 3, *b*];—*b*) it takes a shortened form of the Imperfect,

[1] The other Semitic tongues have no trace of this construction, even not the Phœnician (the most closely related to the Hebrew), but of course the Heb. (or Moabite) inscription of Mêsha' has it (see § 2, 2).

[2] Since it changes in a manner the meaning of the tenses, it is called by the Hebrew grammarians [including *Gesenius* himself] *Wāw conversive* [i. e. converting the *Impf.* into the *Perf.* and the *Perf.* into the *Impf.*) More fitting is the name *Wāw consecutive,* since it essentially marks sequence or progress.

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where that exists (comp. § 48, 4), e. g. in *Hiph'il* וַיַּקְטֵל (§ 53, Rem. 4), and at the same time often draws the tone back to the penultima, as in יָקוּם, shortened יָקֻם, with *Wāw consecutive* וַיָּקָם *and he arose* (§ 67, Rem. 2 and 7, § 68, 1, § 69, Rem. 3, § 71, § 72, Rem. 4 and 7, § 73, Rem. 2)[1]. But in the 1st pers., especially in the singular, the shifting back of the tone is not usual, and the shortening too occurs much seldomer, e. g. always וָאָקוּם (and וָאָקֻם) *and I arose*, וָאֵרְאֶה *and I saw* (rather oftener than וָאֶרְאֶה), but on the contrary we oftener find, specially in the later books, the *Cohortative* form in ה— used here, e. g. וָאֲשַׁלְּחָה *and I sent* Gen. **32**, 6, Judg. **6**, 9, 10, Ps. **3**, 6, Neh. **2**, 13, **5**, 7, 8, 13, **6**, 11, **13**, 7—11.— See more in § 129.

NB. This וַ is, as to form, a strengthened *Wāw copulative* (comp. בַּמָּה, כַּמָּה, לָמָּה, where the prepositions בְּ, כְּ, לְ are strengthened in a similar way), in the sense of *and then, and so.*

The shifting back of the tone is found also in similar connections, like לָמָּה (for לָמָּה). The shortening of the verb at the end (*apocopè*) is only of a phonetic kind, occasioned by the preceding strengthening of the sound, and is only accidentally similar to the form of the Jussive; yet this similarity seems to have occasioned the increasing use of the Cohortative form in the 1st person[2].

3. The counterpart of *Wāw consecutive of the Imperfect* is *Wāw consecutive of the Perfect,* which joins a Perfect to a foregoing Imperfect. In form it is the usual *Wāw copulative* (וְ), e. g. וְהָיָה (after an Impf.) *and it happens = it will happen;* yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima, e. g. הָלַכְתִּי *I went,* וְהָלַכְתִּי (with an Impf.

[1] Also the forms in וּן and וֹן—, occur more seldom after *Wāw consecutive*, וַיָּרִיבוּן Judg. **8**, 1, **11**, 18, Am. **6**, 3, Ez. **44**, 8, Deut. **4**, 11, **5**, 20.

[2] The opinion of earlier grammarians, according to which וַיִּקְטֹל is an abbreviation and contraction from הָיָה יִקְטֹל *it was* (that) *he killed*, is in every respect erroneous, and now obsolete. The וַ is everywhere an emphatic *and.* When entire sections and books of the Old Testament begin with it, this is a proof that they were either originally connected with what precedes them, or have been afterwards thus combined together (Lev., Num., Josh., Judges, 1 and 2 Sam., Ruth, Esther, 2 Chron., Ezek., Jonah); some books indeed begin with the simple copulative וְ (Exodus, 1 Kings, Ezra).—Equally unfounded is the opinion of some that it is a contraction of וְהָיָה יִקְטֹל.

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preceding) *and I will go* Judg. 1, 3; הִבְדִּילָה Perf., וְהִבְדִּילָה *and it shall divide* Ex. 26, 33. See more on the usage in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted—*a*) always in the 1*st pers. pl.* וְנִשְׁבְּנוּ Gen. 34, 16);—*b*) generally in verbs ל״א and ל״ה, e. g. וְנָשַׂרְתָּ Ex. 26, 4, 6, 7, 10, etc. (on the contrary, וְחִבַּרְתָּ Ex. 26, 9 and others;—*c*) always when such a Perfect stands in pause, e. g. וְעָשִׂיתָ Deut. 8, 10, 11, 15, and frequently also immediately *before* a tone-syllable (according to § 29, 3, *b*) as in וְיִשְׁבָּחוּהָ בָּהּ Deut. 17, 14, וְיָצָאתָ שָׁמָּה Deut. 23, 13 (yet also וְחָשַׁקְתָּ בָּהּ Deut. 21, 11, 23, 14, 24, 19).

§ 50.

OF THE PARTICIPLE OF QĂL.

1. Qăl has two forms of the Participle, viz., an *active,* called also *Pô'ĕ'l* from its form (פֹּעֵל), and a *passive,* called *Pā'ū'l* (פָּעוּל)[1].

The *Pā'ū'l* is doubtless a remnant of a lost passive form of Qăl, which still exists complete in Arabic. In the Aramæan the passives of Pi'ēl and Hĭph'īl are in like manner lost, except in the Participles.

2. The form of the Participle active of Qăl in the intransitive verbs *mid. E* and *mid. O*, coincides with the form of the 3d person sing. of the Perfect, as יָשֵׁן *sleeping* (from r. יָשַׁן), יָרֵא *fearing* (from r. יָרֵא); comp. the formation of the Part. in Nĭph'ăl (§ 51, 1). But the Participle of verbs *mid. A*, takes the form קֹטֵל, the *ô* of which has sprung from *â* (*qôtē'l* from *qâtē'l*, § 9, No. 10, 2). But this form is also at times in verbs *mid. E,* when treated as active, e. g. אֹהֵב *loving* Deut. 13, 4, Ps. 87, 2 (from r. אָהֵב, but also אֹהֵב); שֹׁכֵן *dwelling* or *inhabiting* (from r. שָׁכֵן or שָׁכַן), cf. שָׁכֵן *neighbour; favouring* or *loving* (from r. חָפֵץ); יָרֵא *fearing* (from r. יָרֵא). (The form קָטֵל is in use only as a *verbal noun*, § 84, 1.)—The inflection of the Participle in *Pi'ĕ'l*, *Pŭ'ăl*, *Hĭph'ī'l*, *Hŏph'ă'l*, *Hĭthpă'ē'l* follows a different method, taking a prefixed מְ.

3. Participles form their feminine (*act.* קֹטֶלֶת or קֹטֶלֶת,

[1] The Jewish Grammarians call the Participle also בֵּינוֹנִי (*middle word*); yet not in the sense of the Latin name, but as often used for a present tense (§ 134, 2), and so holding the *middle* place between the past and the future.

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pass. קְטוּלָה) and their plural (*act.* mas. קְטָלִים, fem. קְטָלוֹת; *pass.* m. קְטוּלִים, f. קְטוּלוֹת) like other nouns (§§ 87, 94).

Rem. 1. An uncommon form perhaps is תּוֹמְכֵךְ *supporting* Ps. **16**, 5 (for תֹּמְכֵךְ from תָּמַךְ); comp. סֹבֵיב 2 K. **8**, 21, and the prop. n. אֹבִיל 1 Ch. **27**, 30, but this is very doubtful. Many reckon here also יוֹסֵם Is. **29**, 14, **38**, 5; but this is rather 3 *sing. Impf.* Hĭph'îl of נָסַם; compare a quite similar construction in Is. **28**, 16.—The form הוֹלֵם Is. **41**, 7 (for הוֹלֵם) is explained in § 29, 3, *b*.

2. The Participle in the passive form has at times also a neuter signification, especially when it belongs to an intransitive verb, which cannot properly take a passive meaning, but expresses a passive state. Thus בָּטוּחַ is *trusting* (not *trusted*) in Ps. **112**, 7, שָׁכוּן *inhabiting* (not *inhabited*) Judg. **8**, 11 (like the Lat. *deponent* forms *confisus, commoratus*) and even in the transitive verb אָחוּז *holding* (not *held*) Cant. **3**, 8.

B. DERIVED CONJUGATIONS.

§ 51.

NĬPH'Ă'L.

1. The characteristic of this conjugation consists essentially in a נ prefixed to the stem. This prefix partly takes the form הִנ, so that, by assimilation of the נ, we have the *Imp. and Inf.* הִקָּטֵל (for הִנְקָטֵל), the *Inf. absol.* הִקָּטֹל, and also the *Impf.* יִקָּטֵל (with the ה elided) for יְהִקָּטֵל; and it partly joins itself to the stem by means of the vowel *i* as נִ (or sometimes *a*), as in the *Perf.* נִקְטַל, *Part.* נִקְטָל, and at times in the *Inf. absol.* נִקְטֹל. The inflection of Nĭph'ăl is perfectly analogous to that of Qăl. (The VIIth conjug. of the Arabs *'inqătălă* corresponds to the *Nĭph'ăl*.)

Nĭph'ăl may be known in the Perf. and Part. by the *Nûn* prefixed; in the Imp. Inf., and Impf., by the *Dāgh. f.* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, the Dāghē'sh must be omitted (§ 63, 4), and consequently the preceding vowel made long (§ 22, 1).

2. The *significations of Nĭph'ăl.* It is similar to the Greek *middle voice*, and hence—*a*) It is primarily *reflexive* of Qăl, e. g. נִשְׁמַר *to watch one's self, to beware,* φυλάσσεσθαι, נִסְתַּר *to hide one's self;* often in verbs which express an emotion that re-acts on the mind, as נִחַם *to trouble one's self, to grieve,*

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אָנַח *to bemoan one's self, to bewail;* comp. ὀδύρεσθαι, *lamentari, contristari;*—*b*) Then it frequently expresses *reciprocal* action, as from שָׁפַט *to judge,* Niph. נִשְׁפַּט *to go to law with one another,* יָעַץ *to counsel,* Niph. *to consult together;* comp. *the middle* and *deponent* verbs βουλεύεσθαι (נוֹעַץ), μάχεσθαι (נִלְחָם), *altercari, prœliari, luctari,* ἐρίζεσθαι (נִצָּה);—*c*) It has also like Hĭthpă'ēl (§ 54, 3, *c*) and the Greek *middle,* the signification of the active, with addition of *self,* Lat. *sibi, for one's self,* e. g. נִשְׁאַל *to ask for one's self* (1 Sam. **20**, 6, 28, Neh. **13**, 6), precisely like αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on* (*one's self*) *a tunic.* Here, instead of the accusative (*se*), the remoter object (the dative *sibi*) lies in the idea of the conjugation;—*d*) It is often also *passive* of Qăl, e. g. יָלַד *to bear,* Niph. *to be born,* קָבַר *to bury,* Niph. *to be buried;* likewise of Pi'ēl and Hĭph'īl, when Qăl is intransitive or not in use, e. g. כָּבַד *to be in honour,* Pi'ēl *to honour,* Niph. *to be honoured,* כָּחַד, in Pi'ēl *to conceal,* Hiph. *to make disappear, to destroy,* Niph. passive of both: and in this case its meaning may again coincide with Qăl (חָלָה Qăl and Niph. *to be ill*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are נִזְכַּר *to be born a male* (from זָכָר *a male*) Ex. **34**, 19, נִלְבַּב *cordatum fieri* (from לֵבָב *heart*) Job **11**, 22.

NB. The older Hebrew grammarians have represented Nĭph'ăl as strictly the *passive* of Qăl. This representation is decidedly incorrect; for Nĭph'ăl has not the characteristics of the other passives. There are still found in Qăl traces of an early passive form (§ 50, 1), and the Arabic has a distinct conjugation, corresponding with Nĭph'ăl (*'inqătălă*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Nĭph'ăl in the form נְגֹאַל Is. **59**, 3, Lam. **4**, 14. According to the *usage* of the language, the *passive* signification is certainly predominant; but it was first derived from the reflexive.—The הִן prefixed has the force of a reflexive pronoun, like הִתְ in Hĭthpă'ēl[1].

Rem. 1. The *Inf. absol.* נִקְטֹל connects itself, in form, with the

[1] Also in other languages, specially in the Slavonian, the change of the reflexive into the passive is observed. It is still clear in Sanscrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun=*se;* in the ancient Slavic and Bohemian, *amat-se* stands for *amatur,* in Dacoroman *io me laudu* (I am praised). See *Pott's* Etymologische Forschungen, Th. 1, S. 133 ff., Th. 2, S. 92; *Bopp's* Vergleichende Grammatik, § 476 ff.

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Perf., to which it bears the same relation as קָטוֹל to קָטַל; it also occurs in connection with the Perfect, as in נְכֹאַל *rogando* 1 Sam. 20, 6, נְכֹסַח *desiderando* Gen. 31, 30. An example of the other form, connecting with the Impf., is חְנָנֹן Jer. 32, 4; once אְדָרֹשׁ Ezek. 14, 3. The *ô* in the final syllable (which is essentially long) is also exhibited in this Infinitive form in Pi'ēl and Pu'āl, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â*. Moreover, the form הִקָּטֵל is not infrequently used for the Inf. absol., e. g. Num. 15, 31, Deut. 4, 26, 1 K. 20, 19.

2. In *Pause*, a *Pă'thăch* often takes the place of *Ṣērê* in the final syllable of the Impf. e. g. וַיִּגְמָל *and he was weaned* Gen. 21, 8, as also in other cases (§ 29, 4 at the end). In the 2d and 3d pers. plural feminine, the *Pă'thăch* is common, *Ṣērê* is very rare, e. g. תִּזָּכַרְנָה *they shall be remembered* Is. 65, 17; yet only few examples occur of these forms.—The *Qameṣ* in the *Inf.*, *Imper.* and *Impf.* is firm (not liable to change, § 25), e. g. Deut. 7, 23 עַד הִשָּׁמְדָם *till their destruction*, 2 Sam. 2, 30 וַיִּפָּקְדוּ *and they were missed*, Is. 43, 26 נִשָּׁפְטָה *let us go to law*, Zech. 2, 11 הִמָּלְטִי *save thyself*.

3. When the Impf., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly shifted back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghôl* instead of *Ṣērê*; e. g. יִכָּשֶׁל בָּהּ *he stumbles at it* Ez. 33, 12; וַיִּשְׁמַע לוֹ *and he heard him* Gen. 25, 21; comp. וַיִּשְׁמַע אֱלֹהִים *and God heard* 2 Sam. 21, 14, Ezr. 8, 23. In a few words, this form with the shifted tone, has become the exclusive one, as חִשָּׁמֶר *take heed* Ex. 23, 21, וַיִּלָּחֶם *and he fought* Num. 21, 1, וַיִּנָּגַף *and he was smitten* 1 Sam. 4, 2.

4. For the 1st pers. sing. of the Impf. אֶקְטַל the form אֶקְטֹל is equally frequent, as אִדָּרֵשׁ *I will let myself be sought* Ez. 14, 3; אִשָּׁבַע *I swear* Gen. 21, 24; in the *Cohortative* always with *i*, e. g. אִנָּקְמָה *I will avenge me* Is. 1, 24. Comp. § 69, Rem. 5.

§ 52.

PIĔ'L AND PUĂ'L.

1. The *characteristic* of this conjugation (Arab. *Conj. II. qă'ttălă*, Aram. קַטֵּל) *is the doubling of the middle stem-letter*. In the *active* (Pi'ēl), the *Perf.* has in the 3d p. sing. קִטֵּל and קִטֵּל (see Rem. 1), but in the 1st and 2nd p. the second syllable has always the form with *ă* for its basis, as קִטַּלְתָּ, קִטַּלְנוּ. The *Inf.* and *Imp.* have קַטֵּל with *ă* in the first syllable, and so the *Impf.* makes יְקַטֵּל and the *Part.* מְקַטֵּל, the preforma-

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tives here having a vocal *Sh'wâ*.—The *passive* (Pŭ'ăl קֻטַּל) has an obscure vowel of the third class (*ŭ* or rarely *ŏ*) after the first stem-letter, and *ă* (Pă'thăch) after the second. In other respects the analogy is the same.

The מְ, which occurs also in the succeeding conjugations, as the characteristic of the Part., is connected with מִי *who?* in the sense of *some one*.

Pi'ēl and *Pŭ'ăl* are throughout distinguished by the *Dāghē'sh* in the middle stem-letter. It is omitted only in the following cases:—*a*) Always when this letter is a guttural (§ 64, 3);—*b*) Sometimes, though rarely, when this letter has *Sh'wâ* (§ 20, 3, *b*), as שִׁלְּחָה *she stretches forth* (for שִׁלְחָה) Ez. **17**, 7; בִּקְשֻׁהוּ for בִּקְּשׁוּ *they sought him* 2 Ch. **15**, 15; also at times the omission is indicated (§ 10, 2 Rem.) by a *Chaṭē'ph*, under the *litera dagessanda*, e. g. לֻקָּחָה for לֻקְחָה *she was taken* Gen. **2**, 23, comp. **9**, 14, Judg. **16**, 16. In the Impf. and Part. the *Sh'wâ* under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Pi'ēl.*—*a*) It denotes *intensity* and *repetition* (comp. the *intensive* and *iterative nouns*, which are likewise formed by doubling the middle stem-letter, § 84, 6—9)[1]; e. g. צָחַק *to laugh*, Pi'ēl *to sport, to jest* (to laugh repeatedly), שָׁאַל *to ask*, Pi'ēl *to beg;* hence it denotes that the action has to do with *many*, as קָבַר *to bury* (*one*) Gen. **23**, 4, Pi'ēl *to bury* (*many*) 1 K. **11**, 15. (So in Syriac and Arabic frequently.) This signification of Pi'ēl is found with various shades of secondary meaning, as פָּתַח *to open*, Pi'ēl *to loose*, סָפַר *to count*, Pi'ēl *to relate*.—The eager performance of an action makes the agent *influence* others also in the same direction. Hence—*b*) Pi'ēl has a *causative* signification (like Hiph'îl), e. g. לָמַד *to learn*, Pi'ēl *to teach*. It often takes the modifications expressed by *to permit, to declare* or *to hold as, to help*, as חִיָּה *to let live*, צִדֵּק *to declare innocent*, יִלֵּד *to help*

[1] Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken* [E. *reach, rack*]; *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken* [E. *stretch, streak*]; comp. *Strich, Strecke; wacker*, from *wachen:* others in which it has the *causative* signification, are *stechen, stecken* [E. *stitch, stick*]; *wachen, wecken* [E. *watch, wake*]; τέλλω *to bring to an end*, from the stem τέλω *to end*, γεννάω *to beget*, from γένω *to come into being*. The above examples in German show also that *ch*, when doubled, takes the form of *kk*, *ck*, in accordance with the laws relating to the Dāghē'sh in Hebrew (§ 13, 3).

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in child-bearing.—*c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (viz. that which the noun expresses), or *to be in any way occupied with it*; as קִנֵּן *to make a nest* (from קֵן *nest*), עִפֵּר *to throw dust, to dust* (from עָפָר *dust*). It also expresses the *taking away* or *injuring* the thing expressed by the noun (as in English *to behead, to skin, to bone*), e. g. שֵׁרֵשׁ (from שֹׁרֶשׁ *a root*) *to root out, extirpate*, זִנֵּב (from זָנָב *tail*) properly *to injure the tail*, hence *to rout the rear* of an army, דִּשֵּׁן *to remove the ashes*, עִצֵּם *to break the bones*. So also in verbs the origin of which may not now be traceable to a noun; e. g. סִקֵּל *to stone*, and also *to remove the stones* (i. e. from a field)[1]; comp. Eng. *to stone* in both senses.

The significations of the *passive* (Pŭ'ăl) will occur readily from the above, e. g. גֻּנַּב *to steal*, Pi'ēl *to steal*[2], Pŭ'ăl *to be stolen*.

In Pi'ēl, the proper and literal signification of a word is often retained, when Qăl has adopted a figurative one, the former being the stronger and more palpable sense; e. g. רָפָא in Pi'ēl *to stitch up*, in Qăl *to heal;* בָּרָא, Pi'ēl *to cut* or *hew out*, Qăl *to form* or *make;* גָּלָה, Pi'ēl *to uncover*, Qăl *to reveal.*

In intransitive verbs, also, Pi'ēl occurs as an intensive form, but only in poetic diction, as חִתַּת *to be broken in pieces* Jer. **51**, 56, פִּתַּח *to be open* Is. **48**, 8, **60**, 11, רִוָּה *to be drunken* Is. **34**, 5, 7.

NB. Rem. 1. The Perf. Pi'ēl has (—) in the final syllable almost as often as (—), e. g. אִבֵּד *to destroy*, שִׁבֵּר *to break in pieces*, לִמֵּד *to teach*. This occurs especially before *Măqqē'ph* (Eccles. **9**, 15, **12**, 9), and in the middle of a period in continuous discourse; but at the end of a period (in *pause*), *Ṣērê* is the more common vowel. Comp. גִּדֵּל Is. **49**, 21 with גִּדַּל Josh. **4**, 14; Est. **3**, 1. Some verbs have *Seghôl*, namely דִּבֶּר *to speak*, כִּפֶּר *to atone*, and כִּבֶּס *to wash clothes*, but דִּבֵּר in *pause*.

A single instance of (—) in the *first* syllable (after the manner of the Chaldee) is found in Gen. **41**, 51 נַשֶּׁה *to cause to forget*, a change occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פַּרְשֵׁז, which is analogous in form to Pi'ēl (§ 56).

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[1] In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin and noxious things. This force is not wholly foreign, also, to the simplest Conj. I. Comp. Hebrew Qăl שָׁבַר (from שֶׁבֶר) *to buy* or *sell grain;* Lat. *causari, prædari*, etc.

[2] Probably גִּנֵּב, as intensive of גָּנַב, implied the idea of *repetition* or *habit.—Tr.*

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2. The *Impf.*, *Inf.*, and *Imp.*, when followed by *Măqqēph*,, generally take *Seghôl* in the final syllable, e. g. יְבַקֶּשׁ־לוֹ *he seeks for himself* Is. **40**, 20, קַדֵּשׁ־לִי *sanctify to me* Ex. **13**, 2. So too in Hĭthpă'ēl.—In the 1st pers. sing. *Impf.* besides אֶסְפֶּל, there occurs also in a few cases the form with (—ֶ) under the א, as אֶזֶרְחָ Lev. **26**, 33; and even with (—ַ), as אֶסְעַר Zech. **7**, 14 (according to § 23, 3, Rem. 2). With *Wāw cons.* we have also וָאֲנַרְשׁ for וְאָנְרַשׁ Judg. **6**, 9. Instead of תְּקַטַּלְנָה are found forms like תְּקַטַּלְנָהּ, as in Is. **3**, 16, **13**, 18.

3. The *Inf. absol.* in Pi. has the special form כַּסֵּל, as יַסֵּר *castigando* Ps. **118**, 18; but much more frequently the form of the *Inf. constr.* כַּסֵּל is used instead, as in Jer. **12**, 17, **32**, 33. For the latter the form קַטֵּל also occurs exceptionally, namely in Lev. **14**, 43 חַצֵּץ, and (for the sake of assonance) even for *Inf. absol.* in 2 Sam. **12**, 14 נִאֵץ נִאַצְתָּ.

4. In *Pŭ'ăl*, instead of *Qĭbbûṣ*, *Qā'mĕṣ-chāṭûph* is found less frequently, e. g. מְאֻדָּם *dyed red* Nah. **2**, 4, comp. **3**, 7; Ps. **72**, 20, **80**, 1. It is merely an orthographic variation when *Shûrĕq* takes the place of *Qĭbbûṣ*, as יוּלַּד in Judg. **18**, 29.

5. As the *Inf. absol.* of Pu. there is found גֻּנֹּב in Gen. **40**, 15.—The *Inf. constr.* does not occur in a regular verb in Pŭ'ăl.

6. The *Part. Pŭ'ăl* sometimes occurs without the prefixed מְ[1]; and is then distinguished from the 3 pers. Perf. (like the Part. Niph.) only by the *Qāmĕṣ* in the final syllable, e. g. לָקֹחַ *taken* 2 K. **2**, 10, comp. יוּלָּד for מְיֻלָּד Judg. **13**, 8; also Ec. **9**, 12, Prov. **25**, 9.

§ 53.

HĬPH'Î'L AND HŎPH'Ă'L.

1. The characteristic of the *active* (Hĭph'îl) is הַ, in the Perf. הִ, prefixed to the stem, with *î* (—ִי) after the second radical. With the Inf. הַקְטִיל are connected the Impf. and the Part. יַקְטִיל, מַקְטִיל, contracted from יְהַקְטִיל, מְהַקְטִיל. In the *passive* (Hŏph'ăl) the ה is sounded with an obscure vowel, and the second syllable has *ă* instead of *î*, as הָקְטַל or הָקְטַל, Impf. יָקְטַל or יָקְטַל, Inf. absol. הָקְטֵל, Participle מָקְטָל and מָקְטָל; and in its other forms it follows the general analogy. The inflection has nothing peculiar, except that in the 1st

[1] This omission of the מְ seems to occur also at times in *Part. Pi'el*, as in שִׁבְּחַ for מְשַׁבֵּחַ *praising* Ecc. **4**, 2, מָאֵן for מְמָאֵן *refusing* Ex. **7**, 27, perh. also הִלְלִים in Ps. **87**, 7 may be for מְחַלְלִים *dancing* or *dancers*.—*Tr.*

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and 2nd pers. Perf. Hiph., Pă'thăch takes the place of the —ִי—, as הִקְטַלְתִּ, הִקְטַלְתְּ; which is explained by the analogy of the Aramæan (אַקְטֵל) and of the Arabic (*'ă'qtălă*), where the —ִי— is not found. It is not an essential characteristic of the form, but has no doubt arisen out of a shorter vowel (see Rem. 1).

The *marks* of this conjugation are, therefore, in the Perf., Imp. and Inf., the prefixed ה; in the Impf. and Part., the vowel under the preformatives, which in Hĭph'îl is *Pă'thăch*, in Hŏph'ăl, *Qĭbbûṣ* (—ֻ—) or *Qā'mĕṣ-châṭûph* (—ָ—).

2. *Significations of Hĭph'il.*—It is properly *causative of Qăl*, and in this sense is more frequently employed than Pī'ēl (§ 52, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out, to lead forth;* קָדַשׁ *to be holy*, Hiph. *to sanctify.* When Qăl is transitive, Hiph. takes two accusatives (see § 139, 1). Frequently Pī'ēl and Hĭph'îl are both in use in the same signification, as אָבַד *to perish*, Pi. and Hiph. *to destroy;* but generally only one of them is found, or they have some difference of signification, as כָּבֵד *to be heavy*, Pi. *to honour*, Hiph. *to make heavy.* Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow, to bend.*

Rem. 1. The causative and transitive signification of Hĭph'îl is sometimes employed, after the Hebrew mode of conception, even where other languages make use of intransitive verbs. Especially (and often very rightly too) any change in one's *bodily state* or *habit* was conceived of by the Hebrew, as the result of one's personal agency, and was represented as *produced by the person himself*[1]; e. g. שָׁמַן, Hiph. *to become fat* (properly *to produce fat*); חָזַק and אָמַץ, Hiph. *to become strong* (properly *to develope strength*); so too עָמַם, Hiph. *to become feeble.* The same analogy applies to עָשַׁר, Hiph. *to become rich* (properly *to make* or *acquire riches*); also especially to verbs which express *colour*, as הֶאְדִּים *to be red* (prop. *to show redness*), הִלְבִּין *to be white*, etc. Moreover, what is merely a *state* or *passive condition*, becomes, in the Hebrew mode of conception, an *act;* e. g. הֶחֱרִישׁ *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.), הִרְגִּיעַ

[1] The verb עָשָׂה *to make* is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), i. e. to produce fat upon the body Job **15**, 27; *to make fruits, to make branches*, i. e. to produce, to put forth Job **14**, 9, Hos. **8**, 7. Compare in Latin, *corpus facere* Justin. **11**, 8, *robur facere* Hirtius, Bell. Afr. 85; *sobolem, divitias, facere* (Plin.) and in Italian *far corpo, far forze, far frutto.*

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to keep quiet, הֶאֱרִיךְ *to last long*, prop. *to make long*. There is also often an ellipsis, as הֵיטִיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good*, or *bad* one's way (sc. דַּרְכּוֹ, דְּרָכָיו which are also often expressed).

2. These remarks apply also to *denominatives*, since the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. הִשְׁרִישׁ *to put forth roots*, הִקְרִין *to put forth horns*. It also expresses the active use of a member, as הֶאֱזִין *to listen* (properly *to make ears*); הִלְשִׁין *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

3. The signification of *Hŏph'ăl* is *passive*—*a*) chiefly of *Hiphi'l*, as in הִשְׁלִיךְ *to cast out*, הָשְׁלַךְ or הֻשְׁלַךְ *to be cast out*;—*b*) at times also of *Qăl*, as in נָקַם *to avenge*, הֻקַּם *to be avenged*.

Rem. 1. Only the Perfect of Hĭph'îl retains firmly the ־ִי— of the final syllable (in 3d pers. sing. and plur.); on the contrary, the Inf., Imp., and Impf. frequently take *Ṣērê* instead (which in Chaldee is the usual form), although usage generally makes a distinction between forms with *î* and *ē*. The *ē* is in this case only tone-long (in Arab. *ĭ*), and hence in the lengthening of the forms it becomes vocal Sh^{e}wâ, and with gutturals it becomes *Păthăch*. See more in the following Remarks.

2. The Inf. absol. has *generally Ṣērê*, usually without *Yôdh*, as הַקְהֵשׁ Judg. **17**, 3, הַכְבֵּד Ex. **8**, 11; rarely also with *Yôdh*, as הַשְׁמֵיד Amos **9**, 8. After the manner of the Chaldee, we have א instead of the ה in אַשְׁבִּים *to rise early* Jer. **25**, 3. Rare exceptions, in which the form with *Ṣērê* stands for the *Inf. constr.*, are found in Deut. **26**, 12, **32**, 8. For the usual *Inf. constr.* הַקְטִיל we find a few times הַקְטִיל, as הַשְׁמִיד *to destroy* Deut. **7**, 24, **28**, 48, Josh. **11**, 14, Jer. **50**, 34; so also הַקְצוֹת for הַקְצוֹת from קָצָה Lev. **14**, 43.

3. The Imp. takes the form הַקְטִיל regularly only with *suffixes* (see § 61, 2), but very seldom else, Ps. **77**, 2, **94**, 1 (in pause), Prov. **19**, 25, perhaps also Is. **43**, 8, Jer. **17**, 18, Lam. **5**, 1; instead of it is employed the shorter form הַקְטֵל (with only tone-long *ē*, in Arab. *'ăqtĭl*), or the lengthened הַקְטִילָה, as הַשְׁמֵן *make thou fat*, הַקְשִׁיבָה *attend!* The first takes S^{e}ghôl before *Maqqēph*, as הַסְכֶּן־נָא *make thyself* (i. e. *become*) *intimate, I pray* Job **22**, 21.—הַקְטִילִי and הַקְטִילוּ are never shortened.

NB. 4. In the Impf. of Hiph. the apocopated form with *Ṣērê* is the usual one for the *Jussive* in the 2 m. and the 3 m. singular, as אַל־תַּגְהֵל *make not great* Obad. **12**, יִכְרֵת *let him cut off* Ps. **12**, 4, also with ו *consec.*, as וַיַּבְהֵל *and he divided* Gen. **1**, 4 (Yet the 1 per. sing. is usually like וָאַשְׁמִיד Am. **2**, 9). Before Măqqēph the Ṣērê becomes S^{e}ghôl, as וַיַּחֲזֵק־בּוֹ *and he held him* Judg. **19**, 4. In the plural the forms הַקְטִילוּ, יַקְטִילוּ stand also in the Jussive and with ו *cons.*, e. g.

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וַיִּדְבְּקוּ *and they pursued* Judg. **18**, 22, וַיִּחְלְטוּ 1 K. **20**, 23; but the î (after the Aramæan) sometimes becomes Sh'wâ, as וַיִּדְרְכוּ *and they bent* Jer. **9**, 2, וַיִּדְבְּקוּ *and they pursued* 1 Sam. **14**, 22, **31**, 2. The defective mode of writing *Chîrĕq*, e. g. תַּשְׁלֵם, makes no essential difference.

5. The form of the Part. with (—) in the sing. is doubtful (Is. **53**, 3); but probably the plurals מַחְלְמִים *dreamers* Jer. **29**, 8, מַזְרִים *helpers* 2 Ch. **28**, 23, are derived from this form.—The *fem.* is usually like מַקְטֶלֶת, e. g. מַשְׁגֶּת Lev. **14**, 21, מַזְבֶּרֶת Num. **5**, 15.

6. In the Perf. are sometimes found such forms as הֶכְלַמְנוּ *we have reproached* 1 Sam. **25**, 7, very often הֶגְלָה (besides הִגְלָה), הֶרְאָה (for הִרְאָה), also אֶגְאַלְתִּי *I have soiled* (with א for ח, as in Aramæan) Is. **63**, 3; comp. Job **16**, 7.

NB. 7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as יַקְטִיל, מַקְטִיל, but not to prepositions in the Inf., לְהַקְטִיל, because their connection with the stem is less close than that of the preformatives. In both cases, however, there are some few exceptions, as יְהוֹשִׁיעַ *he will save* for יוֹשִׁיעַ Ps. **116**, 6, יְהוֹדֶה *he will praise* for יוֹדֶה (only in verbs פ״י) Neh. **11**, 17; but compare תְּהַלֵּלוּ (from הָלַל) Job **13**, 9; on the contrary לַהֲשְׁמִיעַ for לְהַשְׁמִיעַ *to sing* Ps. **26**, 7, לַהֲאֲרִיב for לְהַאֲרִיב *to cause to faint* 1 Sam. **2**, 33, לַהֲשְׁמִיד for לְהַשְׁמִיד *to destroy* Is. **23**, 11, בָּעִיר for בְּהָעִיר Ps. **73**, 20, לְהַמְרוֹת for לְהַמֵּ֫רוֹת Ps. **78**, 17.[1]

NB. 8. The *tone*, in Hĭph'îl, does *not* fall on the afformatives וּ, ח֫— and י֫—, not even in the Perf. with *Wāw consec.* except in Ex. **26**, 33, Lev. **15**, 29; but the plur. ending וּן takes the tone, as in תַּקְרִיבוּן Deut. **1**, 17.

9. In the passive (*Hŏph'ăl*) Perf., Impf. and Part. *ŭ* (֫—) is found in the first syllable as well as *ŏ* (֫—) הָקְטַל, but not so often in the regular verb, e. g. הָשְׁכַּב *he is laid* Ez. **32**, 32 (but הָשְׁכְּבָה in **32**, **19**), הָשְׁלַךְ, Part. מָשְׁלָךְ 2 Sam. **20**, 21 (but הָשְׁלַכְתָּ in Is. **14**, 19). Verbs פ״נ have *ŭ* constantly, as יָגַד, יֻגַּד (according to § 9, 9, 2).

10. The Inf. absol. has (֫—) in the final syllable (in *Hoph.* as in *Hiph.*); e. g. הָחְתֵּל *fasciando* Ez. **16**, 4, הֻגֵּד *nuntiando* Josh. **9**, 24. The Inf. constr. is not found in any regular or strong verb.

11. About the Imperative of Hŏph'ăl, see above on p. 107, note [2].

§ 54.
HĬTHPĂ'Ē'L.

1. This conjugation connects itself with Pi'ēl, inasmuch as it prefixes to the form קָטַל the syllable הִתְ (Chald. אִתְ,

[1] So also לְנַהֲתָם for לְנַחֵ֫ם Ex. **13**, 21, לְצַבּוֹת for לְחַצֵּ֫ת Num. **5**, 22, לְלַבֵּן for לְהַלְבִּין *to purify* Dan. **11**, 35; but part. *Hoph.* מְחֻקְצָעוֹת in Ez. **46**, 22 for מְקֻ֫צָעוֹת.—*Tr.*

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Syr. אֶתְ[1]), which, like הִנְ in Nĭph'ăl (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The ת of the syllable הִתְ in this conj., as also in Hĭthpŏ'ēl and Hĭthpă'lēl (§ 55), suffers the following changes:—

a) When one of the sibilants (ס, ץ, ש) is the first radical of the verb, it changes places with the ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר; הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. (A solitary exception is found in הִתְשׁוֹטֵט Jer. **49**, 3). With צ, moreover, the transposed ת is changed into ט, as being more akin to the צ (see § 19, 1), as הִצְטַדֵּק *to justify one's self*, for הִתְצַדֵּק.

b) Before ד, ט and ת, the ת is assimilated (§ 19, 2), e. g. in הִדַּכֵּא[2] *to be crushed*, הִטַּהֵר[3] *to cleanse one's self*, הִתַּמֵּם *to behave uprightly;* sometimes also before נ and כ, as הִנַּבֵּא *to prophesy* Jer. **23**, 13, else הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן *to make one's self ready*[4]. Once before ז in הִזַּכֵּה Is. **1**, 16, before שׁ Ec. **7**, 16, before ר Is. **33**, 10.

3. *The significations of Hĭthpă'ēl.*—*a*) Most frequently it is *reflexive*, but chiefly of *Pi'ēl*, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזֵּר *to gird one's self*. Then further it means, *to make one's self* that which is expressed by the first conjugation; hence, *to conduct one's self* as such, *to show one's self, to imagine one's self, to affect* to be such; properly *to make one's self* so and so, *to act* so and so; e. g. הִתְגַּדֵּל *to make one's self great, to act proudly;* הִתְחַכֵּם *to show one's self cunning, crafty,* also (Ec. **7**, 16) *to fancy one's self wise;* הִתְעַשֵּׁר *to make* (i. e. *to feign*) *one's self rich.* Its signification sometimes coincides with that of Qăl, and both forms are in use with the same meaning, e. g. אָבַל *to mourn*, found in Qăl only in poetry, in Hithp. in prose, and it can then even take an accusative (§ 138, 2, Rem. 1).—*b*) It expresses *reciprocal action* (like Niph. § 51, 2, *b*), as הִתְרָאָה *to look upon one another* Gen. **42**, 1.—*c*) More frequently it expresses

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[1] See also in the Hebrew אֶתְחַבַּר 2 Ch. **20**, 35, cf. Ps. **76**, 6.

[2] But מִתְדַּכְּאִים is found in Judg. **19**, 22.—*Tr.*

[3] So also יִטַּמָּא *he shall defile himself* Lev. **21**, 1.—*Tr.*

[4] So too חִתַּמֵּא for הִתְנַשֵּׂא Num. **24**, 7, תִּבַּסָּה for תִּתְ Prov. **26**, 26.—*Tr.*

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what one does more directly *to* or *for himself* (comp. Niph. § 51, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi* (*vestem*), הִתְפַּתֵּחַ *solvit sibi* (*vincula*). So without the accusative הִתְהַלֵּךְ *to walk about for one's self* (*ambulare*).—*d*) Only seldom it is *passive*, e. g. הִשְׁתַּכַּח *to be forgotten* Ec. 8, 10. Comp. Nîphʿăl, § 51, 2, *d*.

Rem. 1. The passive *Hŏthpă'ăl* is found only in the few following examples: הִטַּמָּא *to be made unclean* Deut. **24**, 4, הִתְכַּבֵּס *to be washed* Lev. **13**, 55, 56, הִתְהַשְּׁנָה (for הִתְהוֹשְׁנָה, see § 20, 3, *b*) *it is glutted with fat* Is. **34**, 6. Comp. also הִתְחַפְּקְדוּ, see Rem. 4.

2. *Denominatives* with the reflexive signification are הִתְיַהֵד *to embrace Judaism* (i. e. *to make one's self a Jew*), from יְהוּדָה, יְהוּד *Jew;* הִצְטַיֵּד *to provision one's self for a journey*, from צֵידָה.

NB. 3. The Perf. has often, as in Pîʿēl, *Păthăch* [or *Qameṣ* in verbs ל״א] in the final syllable, as הִתְחַזַּק *to strengthen one's self* 2 Ch. **13**, 7, **15**, 8, יִטַּמָּא *he shall defile himself* Lev. **21**, 1. Final *Păthăch* occurs also in the Impf. and Imp., as יִתְחַכָּם *he deems himself wise* Ec. **7**, 16; הִתְקַדַּשׁ *sanctify thyself* Josh. **3**, 5. In *pause* these forms always take *Qāmĕṣ*, as הִתְאַזַּר *he has girded himself* Ps. **93**, 1, יִתְאַבָּל Ez. **7**, 27, יִתְלַבָּדוּ Job **38**, 30, יִתְהַלָּךְ Job **18**, 8. But in the Part. always *Ṣērê*, e. g. מִתְנַקֵּם Ps. **8**, 3, Is. **45**, 15.—As in Pîʿēl תִּקַּטַּלְנָה (§ 52, Rem. 2), so in Hithp. תִּתְחַצַּבְנָה Zech. **6**, 7.

4. To this Reflexive תִּתְקַטֵּל (apparently from Pîʿēl) are commonly reckoned also some reflexive forms of the verb פָּקַד (*to muster*), which do *not* double the middle radical and have under the first a long *ā* (*Qameṣ*), namely הִתְפָּקְדוּ Judg. **20**, 15, Impf. יִתְפָּקֵד Judg. **21**, 9, 15, together with the passive form הֻתְפְּקְדוּ Num. **1**, 44, **2**, 33, 26, 62, 1 K. **20**, 27. But these forms appear rather to a reflexive of *Qal*, with the sense *to present oneself at the muster*, *to be mustered*, after the manner of the Aram. *Ithpeʿēl* (Chald. אִתְקְטַל, Syr. ܐܬܩܛܠ) and of the Ethiopic *taqatʿela*, also Arab. *'ifta'ala* (which has *always* the *t* transposed behind the first radical (see above in No. 2, p. 126).—Such a reflexive of *Qal* (also with the *t* transposed) is to be recognised in הלתחם (i. e. הִלָּתְחֵם after the analogy of the O. Test. Hebrew) in the Moabite inscription of king Mêshaʿ (§ 2, 2), in the sense of the O. Test. *Niphal* נִלְחַם *to fight* or *wage war* (see lines 11, 15, 19 and 32 of the Inscription, the two former lines showing וָאֶלָּתְחֵם in the *Impf.* [or *Future*] with the *Wāw consecutive*).

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§ 55.

RARER CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Pi'ēl, and are made by the doubling or repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiph'îl, and are formed by the addition of prefix letters or syllables. To the former class besides a *passive*, distinguished by the vowels, belongs also a *reflexive* form with the prefix הִת, after the analogy of Hithpa'ēl.

Those which are analogous to *Pi'ēl*, and which follow it in their inflection, are—

1. *Pô'ēl*; as קוֹטֵל, pass. *Pô'al* קוֹטַל, reflex. *Hithpô'ēl* הִתְקוֹטֵל (corresp. to Conj. III. and VI. in the Ar. *qâtălă*, pass. *qûtĭlă*, reflex. *tăqâtălă*) *Impf.* יְקוֹטֵל, *Part.* מְקוֹטֵל, *Impf. pass.* יְקוֹטַל, etc. In the strong verb it occurs but very seldom. Examples are:—Part. מְשׂוֹטְטִי *my opponent at law* Job **9**, 15, יְוֹדַעְתִּי *I have appointed* 1 Sam. **21**, 3 (unless we ought to read הוֹדַעְתִּי), שׂוֹרֵשׁ *to take root*, pass. שׂוֹרַשׁ, denom. from שֹׂרֶשׁ *root*. In verbs ע"ע (§ 67) it is more frequent, e. g. חוֹלֵל, סוֹבֵב, חוֹנֵן. As to the forms of the reflexive the same holds true that was said on *Hithpa'ēl* (§ 54, 2 and Rem. 1), e. g. pause-form אֶתְחַבּוֹנָן Ps. **119**, 100. So also of the *reflexive* of Nos. 2, 3 and 4 below.

The *signification* of Pô'ēl is, like that of Pi'ēl, often causative of Qăl. Sometimes both Pô. and Pi. are in use in the same signification, as רוֹצֵץ and רִצֵּץ *to oppress;* sometimes each has its peculiar shade of meaning, as סִבֵּב *to turn about, to change*, סוֹבֵב *to go about, to surround;* חִלֵּל *to exult*, חוֹלֵל *to make foolish* (from חלל *to be brilliant*, but also *to be vainglorious, foolish*); חִנֵּן *to make pleasant*, חוֹנֵן *to commiserate;* שִׁרֵּשׁ *to root out*, שׂוֹרֵשׁ *to take root.*

With קוֹטֵל may be connected the formation of quadriliterals that insert a liquid at the end of the first syllable, as קַרְטֵל (§ 30, 3, § 56).

2. *Pi'lēl*, *Pŭ'lăl*, *Hithpă'lēl;* as קִטְלֵל and קֻטְלַל, pass. קֻטְלַל, reflex. הִתְקַטְלֵל, like the Arabic Conj. IX. *'iqtăllă*, and XI. *'iqtâllă*, used especially of permanent states or of colours, as שַׁאֲנֵן *to be at rest*, רַעֲנַן *to be green;* pass. אֻמְלַל *to be withered;* but of all these verbs there is no example in Qăl. It is more frequent in verbs ע"ו, where it takes the place of Pi. and Hithp. (§ 72, 7).—*Hithpă'lēl*, in הִשְׁתַּחֲוָה *to bow one's self down;* see also § 75, Rem. 18.

3. *Pe'al'al;* as קַטְלְטַל, with repetition of the last two stem-letters, used especially of slight motions in quick succession, e. g. טַחְרְחַר *to go about with quick motion*, hence (of the heart) *to palpitate* Ps. **38**, 11,

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from סָחַר *to go about; pass.* חָמְרַמֵּר *to ferment with violence, to make a rumbling sound* Lam. 1, 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is—

4. *Pilpēl*, formed from verbs ע"ע and ע"ו, by doubling both of the essential stem-letters; as גְּלְגֵּל *to roll*, from גָּלַל=גַּל, *reflex.* תְּחַגְּלֵג *to roll one's self*; כְּלְכֵּל, from כָּל (כוּל).[1] This also is used of motion quickly repeated, which all languages are prone to express by repetition[2] of the same sound, צִפְצֵף *to chirp*, צִלְצֵל *to tinkle*, גַּרְגֵּר *to gurgle*, צִפְצֵף *to flit* or *flutter* (from עוּף *to fly*).

With *Hĭph'ī'l* are connected the following—

5. *Tĭph'ēl*; as תִּחְכֵּם, with ת prefixed, as תִּרְגֵּל[3] *to teach to walk, to lead* (*denom.* from רֶגֶל *a foot*); in a ל"ה stem, תִּחֲרֶה, *Impf.* יְתַחֲרֶה *to vie with* Jer. 12, 5, 22, 15 (from חָרָה *to be hot, eager*). The Aram. has a similar form, תַּרְגֵּם[3] *to interpret*, whence also the Heb. has the *Part. pass.* מְתֻרְגְּמָן Ezra 4, 7.

6. *Shăph'ēl*; as שַׁלְהֵב, frequent in Aram., as Chald. שַׁלְהַב, Syr. ܫܠܗܒ, *to flame*, from להב. In Hebrew it is found only in the noun שַׁלְהֶבֶת *flame*, § 84, No. 34.

* * * *

Forms of which single examples occur:—7. קְטַלְטֵל, *pass.* קְטָטַל; as מְחֻסְפָּס *scaled off, having the form of scales* Ex. 16, 14, from חָסַס=חָסַף *to peel, to shell.*—8. קַטְעֵל, as זַרְזִיף *a violent rain*, from זָרַף.—9. נִתְפַּעֵל (frequent in the Rabbinic), a form compounded of Niph. and Hithp., found in the examples נִזְהְרוּ for נִתְזָהְרוּ *they let themselves be warned* Ez. 23, 48; נְכַפֵּר for נִתְכַּפֵּר *to be expiated* Deut. 21, 8.

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[1] Hence the passive *Polpal* כָּלְכַּל 1 K. 20, 27; so too from שָׁעַע we get *Pilpēl* שִׁעְשַׁע *to caress* Ps. 94, 19, *Polpal* שֻׁעְשַׁע *to be fondled* Is. 66, 12, and from רָפַד prob. comes in *Polp.* יְרֻפָּד Ps. 45, 3.—*Tr.*

[2] Compare Lat. *tinnio, tintinnus* [=our *ding-dong*] and in German *Tick-tack* [=our *tick-tack*], *Wirrwarr, Klingklang* [=our *clink-clank*]. The repetition of the same letter in verbs ע"ע produces also the same effect; as in לָקַק *to lick*, דָּקַק *to beat*, טָפַף *to trip along*. The same thing is expressed also by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, ern*, in *flimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may discern the relation, mentioned under No. 3, between these forms and the *diminutives*. Comp. *F. A. Pott*, Doppelung, Lemgo, 1862, 8vo.

[3] Both תִּרְגֵּל and תִּרְגֵּם are probably kindred forms of the stem רָכַל=רָגַל =רָגַם=רָגַע=רָגַז=רָגַשׁ=Aram. רְגַג: all traceable to the monosyllabic or ultimate root רַג = Ar. ج = Sans. *rag* = G. *regen* = E. *wrig* = *wriggle* = W. *rhiglo*, and all meaning to *stir* or *move*, and used especially of the *feet, tongue*, etc., and hence *to walk, talk, translate*, etc. Hence come תַּרְגּוּם (Targûm) *interpretation* or *version*, and תּוּרְגְּמָן *(interpreter)* = E. *dragoman* = Fr. *truchement.*—*Tr.*

[4] So also נִשְׁתַּוָּה (from שָׁוָה) *to be like one another* Prov. 27, 15.—*Tr.*

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We may mention also, as worthy of notice,—10. the form חֲצוֹצֵר *to sound the trumpet*, commonly derived from the stem חצר. But it is probably a *denom.* from חֲצוֹצְרָה *a trumpet*, an *onomatopoetic* [or *mimetic*] form like the old Latin *taratantara* for the sound of the *tuba*, Ennius ap. Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Pi'ēl, once after Hĭph'îl. The following are all the examples that occur:—

Perf. פִּרְשֵׁז *he spread out* Job 26, 9 (with *Păthăch* in the first syllable, as in Chaldee). *Impf.* יְבַרְסֵמֶנָּה *he will devour it* Ps. 80, 14. *Pass.* רָטַשׁ *to become green again* Job 33, 25. *Part.* מְכֻרְבָּל *girded* 1 Ch. 15, 27. Like Hĭph'îl is חִשְׁמְאִיל (contracted חִשְׂמִיל) *to turn to the left* (denominative from שְׂמֹאל) Gen. 13, 9, Is. 30, 21.

C. STRONG VERB WITH PRONOMINAL SUFFIXES[1].

Paradigm C.

§ 57.

The accusative of the personal Pronoun which follows a verb active may be expressed—*a*) by a distinct word, אֵת the accusative-sign with the *suffix-pronoun* (§ 117, 2), as קָטַל אֹתוֹ (*he has killed him*); or—*b*) by the mere *suffix*, as קְטָלָהוּ or קְטָלוֹ (*he has killed him*). The second method is the usual one (§ 33), and it is only of it we now treat[2]. Neither of these forms is employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Nĭph'ăl and Hĭthpă'ēl (§§ 51 and 54), e. g. הִתְקַדֵּשׁ *he sanctified himself* not קִדֵּשׁוֹ, which would only signify *he sanctified him.*

[1] We treat of this subject here in connection with the strong or regular verb, in order to show in it the general analogy. As to the weak or irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

[2] On the cases where the former must be employed, see § 121, 4, Rem.

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Two points are here concerned, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58 and the latter in § 59—61.

§ 58.

THE PRONOMINAL SUFFIXES OF THE VERB.

1. The *pronominal suffixes* appended to the verb express the accusative of the *personal Pronoun;* and they are the following:—

	Singular.	*Plural.*
1.	*com.* ־נִי; ־נִי (in *pause* ־נִי); ־נִי *me.*	1. *com.* ־נוּ ־נוּ *us.*
2.	*m.* ־ךָ, ־ךָ (*ᵉkhā*), in *pause* ־ךָ, also ־ךָ; *f.* ־ךְ; ־ךְ, ־ךְ; rarely ־ךְ *thee.*	2. *m.* ־כֶם, ־כֶם; *f.* ־כֶן, ־כֶן *you.*
3.	*m.* ־הוּ, ־וֹ; ־הוּ, (־ֹה), ־וֹ; ־הוּ *him.* *f.* ־הָ, ־הּ, ־הָ *her.*	3. *m.* ־הֶם[1], ־ם; ־ם contr. from ־הֶם), ־ם; ־ם (contr. from ־הֶם), ־ם; poet. ־מוֹ, ־מוֹ, ־מוֹ *them.* *f.* ־הֶן[1], ־ן; ־ן, ־ן; ־ן

2. That these suffixes are *shortened forms of the personal Pronoun* is for the most part quite clear; and only some of them require explanation.

The suffixes ־נִי, ־נוּ, ־הוּ and ־הָ never have the tone, but the syllable preceding them always takes it.

In the suffix of the 2d person (־ךָ, ־ךְ, ־כֶם, ־כֶן) the basis appears to be a lost form of the pronoun אַתָּה with כ[2] instead

[1] ־הֶם occurs very seldom as *verbal* suffix (Deut. 32, 26); ־הֶן not at all. Yet they are given in the list as ground-forms, which frequently *occur* with nouns and prepositions.

[2] Traces of this lost form appear still in the afformatives of the Ethiopic verb, as *qatalka* (thou hast killed), and also in the Samaritan (see *Gesenii*

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of ת (אַנְכָה, אַכָּה; אַכֶּם), which was employed here perhaps in order to distinguish the suffixes from the afformatives of the Perfect (§ 44, 1).

In the 3d person *masc.*, out of הוּ—, by rejecting the feeble *h*, there arose *ā-u*, and thence often by contraction *ô* (§ 23, 4) usually written וֹ, much more seldom הֹ. In the *fem.*, the suffixes from הִיא ought, according to analogy, to sound הָ—, הֶ—, הָ—, הָ—; but instead of הָ—, we have, for the sake of euphony, simply הּ—, where the ה is regularly a consonant, and therefore with *Mappîq*.

Once (Ez. 41, 15) חָא— stands for הָ—, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by the form and tense of the verb, which received and modified them. Thus, *three forms* of almost every suffix may be distinguished:

a) One beginning with the consonant itself, as נִי, חוּ, נוּ, (הֶם) ם, etc. This is appended to verbal forms which end with a vowel, as קָטַלְתִּיהוּ, קָטַלְתִּינִי.

b) A second and a third, with the so-called *union-vowels*[1] (ֵ—נִי, ִ—נִי) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with *a* as the *union-vowel* for the forms of the Perfect, as קָטַלַנִי, קָטַלְנוּ, קָטָלָם; with *e* (rarely *a*) as the *union-vowel* for the forms of the Imperfect and Imperative, as יִקְטְלֵהוּ, קָטְלֵם. To the Perfect belongs also the suffix וֹ, as having originated from הוּ— (§ 33, 1). With ךָ, כֶם, כֶן, the uniting sound is only a half-vowel (*vocal Shᵉwâ*), as ךָ—, כֶם—, כֶן—, e. g. קָטָלְךָ (*qᵉṭā-lᵉkhā*); or when the final consonant of the verb is a guttural, ךָ—, as in שְׁלָחֲךָ. In

Carmina Samaritana, Anecdota Orientalia, p. 43). Comp. what was said on קָטַלְתִּי in § 44, 1. The *t* and *k* are not infrequently interchanged in languages generally [see p. 92, Note 1].

[1] We retain the common name *union-vowel*, although it rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be traces of ancient terminations of the verb, like *i* of the 2d pers. sing fem. in קָטַלְתְּ. Take, for example, the Hebrew form *qᵉṭal-ani*, when compared with the Arabic *qatala-ni;* and, on the other hand, the Hebrew *qᵉṭalatni* and the Arab. *qatalatni*.

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pause, the Sh^{e}wâ of הָ—, הֶ— becomes *S^{e}ghôl* with the tone, as הֶ— in קְטָלָהּ, שְׁלָחָהּ.

Rem. 1. As *rare* forms, may be mentioned: *sing.* 2d pers. *m.* כָה— 1 K. **18**, 44, in *pause* כָהּ— Prov. **2**, 11; *fem.* כִי, כִי— Ps. **137**, 6, and often in the later Psalms. (הָ—, contrary to the rule, joined to the Perf. in Judg. **4**, 20).—In the 3d pers. *mas.* ו Num. **23**, 8; *fem.* ה— without *Mappîq* Ex. **2**, 3, Amos **1**, 11, Jer. **44**, 19.—The forms וֹ—, וֹ—, מוֹ—, מוֹ—, are strictly poetic (except Ex. **23**, 31); instead of וֹ— we find מוּ— once in Ex. **15**, 5. On the origin of these forms, see § 32, Rem. 7.

2. By comparing these suffixes of verbs with the suffixes of nouns (§ 91), we find that—*a*) there is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various);—*b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי, נִי—, נִי— (*me*), י— (*my*). The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted between it and the verb a union-syllable, נ—, נ— (commonly called *Nûn epenthetic* or *Nûn demonstrative*), which, however, occurs only in the Imperfect[1] and chiefly in *pause*, e. g. יְבָרְכֻנְהוּ *he will bless him* (Ps. **72**, 15), יְכַבְּדֵנְנִי *he will honour me* (Ps. **50**, 23). This *Nûn* is, however, for the most part incorporated with the suffixes, and hence we get a new series of forms, viz.—

1*st pers.* נִי—, נִי—, for נֵנִי—, נֵנִי—;

2*d pers.* כָ—, once כָ— (Jer. **22**, 24);

3*d pers.* נְהוּ— for נֵהוּ—, also נוֹ (Num. **23**, 13); *fem.* נָהּ— for נֵהָ—;

1*st pers. plur.* נוּ— for נֵנוּ—.

In the other persons this *Nûn* does not occur.

Rem. The uncontracted forms with *Nûn* written distinctly are rare and only poetic (Ex. **15**, 2, Deut. **32**, 10, Jer. **5**, 22, **22**, 24), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nûn* assimilated) are rather frequent also in prose, especially in *pause*.

[1] But see Imper. Qal קָבְנוּ for קָבֶנְהוּ in Num. **23**, 13.—*Tr.*

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NB. This *Nûn* is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in *pause*. But it occurs also in the union of the suffixes with certain particles (§. 100, 5).

It is frequent in Chaldee; in Samaritan it is appended also to the Perfect, and in similar cases even a ת is inserted. In the Syriac we find *î* and *ai* inserted in the same way. The Arabic too has a corresponding emphatic form of the Imperfect with the pronominal suffixes, as *yaktulan-ka* or *yaqtullanna-ka*, which is however used also without suffixes. Comp. § 48, 2.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The personal endings (*affformatives*) of the Perfect have in part a different form, when connected with the suffixes; viz.—

a) In the 3 *sing. fem.* תָ—, תַ—, the original feminine-ending, for הָ—;

b) 2 *sing. mas.* תָ, also תְ, to which the union-vowel is attached, but the only clear instance of this is with נִי—[1];

c) 2 *sing. fem.* תִי, likewise an older form for תְ (comp. אַתִי, קָטַלְתִי, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.

d) 2 *plur. mas.* תוּ for תֶם, which is explained by the Arabic *'antum, qataltum*, Chald. אַתוּן, קְטַלְתוּן for Heb. אַתֶם, קְטַלְתֶם (§ 32, Rem. 5). Examples are found only in Num. **20**, 5, **21**, 5, Zech. **7**, 5. The *fem.* קְטַלְתֶן with suffixes does not occur, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hĭphʿîl* as they appear in connection with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

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[1] The short *a* here also belongs properly to the form of the verb itself. See Note [1], p. 132.

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Sing.		*Plur.*	
3 *m.*	הִקְטִיל	3 *c.*	הִקְטִילוּ
3 *f.*	הִקְטִילַת		
2 *m.*	הִקְטַלְתָּ, הִקְטַלְתָּ	2 *m.*	הִקְטַלְתּוּ
2 *f.*	הִקְטַלְתְּ, הִקְטַלְתִּי		
1 *c.*	הִקְטַלְתִּי	1 *c.*	הִקְטַלְנוּ

The beginner is recommended to practise first the manner of connecting the suffixes with this Hĭph'îl-form, and then to take up that with the Perf. of Qăl (see No. 2).

2. The tone inclines towards the appended suffix, so that it does not readily remain on the stem itself. And this occasions, particularly in the Perfect of *Qăl*, certain vowel changes, in consequence of which we have the following forms in that tense:—

Sing.		*Plur.*	
3 *m.*	קָטָל (קָטַל, Rem. 1)	3 *c.*	קָטְלוּ
3 *f.*	קָטְלָה		
2 *m.*	קָטַלְתָּ (קָטַלְתְּ, Rem. 4)	2 *m.*	קְטַלְתֶּם
2 *f.*	קָטַלְתְּ (קָטַלְתִּ, Rem. 4)		
1 *c.*	קָטַלְתִּי	1 *c.*	קָטַלְנוּ

The connection of these forms with all the suffixes is shown in Paradigm C. There it will be seen, too, how the *Ṣērê* in the Perfect *Pi'ēl* changes sometimes into *Seghôl*, and sometimes into *vocal Shewâ*.

Rem. 1. The *suffixes* for the 2d pers. pl., כֶם and כֶן, are (together with הֵם and הֵן) rather more weighty [i. e. more strongly accented] forms than the others, and hence are called *grave suffixes*, and always have the tone. Compare their connection with *nouns* in § 91. With a verb in the Perfect we find only כֶם occurring (Ps. **118**, 26, Jer. **25**, 34).

2. In the 3 *sing. mas.* קָטָלָהוּ is very often contracted into קָטָלוֹ, according to § 23, 5, and so likewise in the 2 *sing. mas.* קְטַלְתָּהוּ into קְטַלְתּוֹ.

3. The 3 *sing. fem.* קָטְלַת (= קָטְלָה) has the twofold peculiarity—*a*) that the ending *ath* constantly draws the tone to itself[1], and then takes the suffixes that make a syllable of themselves (נִי, הָ, הוּ, נוּ, מוֹ) without a union-vowel, contrary to the general rule (§ 58,

[1] חִבַּלְתָּךְ in Cant. **8**, 5 is an exception. Only כֶם and כֶן would probably have the tone even here (Rem. 1), but no examples occur.

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3, *a*);—*b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (ֶ—, ַ—ם e. g. אֲהַבָתֶךָ *she loves thee* Ruth **4**, 15, in many MSS. אֲהֵבַתֶךָ), שְׂרָפַתַם *it burned them* Is. **47**, 14, גְּנָבַתַם *she has stolen them* Gen. **31**, 32. For ַ—תֶךָ ַ—תֶנִי etc., we find in *pause* ַ—תֶנִי Ps. **69**, 10, ַ—תֶךָ Cant. **8**, 5, and also without *pause*, for the sake of correspondence in sound, חִבְּלָתֶךָ (*she has born thee*) in the same verse (Cant. **8**, 5). The forms קְטָלַתּוּ and קְטָלַתְהוּ are *contr.* from קְטָלַתּוּהוּ (in *pause* קְטָלֵתְהוּ) and קְטָלַתָּה, after the analogy of ּ—וּ, for ּ—וּת (§ 58, 4).

4. In the 2 *sing. masc.* קְטַלְתָּ is mostly used, and the suffixes have therefore no union-vowel, e. g. זְנַחְתָּנוּ פָּרַצְתָּנוּ *thou hast rejected us, hast scattered us* Ps. **60**, 3; only with 1 p. *sing.* we have קְטַלְתַּנִי (from קְטַלְתָּ and ַ—נִי) e. g. חֲקַרְתַּנִי *thou searchest me* Ps. **139**, 1, but also in *pause* עֲזַבְתָּנִי *thou hast forsaken me* Ps. **22**, 2.—In the 2 *sing. fem.* תְּ is written also defectively, as in רִמִּיתְנִי *thou* (fem.) *hast deceived me* 1 Sam. **17**, 19, יְלִדְתְּנוּ Jer. **15**, 10, Cant. **5**, 9, Ex. **2**, 10; a few times the suff. is attached to the shorter form (תְ—), as in הִשְׁבַּעְתְּנוּ *thou* (fem.) *adjurest us* Cant. **5**, 9, Josh. **2**, 17, comp. Jer. **2**, 27; and with *Ṣērê* הוֹרַדְתֵּנוּ *thou* (fem.) *hast let us down* Josh. **2**, 18.

5. In verbs *middle E*, the *E* remains before the suffixes, e. g. לְבָשֵׁם *he puts them on* Lev. 16, 4, אֲהֵבְךָ *he loves thee* Deut. **15**, 16, אֲהֵבַתְהוּ *she loved him* 1 Sam. **18**, 28. From a verb *middle O*, we have יְכִלְתִּיו *I have subdued him* Ps. **18**, 5, with a shortened *o* in a syllable that has lost the tone (§ **44**, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the Imperfect *Qăl*, which end with the last stem-letter, the vowel *ō* of the final syllable is shortened generally to ᵉ, *simple Shᵉwâ vocal* (ְ—), at times to ᵒ, *Chātēᵉph-qāᵓmĕṣ* (ֳ—) Jer. **31**, 33; but to *ŏ*, *Qāmĕṣ-chāṭûᵓph* (ֹ—), before ָ—ה, ֶ—כֶם, ֶ—כֶן. Instead of תִּקְטֹלְנָה the form תִּקְטֹלְנָ֫ה[1] is used as 2nd and 3rd person, Cant. **1**, 6, Jer. **2**, 19, Job **19**, 15. The forms with *Nûn demonstrative* (§ 58, 4) very are apt to stand at the end of the clause or sentence.

NB. Rem. 1. Verbs with *Impf. A* (to which belong specially all that have a *guttural* for the 2d or the 3d radical, §§ 64 and 65, retain the full *A* in the *Impf.* (and also the *Imp.* § 61, 2), and the *Păthăch*,

[1] This form is also found as *feminine* without a suffix in Jer. **49**, 11, Ez. **37**, 7.

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when it comes to stand in an open syllable, is lengthened into *Qā'mĕṣ*, e. g. וַיַּלְבְּשֵׁנִי *and it put me on* Job **29**, 14, יִנְאָלוּהוּ *let them demand it back* Job **3**, 5, וַיְשַׁלְּחֵם *and he sent them* Josh. 8, 3, יִקְרָאֻהוּ *they call upon him* Ps. **145**, 18.

2. Occasionally, as exceptions, *suffixes* with the union-vowel *a*, occur also in the Imperfect, as in יִלְבָּשֵׁם Ex. **29**, 30; comp. **2**, 17, Gen. **19**, 19, **29**, 32.

3. The *suffixes* are at times appended also to the plural forms in ־וּן, e. g. תְּדַכְּאוּנַנִי *ye crush me* Job **19**, 2; elsewhere always without a union-vowel, as in יִמְצָאוּנְנִי *they shall find me* Prov. **1**, 28, Is. **40**, 7, 10, Jer. **5**, 22.

4. In *Pi.* the *Ṣērê* of the final syllable, like the *Chōlĕm* in *Qăl*, becomes *Sh^{e}wâ*; but before the suffixes ־ָהּ, ־ָם, ־ָן it is only shortened into *S^{e}ghôl*, e. g. וְקִבֶּצְךָ *he will gather thee* Deut. **30**, 4, more rarely into *Chîrĕq*, as אֲאַמְּצֵכֶם *I will strengthen you* Job **16**, 5; comp. Ex. **31**, 13, Is. **25**, 1.

5. In *Hiph.*, the long *î* remains, as in תַּלְבִּישֵׁנִי *thou clothest me* Job **10**, 11; and only rarely we meet with forms like תַּעֲשִׁירֶנָּהּ *thou enrichest it* Ps. **65**, 10, 1 Sam. **17**, 25. Comp. § 53, Rem. **4**.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH PRONOMINAL SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronouns), as קָטְלֵנִי *to kill me;* but as a *noun* it can take also the *nominal suffix* (i. e. the *genitive* of the personal pronoun) as קָטְלִי *my killing* (see § 133, 1, 2). In either case it usually assumes in *Qăl* the form קָטֶל, with the *ŏ* drawn backward. (Comp. the *segholate nouns* of the form קֹטֶל, with which קָטֹל is closely related, § 84, Nos. 10, 11, and § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form שָׁבַב becomes with suffixes שְׁכָבָהּ Gen. **19**, 33, like nouns of the form דֶּבַשׁ.

2. Before ־ָהּ, ־ָם, ־ָן, forms are found which depart from the analogy of *segholate nouns*, e. g. אָכְלָכֶם *your eating* Gen. **3**, 5, עָמְדָךְ *thy standing* Obad. 11; but this analogy is followed in קְצֻרְכֶם *your harvesting* Lev. **19**, 9, and מָאֳסְכֶם (*mŏ-ŏs^{e}-khĕ'm*) *your contemning* Is. **30**, 12.

2. The leading form of the *Imperative* in *Qăl* (קָטַל) takes the *suffixes* in the same form as the *Infinitive*. In קָטְלֵנִי (pro-

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nounced *qŏṭᵉlē'nî*) the *Shᵉwâ* is very slightly heard, hence we have e. g. רָדְפֵנִי *rŏdhᵉphē'nî*, without Dāghēsh in the פ (§ 21, 2, *a*). The forms קָטְלִי, קָטְלוּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קָטַלְנָה the masculine form קָטְלוּ is used, as in the Imperfect.—In the verbs that form the *Imperative* with *A* (to which belong especially those that have a *guttural* in the 2d or 3d radical, §§ 64 and 65), as in שְׁלַח, the *A* remains before the suffixes but is lengthened into *Qāmĕṣ*, because it comes to stand in an open syllable (just as in the *Impf. A*, § 60, Rem. 1), e. g. שְׁלָחֵנִי *send thou me* Is. 6, 8, בְּחָנֵנִי *prove thou me* Ps. 26, 2. קָרְאֵנִי *call thou me* Ps. 50, 15, שְׁמָעֵנִי Gen. 23, 8. In the *Imp.* of *Hiph'îl*, not the form הַקְטֵל, but הַקְטִיל is used; e. g. הַקְרִיבֵהוּ *offer it* Mal. 1, 8.

3. The *Participles* shorten their vowels in the same way as *nouns* of the like form do, e. g. קֹטֵל, מְקַטֵּל, according to § 93, Parad. VII.

On the difference between קֹטְלִי (*my killing one*) and קֹטְלֵנִי (*killing me*) see § 135, 2.

II. THE WEAK VERB[1].

A. VERBS WITH GUTTURALS.

Paradigms D. E. F.

Verbs which have a guttural for one of the three stem-letters deviate from the strong verb, according to the general rules in § 22. These deviations can only in part be taken for actual weakness, as in the omission of the doubling (by *Dāghēsh forte*, § 63, 4 and § 64, 3), whereas in forms like יַחְמֹד (§ 63, 2), the original *ă* of the preformative is kept (§ 47, 2), which is weakened into *ĭ* in the so-called strong verb, as in יִקְטֹל. Of course the א and ה come into account here only when they retain their power as consonants, and are not substitutes for vowels[2]; but the ר shares only parti-

[1] See the general view of the classes of verbs, in § 41.

[2] Compare § 68, § 73, Rem. 4, § 74 and § 75.

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ally in these anomalies (§ 22, 4). For more convenient representation, we distinguish the three cases in which the guttural stands first, second, or third in the stem. The three Paradigms, D, E and F, where only those conjugations are omitted which are wholly regular, exhibit the inflections, which are more fully explained in the following sections (63—65).

§ 63.

VERBS PĒ (פ) GUTTURAL.

E. g. עָמַד *to stand.* *Paradigm* D.

The deviations here from the regular verb may be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly have a *simple Shᵉwâ* (קְטַלְתֶּם, קְטַלְתֶּם), it takes here always a *composite Shᵉwa* (*Chāṭēph* § 10, 2, § 22, 3); e. g. *Inf.* עֲמֹד *to stand,* אֲכֹל *to eat,* *Perf.* חֲפַצְתֶּם, עֲמַדְתֶּם from חָפֵץ *to be inclined.*

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chāṭĕph* (§ 28, 2), in the *Impf. Qăl* at times the original *ă*, as in יַעֲמֹד, יַחֲלֹם *he will dream,* at times *ĕ*, as in יֶאֱסֹף *he will gather,* and so always in 1 p. sing., as in אֶעֱמֹד; or the *composite Shᵉwâ* conforms to the vowel of the preformative, as the latter appears in the strong verb, but with the *ĭ* changed to *ĕ*[1]; e. g. *Perf. Niph.* נֶעֱמַד (comp. נִקְטַל), *Hiph.* הֶעֱמִיד (comp. הִקְטִיל), *Inf.* and *Impf.* הַעֲמִיד, יַעֲמִיד, *Hoph. Perf.* הָעֳמַד, *Impf.* יָעֳמַד. (On the *Mèthĕgh* in these forms, see § 16, 2, *a.*)

In many verbs, however, the guttural, especially ח, when it stands after a preformative at the end of a syllable, takes the *simple Shᵉwâ*; but in this case the preformative always has the vowel corresponding to the *composite Shᵉwâ,* which the guttural would take according to the above rule; e. g.

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[1] Some exceptions appear with *ă*, נַחְבֹּאתָ Gen. **31**, 27, 1 Sam. **19**, 2, נַעֲלָה, נַעֲלִיתָ, נַעֲשָׂה, נַעֲשׂוּ. Comp. § 51, 1. Also in the *Part.* oftener נַעֲרָץ Ps. **89**, 8, נַעֲלָמָה, etc. Yet the 3 fem. sing. *Perf.* (of עָשָׂה) is always נֶעֱשְׂתָה Num. **15**, 24, Mal. **2**, 11, and in pause נֶעֱשֹׂתָה Dan. **11**, 36.

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Impf. Qăl יַחְמֹד *he will desire,* יַחְבֹּשׁ *he binds, Niph.* נֶחְפַּךְ *to change one's self,* נֶאְזָר *girded, Hiph.* הֶחְסִיר *to cause to fail.*

The grammarians call this the *hard*, the former with the *comp. Sh^{e}wâ* the *soft*, combination. Both forms often occur in the same verb.

3. When in forms like יַעֲמֹד, נַעֲמַד, the vowel of the final syllable is changed into *simple Sh^{e}wâ* vocal, on account of the accession of one of the afformatives (וּ, ִי, ָה), then the *composite Sh^{e}wâ* of the guttural changes to the corresponding short vowel, as יַעֲמֹד, *plur.* יַעַמְדוּ (sound *yă-ăm^e-dhû*), נֶעֱזְבָה *she is forsaken.* But here also there exists a harder form besides, as יַחְבְּלוּ *they take a pledge,* יֶחֱזְקוּ as well as יֶחֶזְקוּ *they are strong.* Compare in general § 22, 4, § 28, 3.

4. In the *Inf., Imp.* and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (הִקָּטֵל, יִקָּטֵל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Ṣē'rê*, as יֵעָמֵד for יִעָמֵד (§ 22, 1).

REMARKS.

I. *On Qăl.*

1. In verbs פ"א the *Inf. constr.* and *Imp.* take (ֵ) under the first letter (according to § 22, 4, Rem. 2); hence אֱזֹר *gird thou* Job **38**, 3, אֱהַב *love thou* Hos. **3**, 1, אֱכֹל *to eat*, with a prefix לֶאֱחֹז, לֶאֱכֹל. The (ֶ) is found also at times, as in *Inf.* אֶחֹז 1 K. **6**, 6; e. g. בַּאֲכָל הָאֵשׁ Num. **26**, 10.

Also in the other forms of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *S^{e}ghôl*, as חֲשֹׂף *strip thyself* Is. **47**, 2, עֲרֹךְ [for עֶרֶךְ, w. ה cohort.] *set thyself* Job **33**, 5; especially when the second radical also is a guttural, as אֲהֹבוּ Ps. **31**, 24. *Păthăch* occurs in חֲבָלֵהוּ *pledge him* Prov. **20**, 16.

2. The *Impf. A*, as the Parad. shows, has regularly under the first two letters ֶ—ְ; and with the hard combination ֶ—ֶ, as יֶחְדַּל *he ceases*, יֶחְכַּם *he is wise*. This is true likewise of some verbs *Pē Guttural*, which are also verbs ל"ה, as יֶחֱזֶה *he sees*, יֶחֱצֶה *he divides*, but some are like יַעֲשֶׂה, יַעֲלֶה, יַחֲנֶה. The pointing ֶ—ֶ is found even in verbs *Impf. O*, but less frequently, as יֶאֱסֹף *he collects*, יֶחֱשֹׂף *he lays bare*. The form וַתַּעֲגֹב *and she loves* Ez. **23**, 5, stands quite by itself.—In these forms the pointing ֶ—ֶ is frequently shortened to ַ—ֶ (according to § 27, Rem. 5), as יֶאֱסֹר *he binds, plur.* with suffix יַאַסְרוּהוּ, also יַחְסְרוּ, יַחְסַר.

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II. *On Hĭph'îl and Hŏph'ăl.*

3. The above-named (Rem. 2) shortening of ——— to ——— occurs here also in the *Perf. Hiph.* after *Wāw consec.*; i. e. after the throwing forward of the tone, as וְהִצַּבְתָּ *thou didst set*, but with the *Wāw* וְהִצַּבְתָּ *and thou shalt set* Num. **3**, 6, **8**, 13, **27**, 19; וְהִצַּבְרְתִּי, but וְהִצְבַּרְתִּי Jer. **15**, 14, Ez. **20**, 37.

4. In the *Perf.* of *Hiph.*, ——— is sometimes changed into ———, and ——— into ——— in *Hoph.*, by lengthening the short vowel, under the influence of the *Mèthĕg*, e. g. הֻצַּבְרְתָּ *thou leddest over* Josh. **7**, 7, הֻצָּלָה *he brings up* Hab. **1**, 15; הָצְלָה Judg. **6**, 28, Nah. **2**, 8. Comp. § 93, 6, Rem. 3.[1]

III. *In General.*

NB. 5. In the verbs הָיָה *to be* and חָיָה *to live*, the guttural has influence on only very few forms; the *Impf.* is יִהְיֶה, יִחְיֶה. The rule given above under No. 1 is indeed true of these verbs, hence חֲיוֹת; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לִהְיוֹת, לִחְיוֹת, וְחִיִּיתֶם Ez. **37**, 5, 6; נִהְיָה, נִהְיֵיתִי, נִהְיְתָה.

6. On verbs א"ם in which the א loses its consonant sound and is resolved into a vowel, see § 68.

§ 64.

VERBS 'Ă'YĬN (ע) GUTTURAL.

E. g. שָׁחַט *to slaughter.* *Paradigm* E.

The deviations from the strong verb are less important in this class,[2] and are mainly as follows:—

1. Where a *simple Sh^ewâ* is required, the guttural takes, nearly without exception, a *composite Sh^ewâ*, viz. the *Chāṭē'ph-Păthăch* (—); e. g. *Perf.* שָׁחֲטוּ, *Impf.* יִשְׁחֲטוּ, *Imp. Niph.* הִשָּׁחֲטוּ. In the *Imp. Qăl* the vowel supplied under the first radical conforms to the *Chāṭē'ph* under the second, as in שַׁחֲטִי, שַׁחֲטוּ.

So in the *Inf. Qăl* w. suf. as in Is. **9**, 6 סַעֲדָהּ *to support it* (but

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[1] In 2 K. **2**, 3, 5 הַחֲשׁוּ (*be ye silent*) is for imper. הַחֲשׁוּ prob. because of the accent *Sillûq* or for emphasis; cf. הֶעֱמִיקוּ Jer. **49**, 30 for imper. הַעֲמִיקוּ *make ye deep.*—*Tr.*

[2] *Hŏph'ăl*, which is not exhibited in the Paradigm, is done like *Qăl*: *Hĭph'îl* is regular.

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צַעֲדְךָ *thy marching* Judg. 5, 4) and in the fem. form (§ 45, 2, *b*) אַהֲבָה *to love*, דַּאֲבָה *to languish*.—From אָהַב *to love* and אָחַז *to seize* (which are also verbs פ״א) we have Imper. Qal אֱהֹבוּ Ps. 31, 24 and אֱחֹזוּ Cant. 2, 15.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Chôlĕm* in *Inf. Qăl* שָׁחוֹט, שְׁחֹט retained, but also, for the most part, the *Ṣērê* in *Impf. Niph.* and *Pi.* יִלָּחֵם *he fights*, יְנַחֵם *he comforts*, and even the more feeble *Sᵉghôl* (after *Wāw consecutive*) וַיִּלָּחֶם. But in the *Impf.* and *Imp.* of *Qăl*, the last syllable generally takes (ַ), through the influence of the guttural even in *transitive* verbs, e. g. שְׁחַט, יִשְׁחַט; זְנַק, יִזְנַק; בְּחַר, יִבְחַר (seldom like יִרְחַם, יֶאֱחֹז), with *suff.* in the *Imp.* בְּחָנֵנִי, שְׁאָלוֹנִי, in the *Impf.* יִבְחָנֵנִי; and also in the *Perf. Pi., Păthăch* occurs more frequently than in the strong verb, as נִחַם *to comfort*.

3. In *Pi., Pu.* and *Hithp.*, the *Dăghēsh fortė* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Dāghēsh fortė implicitum* (see § 22, 1); e. g. *Pi.* שִׂחַק, *Inf.* שַׂחֵק *to sport*, *Pu.* רֻחַץ *to be washed*, *Hithp. Imper.* הִטַּהֲרוּ *cleanse yourselves*. Before א, the vowel is only generally lengthened, but *always* before ר, as *Pi.* מֵאֵן *to refuse*, בֵּרֵךְ *to bless*, *Impf.* יְבָרֵךְ, *Pass.* בֹּרַךְ, seldom like נֵאֵץ *to despise*.

Rem. 1. The peculiar feebleness of the א perh. causes, in the *Perf. Qăl* of the much-used verb שָׁאַל *to ask*, a weakening of the *ă* (ַ) under it to (ָ), and in a closed syllable to (ָּ) or to (ֳ), when the syllable loses the tone, and the א is not preceded by a full vowel (exactly as in some verbs פ״י, § 69, Rem. 4), e. g. with suffix, שָׁאֲלָה Gen. 32, 18, שָׁאֲלוֹנוּ Ps. 137, 3; *2nd pers. plur.* שָׁאֳלָתֶם 1 Sam. 12, 13, 25, 5; 1 *sing.* with suffix שְׁאֳלָתִידוּ Judg. 13, 6, 1 Sam. 1, 20; also in *Hiph.* הִשְׁאֳלָתִידוּ 1 Sam. 1, 28. Comp. § 44, Rem. 2.

2. In *Pi.* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Ṣērê* of the final syllable shortened to *Sᵉghôl*, viz.—*a*) Before a word of one syllable (according to § 29, 3, *b*), as לָשָׁרֶת שָׁם *in order to serve there* Deut. 17, 12; comp. Gen. 39, 14, Job 8, 18.—*b*) After *Wāw consecutive*, as וַיְבָרֶךְ *and he blessed* Gen. 1, 22, וַיְגָרֶשׁ *and he drove out* Ex. 10, 11.

3. The following are rare anomalies in the *Perf.* of *Pi.*: אֵחֲרוּ *they*

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delay Jud. 5, 28, for אֲחַרוּ; and the similar form יֶחֱמַתְנִי *she conceived me* Ps. 51, 7, for יְחַמַּתְנִי or יְחַמָּתְנִי.

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

§ 65.

VERBS LĀMĔDH (ל) GUTTURAL.

E. g. שָׁלַח *to send. Paradigm* F.

1. According to § 22, 2, *a* and *b*, we here distinguish two cases, viz., either the regular vowel of the final syllable *remains*, and the guttural takes *Pă'thăch furtive*, or the full vowel *Pă'thăch* takes its place. The particulars are as follows:—

a) The strong unchangeable vowels ־ִ, וֹ, וּ (§ 25, 1), are always retained; hence *Inf. absol. Qăl* שָׁלוֹחַ, *Part. pass.* שָׁלוּחַ; *Hiph.* הִשְׁלִיחַ, *Impf.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ. So also the ō, though less firm, is retained in the *Inf. constr.* שְׁלֹחַ, in order to distinguish it from the *Imp.* שְׁלַח (as in verbs ע' *Guttural*).

b) The merely tone-long ō in the *Impf.* and *Imp.* of *Qăl* becomes *Pă'thach*, as יִשְׁלַח, שְׁלַח. With *suff.* יִשְׁלָחֵנִי, שְׁלָחֵנִי, see § 60, Rem. 1.

c) Where *Ṣē'rê* is the regular vowel of the last syllable, the forms with $\bar{e}^a$ and ă are both employed, but usage generally makes a distinction. Thus—

In the *Part. Qăl* and *Pi.* the only predominant form is שֹׁלֵחַ, מְשֻׁלָּחַ, and the full Pă'thăch appears only in the *constr. state* שֹׁלַח, מְשֻׁלַּח.

In the *Impf.* and *Inf. Niph.*, and in the *Perf. Inf.* and *Impf. Pi.*, the shorter form with (־ֶ) usually stands at the beginning and in the middle of a sentence, the one with (־ֵ) at the end, and in *pause*; e. g. יִגְרַע *it is diminished* Num. **27**, 4, comp. יִגְרֵעַ **36**, 3; יְבַקַּע *he cleaves* Hab. **3**, 9, comp. יְבַקֵּעַ Ez. **13**, 11, בַּלַּע *to swallow* Hab. **1**, 13, Num. **4**, 20. It may further be observed, that the *Inf. absol.* retains *Ṣē'rê*, but the *Inf. constr.* loses it, e. g. שַׁלַּח Deut. **22**, 7, 1 K. **11**, 22, else שַׁלֵּחַ *to send.*

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (־ַ), e. g. הַצְלַח *prosper thou*, וַיַּבְטַח *and he caused to trust.* The *Inf. absol.* takes (־ֵ), as הַגְבֵּהַּ *to make high;* but as *Inf. constr.* also הוֹכַח occurs in Job **6**, 26.

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2. The guttural here has *simple Sh^{e}wâ* whenever the third radical regularly takes it (because it is *Sh^{e}wâ quiescent,* which generally remains even under gutturals, § 22, 4), as שָׁלַחְתִּי, שָׁלַחְתִּי. But in the 2 *fem. Perf.* a helping-*Pă'thăch* takes its place, as שָׁלַחַתְּ (§ 28, 4), yet very rarely also as לָקַחְתְּ 1 K. **14**, 3.

The softer combination with (ֶ) for (ַ) occurs only in some examples of the 1 *plur. Perf.* when the tone is thrown forward, as יְדַעֲנוּךָ *we know thee* Hos. **8**, 2, comp. Gen. **26**, 29, Ps. **45**, 18, 2 Sam. **21**, 13; and also before the suffixes הוּ, כֶם, כֶן, as אֶשְׁלָחֶךָּ *I will send thee* 1 Sam. **16**, 1, אַשְׁמִיעֶכָּה Gen. **31**, 27, אַשְׁמִיעֶכֶן Jer. **18**, 2.

On the weak verbs ל"א, see especially in § 74.

B. CONTRACTED VERBS.

§ 66.

VERBS פ"נ.

E. g. נָגַשׁ *to approach.* *Paradigm* H.

The irregularities of these verbs, arising from the weakness of the nasal letter *Nûn,* are as follows:—

1. The *Imp.* and *Inf. constr.* often (specially if the *Impf.* has *a*) lose (see § 19, 3) their *Nûn,* which would here at the beginning of the form take Sh^{e}wâ, as גְּשׁ for נְגַשׁ. The *Inf.* then, however, has regularly the feminine-ending תְ—, or, with a guttural, תַ— (§ 80, 2), as גַּשְׁתּ, גַּעַת *to touch* (from נָגַע). The *Imp.* in this case has mostly *Pă'thăch,* as גַּשׁ (2 Sam. **1**, 15), גַּשׁ־ before *Măqqê'ph* (Gen. **19**, 9), rarely *Chôlĕm,* as גְּשִׁי (Ruth **2**, 14), גְּשׁוּ (Josh. **3**, 9, 2 Ch. **19**, 31); in one verb *Ṣē'rê,* as תֵּן *give* (from נָתַן). Frequently it takes the lengthened form (§ 48, 5), as תְּנָה *give!* גְּשָׁה *come near!*

2. Whenever *Nûn* stands at the end of a syllable after a preformative, it assimilates itself to the following stem-letter (§ 19, 2, *a*); viz., *a*) in the *Impf. Qăl,* e. g. יִפֹּל for יִנְפֹּל *he will fall,* יִגַּשׁ for יִנְגַּשׁ, יִתֵּן for יִנְתֵּן *he will give* (the *Impf. O,* as in the strong verb, being usual, the *Impf. E* only in this example[1];—*b*) in the *Perf. Niph.,* e. g. נִגַּשׁ for נִנְגַּשׁ;—*c*) in

[1] The *Impf. A* (יִגַּשׁ) is given in the Paradigm, simply because it is the actual form in נָגַשׁ. The *Ṣē'rê* in יִתֵּן is accounted for by the double weakness of the stem נָתַן (see Rem. 3 above).

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the whole of *Hiph.* and *Hoph.* (which here has always *Qibbûṣ*, according to § 9, 9, 2), e. g. הִנְגִּישׁ, הֻנְגַּשׁ, for הִנְנִגִּישׁ, הֻנְנַגַּשׁ.

The other forms are all quite regular, e. g. *Perf., Inf. absol., Part. Qăl,* all *Pi'ēl, Pu'ăl,* etc. Only the irregular conjugations are given in the Paradigm H.

NB. The *characteristic* of these verbs in all forms which begin with a formative letter, is the *Dāghē'sh fortè* following it in the second radical. Such forms, however, appear also in some verbs פ״י (§ 71) and even in verbs ע״ע (§ 67, 5). The *Inf.* גֶּשֶׁת and the *Imp.* גַּשׁ, also גְּשׁ־ (Gen. **19**, 9) and גֵּשׁ, coincide with those of verbs פ״ו (§ 69).—On יִקַּח, קַח, לָקַחַת (from לָקַח *to take*), see below in Rem. 2.—יְקוֹם is *Impf. Niph.* of קוּם, and so in all weak verbs ע״ו (§ 72, 4).—Also אֶשָּׂק (Ps. **139**, 8) is not from נָסַק, but contracted from אֶסְלַק from r. סָלַק *to ascend* (see § 19, 2, Rem.).

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nûn*, e. g. *Imp.* נְכֹשׁ *let alone*, נְפֹלוּ *fall ye; Inf.* נְפֹל (cf. Impf. יִפֹּל), נְגֹעַ (as well as גַּעַת) *to touch*,[1] *Impf.* יִנְטֹר *he keeps* Jer. **3**, 5 (elsewhere יִטֹּר), יִנְצְרוּ *they guard.* In *Niph.* this never occurs[2] and very seldom in *Hiph.* and *Hoph.*, as נַמְּסֵת *to melt* Ez. **22**, 20, נָמַקּוּ *they are cut off* Judg. **20**, 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess.* In these verbs the *Nûn* only rarely falls away, as יַחַת for יִנְחַת *he will descend; Niph.* נִחַם for נִנְחַם *he has comforted himself.*

NB. 2. Like the *Nûn* of these verbs (§ 19, 2), the ל of the verb לָקַח (*to take*) is also treated. Hence *Impf. Qăl* יִקַּח, *Imp.* קַח (seldom לְקַח), *Inf. constr.* קַחַת (w. suf. קָחְתּוֹ), *Hoph. Impf.* יָקַח, but *Niph'ăl* is always נִלְקַח.

NB. 3. The much used verb נָתַן *to give* has this farther irregularity, that also its *third* radical (the *final Nûn*) is assimilated, as נָתַתִּי for נָתַנְתִּי, נָתַתָּ for נָתַנְתָּ; *Inf. constr.* תֵּת for תֶּתֶת (see Rem. 1 above and § 19, 2), with *suff.* תִּתִּי *my giving;* Niph. *Perf.* נִתַּתָּם for נִתַּנְתָּם. See Paradigm H. In other stems, the נ as third radical is retained, שָׁבַנְתָּ, זָכַנְתִּי.

§ 67.

VERBS 'Ă'YĬN DOUBLED (ע״ע).

E. g. סָבַב *to surround. Paradigm* G.

1. The principal irregularity of these verbs consists in the utterance of the second and third radicals often as one

[1] Also נָתַן *to give* (for תֵּת) Num. **20**, 21.—*Tr.*

[2] But see חִנְטְרוּם Ps. **68**, 3 for חִנְצְרוּם Inf. c. of נָצַם.—*Tr.*

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doubled letter, as סַבּוּ (contracted from the original form *săbhăbhû*) for סָבְבוּ (Rem. 10 below), even when a full vowel should regularly stand between them, as סֹב for סֹבֵב, סַב (from the orig. *săbhăbhă*, contr. *săbbă*) for סָבַב. Those forms are *not* contracted which contain unchangeable vowels, or a *Dāghē'sh fortè*, as סָבוֹב, סוֹבֵב, סִבֵּב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, because that serves to characterise the form (§ 43, Rem. 1), e. g. *Perf.* סַב for סָבַב; סַבָּה for סָבְבָה (both from the original (*săbhăbhăth*), *Inf.* סֹב for סְבֹב; *Hiph.* הֵסֵב for הִסְבִּיב (comp. No. 6).

3. The Dāghē'sh fortè, which, after this contraction, properly belongs throughout to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as סַבּוּ, סֹבּוּ, *Impf.* יְסֹבּוּ, but not סַב, סֹב.

4. When the afformative begins with a consonant (נ, ת), a vowel is inserted before it, in order to render audible the Dāghēsh of the final stem-letter (§ 20, 3, *c*, Rem.), which vowel in the Perf. is ִ, in the Imp. and Impf. ֶ—, e. g. סַבּוֹתָ, סַבּוֹנוּ, *Impf.* תְּסֻבֶּינָה.

The Arab *writes* indeed regularly مددت, but has also, specially in the popular language, مديت *maddêt*, *maddît*, also مداث *maddât*, which last is exactly analogous to the Hebrew inflection[1].

5. The preformatives of *Impf. Qăl*, *Perf.* of *Niph.*, *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יסֹב instead of יסוֹבֵב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, *a*). Hence *Qăl Impf. O* יָסֹב for יַסְבֹּב= יְסֹבֵב[2] (comp. No. 6); *Impf. A,* יֵמַר for יִמְרַר *he is bitter; Hiph.*

[1] The explanation given here of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and that of ל״ה; compare סַבּוֹתָ and Arab. *maddêta* with גָּלִיתָ or גָּלֵיתָ, and תְּסֻבֶּינָה with תְּגַלֶּינָה.

[2] It might seem far more easy, in explaining the origin of the *Impf.* יָסֹב (as well as of the *Impf.* in verbs ע״ו, יָקוּם) to regard it as formed from the contracted stem-syllable סֹב by prefixing יָ; and so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

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הֵסַב for הִסְבֵּב, *Inf.* הָסֵב for הַסְבֵּב; *Hoph.* הוּסַב for הָסְבַּב. This long vowel (except the וּ in Hŏph'ăl) may be shortened.

NB. There is still another mode (the common one in *Chaldee*) of constructing these forms, which supplies a Dāghēsh in the first radical in place of doubling the third (comp. § 19, 2, Rem.); e. g. *Impf. Qăl* יִסֹּב for יִסְבֹּב, *Impf. Hiph.* יַחֵם for יְחַמֵּם, *Hoph.* יֻכֵּת for יְכֻתַּת. These forms do not usually take Dāghēsh in the final letter on receiving an accession, as יִקְדּוּ *they bow themselves* (from קָדַד), וַיִּכְּתוּ *and they smote* (from כָּתַת), because the doubling is already supplied in the first letter, and the tone also rests on the afformative instead of the stem-syllable; but see also וַיַּסַּבּוּ Judg. **18**, 23, יְכַתּוּ Job. **4**, 20. They therefore omit also at times the vowels וֹ and ֵ—, e. g. תַּמְנוּ *we perished* (from תָּמַם) Jer. **44**, 18, תְּצַלֶּנָה *they will tinkle* (from צָלַל) Jer. **19**, 3. The Paradigm G. exhibits this form by the side of the other in *Impf. Qăl, Hiph.* and *Hoph.* On *Niph.* see Rem. 5.

6. Several obsolete forms, which are partly older and more original than those of the strong verb, lie at the foundation of these contractions. Thus the *Impf.* יָסֹב stands for יִסְבֹּב, with *a* under the preformative, as in the regular Arabic form[1]; *Hiph.* הֵסֵב for הַסְבֵּב has in the contracted stem-syllable not *î* (ִי—), but only the tone-long *ē* (ֵ—), which without the tone appears as short *ĭ* in הֲסִבּוֹתָ (comp. the Aram. אַקְטֶל, also § 53, 1 and Rem. 1); *Perf. Niph.* נָסַב for נִסְבַּב=נְסַבַּב; *Impf. Niph.* יִסַּב, for יִסְבַּב, comp. יִקָּטֵל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that usually it is not thrown forward upon the afformatives beginning with a vowel (ָה—, וּ, ִי—, § 40, 2), but remains *before* them on the stem-syllable, as סַבּוּ[2]. Before the other afformatives, it rests upon the inserted vowels וֹ and ִי— (except with תֶּם and תֶּן which always take the tone), and in consequence the vowels of the word are shortened, as תְּסֹבִּי, but תְּסֻבִּינָה; הֲסַבְתָּ, but הֲסִבּוֹתָ.

8. In numerous verbs of this class, instead of *Pi.*, *Pu.* and *Hithp.* there is found with the same sense the less usual conjugation *Pô'ĕ'l* (§ 55, 1), with its passive (*Pô'ă'l*) and re-

[1] Hebrew יִקְטֹל from יִקְטַל (§ 9, 5). The *a* appears also in verbs פ *guttural*, especially in verbs פ״א (§ 68) and verbs ע״ו, § 72. But *i* occurs for *a* also in Arabic in a dialectic form.

[2] The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflection, as נָסֻבָּה, נְקֻבָה.

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flexive (*Hithpô'ĕl*), e. g. עוֹלֵל *to treat ill, pass.* עוֹלַל, *reflex.* הִתְעוֹלֵל (from עָלַל); in some is found also *Pilpē'l* (§ 55, 4), as גִּלְגֵּל *to roll,* הִתְגַּלְגֵּל *to roll one's self* (from גָּלַל), *Pilp.* שִׁעֲשַׁע *to caress,* with its *pass.* (Pŏlpă'l) שֻׁעֲשַׁע *to be caressed,* and *reflex.* (Hithpălpă'l) הִשְׁתַּעֲשַׁע *to delight oneself* Ps. **119**, 16, (from שָׁעַע). These forms do not suffer contraction any more than *Pi., Pu.* and *Hithpă'ēl.*

REMARKS.

I. *On Qăl.*

1. In the Perf. are found some examples with *Chōlĕm* (comp. נָכֹל, § 43, 1), as רֹמּוּ *they are high* (from רָמַם) Job **24**, 24, רֹבּוּ (from רָבַב) Gen. 49, 23.

2. The *Chōlĕm* of the *Inf.*, *Imp.* and *Impf.* (בָּסֹס, סֹב) is a changeable vowel and written defectively, with a few exceptions, which are found especially in the later orthography; e. g. לָבוֹז for לָבֹז *to plunder* Est. **3**, 13, **8**, 11. It is shortened into *Qāmĕṣ-chātûph* or *Qibbûṣ*, whenever it loses the tone, as *Inf.* רָנֹן (*rŏn*) *to rejoice* Job **38**, 7; with *suff.* בְּחָקוֹ *when he founded* Prov. **8**, 27, *Imp.* חָנֵּנִי *pity me, Impf.* with *Wāw consec.* וַיָּסָב Judg. **9**, 18, with *suff.* יְשָׁהֲם *he lays them waste* Prov. **9**, 3 in Q^{e}ri.[1]

3. Examples with final *Păthăch* in the *Inf.*, *Imp.* and *Impf.* (קָטַל, יִקְטַל), are the following: *Inf.* שַׁח *to stoop* Jer. **5**, 26, *Imp.* גַּל *roll thou* Ps. **119**, 22, *Impf.* יֵמַר *he is bitter* Is. **24**, 9, יֵקַל *he is slighted* Gen. **16**, 4, יֵרַךְ *he is soft* Is. **7**, 4. Examples of the *Chaldaising Impf.* are יִסַּב (though יָסַב is also in use), יִשַּׁם *he is astonished* 1 K. **9**, 8, יְהֻמּוּ *they are silent* Job **29**, 21.

4. In the Participle occurs the Aramæan form שָׂאֵט (for שׂוֹטֵט) Jer. **30**, 16 in K^{e}thibh.

II. *On Nĭph'ăl.*

5. Besides the usual form of the Perf. (נָסַב) with *Păthăch* and of the *Part.* (m. נָסָב, f. נְסָבָה) with *Qāmeṣ* in 2d syllable, there is still another with *Ṣĕrĕ*, and another with *Chōlĕm* (analogous to קָטֵל, קָטֹל, נָכֹל, § 43, 1), extending through the whole conjugation; e. g. *Perf.* נָקֵל (also נָקַל) *it is a light thing* Is. **49**, 6, נָסֵבָה (for נָסַבָּה) Ez. **27**, 2; *Part.* נָמֵס *wasted away* Nah. **2**, 11: with *Chōlĕm*, גָּלוֹ *they are rolled together* Is. **34**, 4, comp. **63**, 19, **64**, 2, Am. **3**, **11**, Nah. **1**, 12; *Impf.* תְּהֹמִי *thou shalt be laid waste* Jer. **48**, 2. *Inf.* forms with the Păthăch do not even exist, but those with *Ṣĕrê* and *Chōlĕm*, as *Inf.* חֹמֵס *to melt* Ps. **68**, 3, *Inf. absol.* הָבוֹז *to be plundered* Is. **24**, 3; in the *Imp.* only הִבָּרוּ *cleanse yourselves* Is. **52**, 11 and הֵרֹמּוּ *raise yourselves up* Num. **17**, 10.—

[1] In Ruth **2**, 16 we find שֹׁל as *Inf. abs.* instead of שָׁלוֹל, and כֹּב in Num. **23**, 25 for כָּבוֹב.—*Tr.*

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Chaldaising forms of Niph'al (with a sharpening of the 1st syllable) occur in נְחַל *it was profaned* Ez. **25**, 3 (from חָלַל), נְחַר (from חָרַר) Ps. **69**, 4, **102**, 4 (also נָחַר Jer. **6**, 29), נְחַת *fractus est* (from חָתַת) Mal. **2**, 5.

III. *On Hĭph'îl and Hŏph'ăl.*

6. Besides *Ṣērê* the final syllable has also *Păthăch*, especially with gutturals, as חֵמַר *he made bitter; Inf.* חָבַר *to cleanse* Jer. **4**, 11. But also without a guttural, as הֵדַק *he pounded small* 2 K. **23**, 15; plur. הֵסַבּוּ 1 Sam. **5**, 10; *Part.* מֵצַל *shadowing* Ez. **31**, 3.

7. The Imperfect with the *tone retracted* is formed like יָסֵךְ *he protects* Ps. **91**, 4, וַיָּגֶל *and he rolled* Gen. **29**, 10.

8. *Chaldaising* forms of *Hiph.* and *Hoph.*: יְיַסַּב Ex. **13**, 18, אַל־תַּמַּר *do not embitter* Ex. **23**, 21, וַיַּכְּתוּ *and they smote* Deut. **1**, 44, אַחֵל *I will profane* Ez. **39**, 7, חָמְכוּ *they perish* Job **24**, 24, נְגַּת *it is smitten* Is. **24**, 12 [plur. יְגַּתוּ Jer. **46**, **5**], יְחֻקוּ in pause (Job **19**, 23) for יְחֻקּוּ, also יְכֻתוּ Job **4**, 20.

IV. *In General.*

9. Verbs ע״ע are very nearly related to verbs ע״ו (§ 72), as the great similarity in their inflection throughout has already shown. In form the verbs ע״ע are generally the shorter (comp. סָבְבוּ and סַבּוּ, קָמוּ and קַמּוּ). In some cases they have precisely the same form, e. g. in the *Impf. consec.* of *Qăl* and *Hiph.*, in *Hoph.*, and in the rare conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרוֹן for יָרֹן *he rejoices* Prov. **29**, 6.

NB. 10. Along with the contracted forms there are found especially in certain conjugations and tenses, others which are wholly regular; e. g. *Perf. Qăl* סָבַב 1 Sam. **7**, 16, סָבְבוּ Josh. **6**, 15, סְבָבוּנִי Ps. **18**, 6, שָׁחֹחוּ and שָׁחוּ *they bow down*, בָּזֹז *to plunder* Ez. **29**, 19, *plur.* בָּזְזוּ Josh. **8**, 27, בָּזֹזוּ Deut. **2**, 35 (also בָּזּוּנוּ in **3**, 7); *Inf.* סְבֹב and סֹב; *Impf.* יְחֻנֵּן *he is gracious* Amos **5**, 5, else יָחֹן. *Hiph.* הֵרְנִין, *Impf.* יַרְנִין *he will rejoice* (which in *Hiph.* is never contracted); *Part.* מְשֹׁמֵם *astonished* Ez. **3**, 15. Thefull form appears to be more poetic and has a certain emphasis (as in סַבּוּנִי גַּם־סְבָבוּנִי in Ps. **118**, 11)[1].

11. We have seen above (No. 5), that in the *Impf.* of the Chaldee form, the Dāghĕsh of the third radical, together with the preceding vowel, is omitted before afformatives, which however take the tone, as יְהֹמֹּה The same omission occurs also in other forms at times, as in נְבָלְּה Gen. **9**, 7 for נְבֹלָה *we will confound* (Cohortative from בָּלַל); יְזֹמֹּה for יְזֹמּוּ Gen. **9**, 6 *they will devise; Perf. Niph.* נְסֹבָּה for נָסַבָּה Ez. **41**, 7, נְמַלְּתֶם for נְמַלְתֶּם Gen. **17**, 11 (from מָלַל=מוּל *to circumcise*[2]; comp.

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[1] Here may be compared לַחֳמָם Is. **47**, 14 (perh. for לְחֻמָם) *for their warming.—Tr.*

[2] So also תַּמְנוּ for תַּמּוּנוּ (r. תָּמַם) in Num. **17**, 28 and perh. in Lam. **3**, 22.—*Tr.*

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Is. **19**, 3, Jer. **8**, 14. Without Dāghēsh, but with the accented full vowel: תֻּתַּלְתָּ for תְּתַלֹּתְ Judg. **16**, 10, הֻלָּזָה for הַלָּזֹה Prov. **7**, 13, נֻבָּזָה 1 Sam. **14**, 36, comp. נֻחָמִים Is. **57**, 5 for נַחֲמִים.

12. Though the tone is here less attracted to the endings (comp. No. 7 above, p. 147), yet this exceptionally happens at times—*a*) in the *Perf.*, specially if it stands in the sense of a present tense (§ 126, 3), as in רַבּוּ (*they are many*) Ps. **3**, 2, **104**, 24, Jer. **5**, 6, 1 Sam. **25**, 10 (with הַיּוֹם *today*), רַכּוּ (*they are soft*) Ps. **55**, 22, קַלּוּ (*they are swift*) Jer. **4**, 13, Hab. **1**, 8, זַכּוּ (*they are pure*) Job **15**, 15, **25**, 25;—*b*) in the *Imper.* (demanding in excited tone), as in רָנּוּ (*rejoice aloud!*) Is. **54**, 1, Zeph. **3**, 14, Zech. **2**, 14, רָנּוּ Is. **44**, 23, **49**, 13, Jer. **31**, 7 (but רִנּוּ *wail!* Lam. **2**, 19), חָגּוּ *celebrate* (thy festivals) Nah. **2**, 1, Jer. **7**, 29;—*c*) in forms with pronominal suffix (this accords with the general law about the *tone*, § 29, 1, 2), as in סָבּוּנִי, סַבּוּנִי Ps. **118**, 11, and here the vowels before the *Dāghēsh* suffer the changes pointed out in § 27, 1, viz., *Chōlĕm* in the *Impf.* becomes *Qĭbbûṣ*, more seldom *Qāmĕṣ-chāṭûph* (so too רָנַּי above under letter *b*), *Ṣērê* in *Hiph.* becomes *Chîrĕq* (after the analogy of תַּסְבִּירֵנִי, תַּסְבִּירֻהוּ); the preformatives then, in place of the full vowel, take Shᵉwâ, e. g. יְסֻבֵּנִי Ps. **49**, 6, יְסֻבֻּהוּ Job **40**, 22, יְחֻנֵּנוּ Ps. **67**, 2; *Hiph.* יְסַבֵּנִי Ez. **47**, 2.

C. WEAKEST VERBS (VERBA QUIESCENTIA).

§ 68.

VERBS פ"א.

E. g. אָכַל *to eat*. *Paradigm* I.

So far as the א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pê Guttural*, exhibited in § 63. But here we regard them only in so far as the א *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing vowel, which chiefly happens in the *Impf. Qăl* of only a few very common verbs and forms, much modified by constant use. The following are the particulars:—

1. In the *Impf. Qăl* of five verbs (viz. אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*) the א always quiesces in a long *ô* (*Chôlĕm*), as יֹאבֵד. In some others, the other form in which it retains its power as a consonant is also in use, as יֹאחַז and יֶאֱחֹז *he takes hold*.[1] The *ô* in this

[1] So now in the vulgar Arabic of Palestine *ya'kul* (he eats) becomes *yôkul*.

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case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from ——ָ or ——ֵ. The *feebleness* of these verbs (§ 41, *c*) affects also their last syllable, so that it receives an *ē* (*Ṣērê*) instead of the stronger vowel *ō*, e. g. יֹאחֵז Job **17**, 9, **18**, 9, mostly so with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark continuous discourse, it takes *ă* (*Păthăch*), e. g. תֹּאבֵד לָעַד Ps. **9**, 19, on the contrary תֹּאבַד[1] in Ps. **1**, 6. When the tone moves back, the last stem-syllable has sometimes *Păthăch*, as יֹאבַד יוֹם *perish the day* Job **3**, 3, וַיֹּאכַל *and he ate*, and sometimes *Seghôl*, as in וַיֹּאמֶר (*Mil'êl*) with a conjunctive accent; but וַיֹּאמַר וַיֹּאכַל (*Milrăʿ*) with a distinctive and in pause (only in Job mostly וַיֹּאמֶר *Mil'êl*).—אָבָה and אָפָה are at the same time verbs ל"ה; hence *Impf.* יֹאבֶה (§ 75, 1).

It is but very seldom that *Ṣērê* stands before א in *Impf. Qăl*, as תֹּאחֶה *it shall come* (Mic. **4**, 8) contracted from תֹּאחֵה (from אָחָה), אֹהֵב *I love* (Prov. **8**, 17) as well as אֹהַב (from אָהַב); but always in the *Inf.* with לְ, as in לֵאמֹר *for to say* (i. e. *saying*) for לֶאֱמֹר.

2. In the 1*st pers. sing. Impf.* the second (the radical) א (to avoid the repetition of this feeble letter) is regularly dropped (§ 23, 3), as אֹמַר for אֶאֱמַר *I will say*, וָאֹמַר *and I said.*

Except in this case, the radical א is seldom dropped, as in תֹּסַף for תֹּאסִף *thou takest away* Ps. **114**, 29, וַיֹּסֶף *and he gathered* 2 Sam. **6**, 1, תֵּזְלִי *thou goest away* (from אָזַל) Jer. **2**, 36.[2]

The Parad. I shows the weak forms in which א is treated as a quiescent (viz., *Impf. Qăl*), and merely indicates those more regular ones in which it retains its force as a guttural (as in Parad. D).

Rem. 1. In forms of the derived conjugations the א but very seldom quiesces, as in *Perf. Niph.* נֹאחֲזוּ Josh. **22**, 9, *Hiph.* וַיֹּאצֵל *and he took away* Num. **11**, 25, וַיֹּאֶרֶב (for וַיַּאְרֶב) *and he set an ambush* 1 Sam. **15**, 5, אָזִין *I hearken* Job **32**, 11, אוֹכִיל (*ô* from *â*) *I cause to eat* Hos. **11**, 4, אֹבִידָה (*ô* from *â*) *I will destroy* Jer. **46**, 8, מַזִּין *giving ear* Prov. **17**, 4; Imp. הֵתָּיוּ *bring ye* (from אָתָה) Is. **21**, 14.

2. In *Pi.* the א is sometimes dropped by contraction (like ה in יְרַקְטִיל, יַקְטִיל), e. g. מַפֵּךְ (as in Syr., Chald., and Samar.) for מְאַלֵּף *teaching* Job **35**, 11, יַחַל for יְאַחֵל *he shall pitch tent* Is. **13**, 20.

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[1] Compare a similar exchange of *ē* and *ă* in § 65, 1, *c*.

[2] So also תֹּחֶזְנָה for תֹּאחֶזְנָה (from אָחַז) 2 Sam. **20**, 9.—*Tr.*

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§ 69.

VERBS פ"י. FIRST CLASS, OR VERBS ORIGINALLY פ"ו.

E. g. יָשַׁב *to dwell.* *Paradigm* K.

Verbs פ"י fall principally into *two classes,* which are different from each other in their origin and inflection. The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic and Ethiopic they are written with ו (e. g. יָלַד, Arab. and Ethiop. *wălădă*), but in Hebrew (and Aramæan) by a difference of dialect, they take י instead of it, wherever the first stem-letter begins the form (but see No. 2 and Rem. 4 below). The *second* class embraces those which are properly פ"י, and which have *Yôdh* also in Arabic (§ 70). A few of these verbs פ"י, of both classes form, in some respects, a *third* class which is inflected like verbs פ"ן (§ 71).

In the verb יָצַר the forms are distinguished according to the signification, viz.,—1) יָצַר (1st class, for וָצַר) *to be in a strait, Impf.* יֵצַר, וַיֵּצַר;—2) צָרַר (2d class) *to form, Impf.* יִיצַר, וַיִּיצַר.

The peculiar inflection of the *first class,* which is analogous to the Arabic פ"ו, consists in the following particulars:

1. In the *Impf., Imp.* and *Inf. constr.* of *Qăl* there is a twofold inflection. About the half of these verbs have here the *feeblest* forms, viz.—

Impf. יֵשֵׁב, with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghôl* and *vocal Shewâ*; and with a somewhat firmer *ê* in the first syllable, which in some degree still embodies the first radical י that has been dropped (but scarcely ever written יִישֵׁב);

Imp. שֵׁב, shortened from יְשֵׁב by omission of the feeble י; and—

Inf. שֶׁבֶת, shortened in like manner, but taking the feminine-ending תְ—, which again lengthens and strengthens the form.

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The other half of these verbs are inflected with *stronger* forms, have the *Impf. A,* and retain the *Yôdh* at the beginning, viz. in—

Imp. יְרַשׁ and *Inf.* יְסֹד, as a *consonant,* but in

Impf. יִירַשׁ, as a *quiescent,* resolved into the vowel î (§ 24, 2).

That the letter mode of inflection belongs to verbs actually פ״ו (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in Qăl, and at the same time have ו in *Niph.*, *Hiph.*, and *Hoph.*, partly by the Arabic, where the verbs פ״ו have likewise a double inflection.

Even in the same verb are found both the weaker and the stronger forms, the latter with the *Yôdh*, the former without it, as צַק 2 K. **4**, 41, and יְצֹק *pour thou* Ez. **24**, 3, יַשׁ 1 K. **21**, 15, שַׁ Deut. **2**, 24, also יְרַשׁ *possess thou*, lengthened יְרָשָׁה Deut. **33**, 23; *Impf.* יִיקַד *he will kindle* Deut. **32**, 22, and יֵקַד Is. **10**, 16.

NB. To the first mode of inflection belong, e. g. יָלַד *to bear* (offspring), יָצָא *to go forth*, יָשַׁב *to sit*, יָרַד *to descend*, יָדַע *to know* (*Impf.* יֵדַע with *Pă'thăch* in the last syllable on account of the guttural); to the second belong יָגַע *to weary*, יָגַע *to labour*, יָעַץ *to counsel*, יָשַׁן *to sleep*, יָבֵשׁ *to be dry*, יָרֵא *to fear*.

2. The original *Wāw* appears always as a consonant, wherever it must be doubled, as in the *Inf.*, *Imp.* and *Impf. Niph.* הִוָּשֵׁב, יִוָּשֵׁב (just like הִקָּטֵל, יִקָּטֵל); and also in the *Hithp.* of some verbs, e. g. הִתְוַדַּע from יָדַע, הִתְוַכַּח from יָכַח, הִתְוַדָּה from יָדָה, and in two noun-forms, viz., יֶלֶד *offspring* from יָלַד *to bear* [and יָוֵר *guilty*]. The ו at the end of the syllable becomes a vowel, as *û* (וּ) in all *Hŏph'ăl*, e. g. הוּשַׁב for הֹוְשַׁב; and in combination with a preceding *a*, as a diphthongal *ô* (וֹ) in *Perf.* and *Part.* of *Nĭph'ăl*, and in all *Hĭph'îl*, e. g. נוֹשַׁב for נִוְשַׁב, הוֹשִׁיב for הַוְשִׁיב.—The *Yôdh* stands as a consonant in the *Perf.* and *Part. Qăl* (יָשַׁב etc., יֹשֵׁב, יָשׁוּב) even when ו precedes, as וַיָּשָׁב (yet we have וַיֹּשְׁבֵהֶם according to § 24, 1, *a*), in all *Pi.* and *Pu.*, as יִחַל *to wait for*, יֻלַּד *to be born*, also in the *Impf.* and *Part.*, as יְיַחֵל, מְיֻדָּע *known* (from יָדַע), also at times in *Hithp.*, as הִתְיַצֵּב, הִתְיַלֵּד, הִתְיַחֵשׂ (as well as הִתְוַדַּע with *Wāw* as above).

3. The other forms, with few exceptions (see Rems. 3, 4), are quite regular.

NB. In those forms in which Yôdh does not appear, these verbs may be *distinguished*, in the *Impf.* of Qăl by the *Ṣē'rê* under the pre-

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formatives, in *Niph.*, *Hiph.*, and *Hoph.* by the *Wāw* (ו, וּ, וֹ) before the second radical. (The defective orthography, as in הוֹלִיד, is not frequent.) Forms like שָׁב, שָׁבָה are common to these and verbs פ"נ. Hŏph'ăl has the same form as in verbs פ"ע and ע"ו.

Rem. 1. The *Inf. Qăl* of the weaker form (see No. 1 above) takes *suff.* like שָׁבְתִּי; and it very seldom has the masculine form like דַּע *to know* Job **32**, 6, 10, or the feminine ending ה־, like הָדָה Ex. **2**, 4. With a guttural, the latter takes the form ־ַת instead of ־ָת, e. g. דַּעַת *to know*, with *suff.* דַּעְתִּי.—לֶדֶת *to bear* in 1 Sam. **4**, 19 is contracted to לַת (§ 19, 2).—Examples of the regular or strong form are יְרֹא *to fear* Josh. **22**, 25, with prep. לְיִסֹּד Is. **51**, 16; with *suffix*, בְּיָסְדִי Job **38**, 4, בְּיָסְדוֹ Ezra **3**, 12. The strong form seldom has the feminine-ending, as in יְכֹלֶת *to be able*, יְבֹשֶׁת *to dry up* Gen. **8**, 7.

2. The *Imp. Qăl* often has the lengthening ה־, as שְׁבָה *sit thou*, רְדָה *descend thou*. From יָהַב *to give*, the Imp. is הַב, lengthened הָבָה, *fem.* הָבִי Ruth. **3**, 15, *plur.* הָבוּ, mostly with (accented) *Qāmĕṣ*, which may be partly owing to the influence of the guttural.

3. The *Impf.* of the form יַשֵּׁב takes *Pă'thăch* in its final syllable when it has a guttural, as יֵדַע *he will know*, also יֶחֱרַד Jer. **13**, 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghôl*, viz., before a word of one syllable, and after *Wāw consecutive;* e. g. וַיֹּשֶׁב־נָא Gen. **44**, 33; וַיֵּחֶרַד, וַיֹּשֶׁב, but in pause וַיֵּשֶׁב and וַיֵּחַרְד. A very rare exception, in which an Impf. of this kind is written fully, is אֵילְכָה Mic. **1**, 8. The *Impf.* יִירַשׁ, when lengthened, can also lose its radical י, even when the preformative is י, whose vowel (a long î) has then *Mèthegh* (see § 16, 6, 2, Rem.), as in יֵיעָפוּ Is. **40**, 30, יֵיגְעוּ Is. **65**, 23. — From יָכַל (*to be able*) we get exceptionally יוּכַל as the *Impf. Qal;* comp. the Arab. form *yauruíu* (*yôruíu*) from *warua*, and *yauġalu* (*yôġalu*) from *waġila;* or even the vulgar Arab. *yûṣalu* from *waṣala*. Others regard יוּכַל as *Impf. Hoph.* (of יָכַל) *he is enabled=he can*, which may have got into use instead of the *Impf. Qal.*

4. In some stems the feebleness affects also the *Perf. Qăl*, so far, that the *a* under the second radical becomes *ĭ* which then becomes *ē* in an open syllable before the *tone*, as in יְרֵשְׁתֶּם, יְרֵשְׁתָּה, יְלֵדְתִּיךָ, from יָרַשׁ, יָלַד. Examples are found in Num. **11**, 12, Deut. **4**, 1, **8**, 1, **19**, 1, **26**, 1, Ps. **2**, 7, **69**, 36, etc. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have not a full vowel under the first radical. For a similar case, see § 64, Rem 1.

5. As an exception, the *Impf. Niph.* sometimes has י instead of the ו; e. g. וַיִּתְאַחֵל *and he waited* Gen. **8**, 12; comp. Ex. **19**, 13. — The first pers. sing. has always the form אִוָּשֵׁב not אִוָּשֵׁב; comp. § 51, Rem. **4**.

6. In *Pi'ēl*, the radical *Yôdh* is sometimes dropped after י preformative, which takes its pointing (like א in § 68, Rem. 2); e. g. וַיַּגֵּהּ for וַיְיַגֵּהּ *and he grieved* Lam. **3**, 33, וַיַּדּוּ for וַיְיַדּוּ *and they cast*, also in verse 53. And so also from a verb פ"י of the second class, וַיַּבְּשֵׁהוּ for וַיְיַבְּשֵׁהוּ *and he dried it up* Nah. **1**, 4.

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7. The *Imp. Hiph.* makes הוֹשֵׁב, rarely like הוֹשִׁיב (e. g. הוֹכִיחַ in Prov. **19**, 25), but always so with *suffix* (see § 61, 2), lengthened הוֹשִׁיבָה.— The *Impf. Hiph.*, like *Impf. Qăl*, takes *Seghôl* when the tone is drawn back, as יֹוסֶף *let him add* Prov. **1**, 5, וַיֹּוסֶף *and he added.* On forms like יְהוֹשִׁיעַ, see § 53, Rem. 7.—In *Hoph.* are some cases of וֹ for וּ, as הוֹדַע for הוּדַע Lev. **4**, 23, 38, and יוֹרֶא for יוּרֶה Prov. **11**, 25.

NB. 8. The verb הָלַךְ *to go* is connected in part with verbs פ״י of the first class, for it forms (as if form יָלַךְ) *Impf.* יֵלֵךְ, with *Wāw cons.* וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ (§ 29, 4, Rem.), *Inf. constr.* לֶכֶת, w. suf. לֶכְתִּי, לֶכְתְּךָ, לֶכְתּוֹ, לֶכְתָּם, *Imp.* לֵךְ, w. ה cohort. לְכָה, and also לֹךְ Num. **23**, 13, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflections from הָלַךְ, as *Impf.* יְהַלֵּךְ, *Inf.* הַלֵּךְ (Num. **22**, 14, 16, Eccl. **6**, 8, 9), *Imp.* pl. הִלְכוּ (Jer. **51**, 50); on the contrary *Perf. Qăl* is always הָלַךְ, *Part.* הֹלֵךְ, *Inf. abs.* הָלוֹךְ, *Pi'ēl* הִלֵּךְ, *Hithp.* הִתְהַלֵּךְ, so that in this verb a י nowhere distinctly appears as first radical[1]. An obsolete stem יָלַךְ may however be assumed, although in a word so much used as הָלַךְ, the feeble letter ה may itself be treated like י, and so the inflection resemble פ״י. Comp. also the feeble פ״א, e. g. תֵּזְלִי from אָזַל (§ 68 2), and חֶלְכִּי from הָלַךְ, *Impf. Hiph.* אַבְרִיחַ from אָבַר like אוֹלִיכָה 2 K. **6**, 19 from הָלַךְ.

§ 70.

VERBS פ״י. SECOND CLASS, OR VERBS PROPERLY פ״י.

E. g. יָטַב *to be good. Paradigm* L.

The most essential points of difference between verbs properly פ״י and verbs פ״י are the following:—

1. Qăl has only the stronger of the two forms described in § 69, 1, viz. that in which the radical י remains, *Inf.* יְטֹב, with the *Impf. A,* as יִיטַב, יִינַק, יִיקַץ, with *Wāw consec.* וַיִּיקַץ the *Păthăch* of which becomes *Seghôl* when the tone shifts back, as וַיִּקַץ *and he awoke* Gen. **9**, 24, וַיִּיצֶר (from יִיצַר) *and he formed* Gen. **2**, 7.

2. In Hĭph'îl the י is regularly retained in writing, and is pronounced as a diphthongal *ê* (*Ṣērê*), e.g. הֵיטִיב (from הֵיְטִיב), *Impf.* יֵיטִיב; seldom with the diphthong *ai, ay,* as in יְיַשְּׁרוּ *they make straight* Prov. **4**, 25, Ps. **5**, 9 in Q^e^rî, comp. Gen. **8**, 17 in Q^e^rî.

NB. The following are the only verbs of this kind: יָטַב *to be good,* יָנַק *to suck,* יָקַץ *to awake,* יָצַר *to form,* יָלַל (only in Hiph. הֵילִיל) *to bewail,* יָשַׁר

[1] But see אֵילְכָה *I will go* in Mic. **1**, 8.—*Tr.*

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to be straight, יָבֵשׁ (Arab. *yăbîsă*) *to be dry* (yet *Hiph.* הוֹבִישׁ) and the *Hiph.* הֵימִין (denom. of יָמִין) *to go to the right.*

Rem. Of the *Impf. Hiph.* there is an anomalous form with performatives put before the 3*d pers.* יֵלִיל, as יְיֵלִיל *he wails*, אֲיֵלִיל *I wail*, תְּיֵלֵלוּ *ye wail*, Is. **15**, 2, **65**, 14, Jer. **48**, 31, Hos. **7**, 14; also יְיֵטִיב Job **24**, 21; and once even in *Impf. Qăl* יְיֵרַע Ps. **138**, 6, from יָרַע. This anomaly is explained by supposing that the י of the simple form was superficially taken to belong to the stem. On וַיְבִשֵּׁחוּ Nah. **1**, 4, see § 69, Rem. 6.

§ 71.

VERBS פ"י. THIRD CLASS, OR CONTRACTED VERBS פ"י.

This class embraces those verbs פ"י, of the first and second class, whose י does not quiesce in long *î* or *ê*, but is assimilated like נ. Some verbs are exclusively of this class, e. g. יָצַע *to spread under, Hiph.* הִצִּיעַ, *Hoph.* הָצַע; יָצָת *to burn up, Impf.* יִצַּת, *Niph.* נִצַּת, *Hiph.* הִצִּית; others have two forms, the one *sharp* with the י assimilated, the other weaker with the י quiescent, as יָצַק *to pour, Impf.* יִצֹּק and וַיִּצֶק (1 K. **22**, 35); יָצַר *to form, Impf.* וַיִּיצֶר and יִצֹּר (Is. **44**, 12, Jer. **1**, 5); יָשַׁר *to be straight, Impf.* יִישַׁר and יִשַּׁר (1 Sam. **6**, 12).—It is worthy of notice that the verbs which are thus inflected have an *s* sound as the second radical, with the single exception of הַלֵּדֶת (Gen. **40**, 20, Ez. **16**, 5) *Inf. Hoph.* from יָלַד.

NB. Verbs of this class (which seldom occur) are inflected like verbs פֵּן, for which they may easily be mistaken by the learner. When, therefore, a form has not a root פֵּן in the lexicon, he should look for one of this class under *Yôdh.*

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third follows exactly verbs פֵּן, and is besides very rare.

§ 72.

VERBS ע"ו.

E. g. קוּם *to rise up. Paradigm* M.

1. In these verbs (with a few exceptions, Rem. 10 below) the middle stem-letter ו always gives up its consonant sound and *quiesces;* not merely in the usual cases (according to § 24, 1) when a Sh°wâ precedes or follows, as בּוֹשׁ *bôsh* for

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בּוֹשׁ *b'wōsh,* but also when it is both preceded and followed by a full vowel, as קוּם *Part. Pass.* for קָוֻם; קוֹם *Inf. absol.* for קָוֹם. Hence the stem or root appears always as a monosyllable.

2. The vowel in which the ו quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 43, Rem. 1, § 67, 2). But this vowel, in consequence of the union of the *Wāv* with it, is mostly made fuller and firmer, e. g. *Inf.* and *Imp.* קוּם for קָוֹם, *Perf.* קָם for קָוַם; it is, therefore, not displaced though changeable, for we have קָמְתָּ[1] (with short *ă*) from קָם, and *Impf. Hiph.* יָקִים (from יְקַוִּים) is shortened in the Jussive to יָקֵם.

The intransitive verbs *middle E* take in *Perf.* [and *Part.*] *Qăl* the form of מֵת[2] (from מָוַת) *he is dead;* the verbs *middle O* take the form of אוֹר (from אָוַר) *it shone,* בּוֹשׁ (from בָּוַשׁ) *he was ashamed.* Comp. Rem. 1, below.

The preformatives in the *Impf. Qăl* and *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2); e. g. יָקוּם[3] for יְקָוֹם, הֵקִים for הַקְוִים, הוּקַם for הָקְוַם.

This vowel is changeable, and becomes Sh'wâ when the tone is thrown forward, e. g. before *suff.* יְמִיתֶנּוּ *he will kill him,* and in the full plural form of the *Impf.* יְמוּתוּן *they will die.*

The ו in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, and so הָקְוַם had become הָוְקַם, hence הוּקַם.

4. In some cases, unusual forms lie at the foundation of the present inflection; e. g. *Impf. Qăl* יָקוּם for יָקֻם (see (§ 67, 6), *Part.* קָם, probably for קָוֻם (like קָטֵל, the original form of קֹטֵל, Arab. *qâtĭl,* § 9, 10, 2, and § 50, 2)[4]. Those which

[1] In the Aramæan, and also in Heb. Grammars before Qimchi, the long *â* is found, as קָמָתִי, קָמָתְּ etc., but in our editions of the Bible, it is so only in *pause*, e. g. קָמְתִּי Mic. 7, 8, מָתְנוּ 2 K. 7, 3, 4.

[2] Comp. on זַד and לַץ, p. 159, Note [2].—*Tr.*

[3] On the *a* under the preformative, see No. 4.

[4] Arab. *qâim,* rarely contracted, as *sâs* for *sâĭs, hâr* for *hâĭr.* Others think that קָם is for קָוָם, like the verbal adjective קָטָל, comp. § 84, 1.

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conform to the regular Hebrew verb are here generally the less frequent, as יְבוֹשׁ (for יִבְוֹשׁ). The *ô* in this form, as also the *ô* in *Niph.* comes from *wa* (=*ua*), נָקוֹם from נְקַם, *Impf.* יָקוֹם from יְקַם[1].

5. In the *Perf. Niph.* and *Hiph.* (in order to keep the long vowel of the stem), an וֹ is regularly inserted before the afformatives (1st and 2nd person) that begin with a consonant, and יִ— is inserted in *Impf. Qăl* before the afformative נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוֹם, נָקוֹמוֹתָ; הֵקִים, הֵקִימוֹתָ or הֵקַמְתָּ, also הֵקַמּוֹתָ; תְּקוֹמֵינָה.

Yet in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Qăl*, תָּשֹׁבְנָה Ez. **16**, 55 (also תְּשׁוּבֶינָה in the same verse), and rather oftener in *Hiph.* as הֲנַפְתָּ Ex. **20**, 25, but also הֲנִיפוֹתִי in Job **31**, 21, תָּשַׁבְנָה Job **20**, 10, once תָּקַרְנָה Jer. **44**, 25. In the *Imp.* only the hard form קָמְנָה occurs.

6. The *tone,* as in verbs ע״ע, is not thrown forward upon the afformatives ה—, וּ, יִ—, e. g. קָמָה, קָמוּ, except in the full plural form יְקוֹמוּן. For the accent on the וֹ and יִ—, see No. 5. In those forms which do not take either of these endings, the accentuation is quite regular, e. g. קַמְתָּ; so always in Hoph., e. g. הוּקַמְתָּ.

7. The conjugations *Pi.*, *Pu.* and *Hithp.*, are very seldom found in verbs properly ע״ו. The only instance of *Pi.* with the ו as a doubled consonant is עִוֵּד *to surround* from עוּד. In two others י has taken the place of ו, as in קַיֵּם Esth. 9, 31, 32 from קוּם, חִיֵּב from חוּב *to be guilty,* which forms belong to the later Hebrew, and were borrowed from the Aramæan. Yet we find sundry verbs ע״ו retaining the *Wāw* throughout as a consonant, without any weakening of its force, see Rem. 10, below. On the contrary, the elsewhere rarer conjugation *Pi'lēl* (§ 55, 2), with its passive and reflexive, is the common form employed in the sense of *Pi'ēl,* and as its substitute; e. g. קוֹמֵם *to set up* (from קוּם), רוֹמֵם *to raise, pass.* רוֹמַם (from רוּם), *reflex.* הִתְעוֹרֵר *to rouse one's self* (from עוּר).

[1] From *wa* or *ua* we get *o* also in other tongues, as in *Phraortes* from *Frawartis.*

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More rare is the conjugation *Pilpēl* (see § 55, 4), e. g. כַּלְכֵּל *to sustain, to nourish; pass.* כָּלְכַּל, (from כול).

REMARKS.

I. *On Qăl.*

NB. 1. Of verbs *middle E* and *O*, which in the strong verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מֵת (for מָוַת) *he is dead*, 1 *sing.* מַתִּי, 1 *pl.* מַתְנוּ, 3 pl. מֵתוּ; בּוֹשׁ (for בָּוַשׁ) *he is ashamed*, בַּשְׁתִּי, בַּשְׁנוּ, בּוֹשׁוּ; אוֹר *it has shined*[1]. *Part.* מֵת *dead;* בּוֹשִׁים *ashamed* ones Ez. **32**, 30. See the Paradigm **M**.

In the *Perf.* and *Part.*, the usual form קָם is only very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם *he rises* Hos. **10**, 14, שָׂאטִים *despisers* Ez. **28**, 24, 26, comp. **16**, 57. The *Part.* takes at times also the form of קוֹם for קָם 2 K. **16**, 7; even with a transitive sense[2], as לוֹט *covering* Is. **25**, 7, בּוֹסִים for בָּסִים Zech. **10**, 5.—The *Part. pass.* seldom occurs, e. g. סוֹגִג *backslidden* Prov. **14**, 14, *hedged in* Cant. **7**, 3, סוּר *forsaken* Is. **49**, 21, שׁוּב *turned away* Mic. **2**, 8.

2. In the *Inf.* and *Imp.* some verbs have always י as בּוֹא *to come*, טוֹב[3] *to be good*, אוֹר *to shine;* but most have ו, and some take either: but the *Inf. absol.* has always י in the final syllable[4] (like קָטוֹל), as קוֹם יָקוּמוּ קוֹם *surgendo surgent* Jer. **44**, 29.—Those verbs which have י in the *Inf.* mostly retain it in the *Impf.*, as יָבוֹא *he will come.*—In one verb alone the preformatives of the *Impf.* have *Ṣērê*[5], viz. in בּוֹשׁ *to be ashamed, Impf.* בּוֹשׁ (for יִבְוַשׁ); see in No. 4 above.

3. In the *Imp.* with afformatives (קוּמִי, קוּמוּ) the tone is on the stem syllable, with a few exceptions, as in Judg. **5**, 12. So too the lengthened form, as שׁוּבָה Jer. **3**, 12, Ps. **7**, 8, לוּרָה Ps. **7**, 7; but often also with the tone at the end, specially if an א begins the next word, and so too before יְחוָה, because this was read as אֲדֹנָי, see Ps. **8**, 8, **7**, 7, **74**, 22, **82**, 8, Judg. **4**, 18.

NB. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form יָקֹם (very seldom יָקוֹם, יָקֻם); e.g. יָשֹׁב *let him return* Deut. **20**, 5—8, אַל יָשֹׁב *let him not return* Ps. **74**, 21, וְיָמֹת *and may he die* 1 K. **21**, 10. Comp. § 27, Rem. 1. In poetic language as *Indicative*, as יָרֹם, תָּרֹם, *he, it, shall be high* Num. **24**, 7, Mic. **5**, 8. *After* the *Wāw consec.* and also *before* words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable becomes *Qāmĕṣ-chāṭûph, as* וַיָּקָם,

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[1] Comp. זוֹרוּ Ps. **58**, 4 prob. for זָרוּ (from זוּר).—*Tr.*

[2] Comp. also *Part.* w. ־ (used as noun) in זֵד (for זָד, r. זוּד) *boiling* i. e. *proud*, and in לֵץ (for לָץ, r. לוּץ) *mocking* i. e. *a mocker*, see Prov. **21**, 24.—*Tr.*

[3] So prob. שׁוֹט in בְּשׁוֹט לָשׁוֹן Job **5**, 21 *in the tongue's scourging;* cf. מוֹט in בְּמוֹט רַגְלַי Ps. **38**, 17, see Ewald's Lehrb. d. Heb. Sprache, § 238, *b*.—*Tr.*

[4] But see Inf. חוֹל (not חוֹל) in Ez. **30**, 16.—*Tr.*

[5] But see another instance prob. in נָאוֹת (r. אוּת) Gen. **34**, 15.—*Tr.*

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יָקָם לָהּ Job. **22**, 28. In *pause*, however, the tone remains on the last syllable, as וַיָּמָת; compare Gen. **11**, 28, 32, with **5**, 5, 8. With a guttural or a *Resh*, the final syllable usually takes *Pă'thăch*, e. g. וַיָּסַר *and he turned aside* Ruth **4**, 1 (from סוּר), וַיָּנַח *and he rested* Gen. **20**, 11, וַיָּעַף *and he wearied* Judg. **4**, 21, 1 Sam. **14**, 28, 31 (but וַיָּעָף *and he flew*, both from עוּף).

The full plural-ending וּן has the tone (according to No. 6 on p. 158), e. g. תְּמָתוּן Gen. **3**, 3, 4, יְנוֹסוּן Ps. **104**, 7, יְרוּצוּן Joel, **2**, 4, 7, 9.

II. *On Nĭph'ăl.*

5. In the Paradigm M. the form of the 1 *pers. sing. Perf.* נָקוּמֹתִי, which occurs repeatedly, as in נָסוּגֹתִי, נָפוּגֹתִי, is taken as the model also for the 2 *pers. sing.* נָקוּמֹתָ, נְקוּמוֹת and for the 1 *pers. plur.* נָקוּמֹנוּ, although no examples of them occur; so too the 2 *pers. plur.*, of which we find only two anomalous forms with *ô* (not *û*), viz. נְפוֹצוֹתֶם *ye have been scattered* Ez. **11**, 17, **20**, 34, 41, and נְקוֹטֹתֶם *ye loathe yourselves* Ez. **20**, 43.—The *Inf. constr.* occurs once in the anomalous form הִדּוֹשׁ Is. **25**, 10. Comp. Rem. 9 below.

III. *On Hĭph'îl.*

6. Examples of the *Perf.* without the inserted י are: הֲנַפְתָּ *thou liftest* Ex. **20**, 25, הֲמַתָּה *thou killest* (from מוּת, comp. §. 20, 1, *a*), and even הֲמִתֶּם (§ 27, Rem. 3) Num. **17**, 6, etc.

7. In the *Imp.*, besides the shortened form הָקֵם, the lengthened הָקִימָה also occurs. With *suff.* הֲקִימֵנִי. Also הָשֵׁב for הָשִׁיב, see § 29, 4. Rem.

NB. The shortened *Impf.* has the form יָקֵם, as וְיָסֵר *that he may take away* Ex. **10**, 17. After *Wāw consec.* the tone is drawn back upon the penultima, as וַיָּקֶם, וַיָּפֶץ *and he scattered.* The final syllable, when it has a guttural or *Resh*, takes *Pă'thăch*, as in *Qăl*, e. g. וַיָּסַר *and he took away* Gen. **8**, 13. Still the 1 *sing.* is usually like וְאָשִׁיב Neh. **2**, 20, more rarely וְאָשֵׁב Josh. **14**, 7.

IV. *In General.*

8. On account of the intimate relation between verbs ע"י and ע"ע (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Qăl* with *Wāw consecutive; Pi'lēl* of ע"י and *Pō'ēl* of ע"ע. Hence it is that they often borrow forms from one another, as in *Perf. Qăl* בַּז *he despised* (from בּוּז, as if from בָּזַז) Zech. **4**, 10, טַח (for טָח) *he besmeared* Is. **44**, 18.

9. In common with verbs ע"ע (§ 67, 5), these verbs have also in *Niph.* and *Hiph.* the Chaldee and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Dāghē'sh fortè.* This form and the common one are often both in use; e. g. תְּסִית *to incite, Impf.* יַסִּית (also יָסִית, יֵסִית), וַיִּתֵּר *and he shows the*

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way 2 Sam. **22**, 33 (also יָהַר Prov. **12**, 26), חָשִׁיג *to remove*, *Impf.* יַשִּׂיג (from סוּג), also *Hoph.* הָסַג Is. **49**, 14 [1]; sometimes with a difference of meaning, as הֵנִיחַ *to cause to rest*, הִנִּיחַ *to set down*, *Impf.* יָנִיחַ, *Imp.* הָנַח, *plur.* הָנִיחוּ, הָנִיחוּ, לִין, לָלִין, בָּלִין *to spend the night, to abide*, בָּלִין *to be headstrong* or *rebellious*. Other examples: *Niph.* נָמוֹל (from מוּל, not נָמַל) *to be circumcised* Gen. **17**, 26, 27, **34**, 22, with a guttural נֶעוֹר Zech. **2**, 17; *Hiph.* הֵזִיל *to despise* Lam. **1**, 8, יָלִיזוּ *they depart* Prov. **4**, 21.

To this same class are to be referred some forms of verbs *Pē Guttural* with *Dāghè'sh fortè implicitum*, which others derive from another root, or wish to amend, viz. וַתָּחַשׁ for וַתָּחָשׁ *and she hastens* (from חוּשׁ) Job **31**, 5, וַיָּצַט (others read וַיָּצָא) 1 Sam. **15**, 19, **25**, 14 from עִיט, עוּט *to rush upon*.

NB. 10 Verbs, in which the middle stem-letter *Wāw* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. חָוַר *to be white*, *Impf.* יַחְוַר; גָּוַע *to expire*, *Impf.* יִגְוַע; רָוַח *to be wide*; *Pi.* עִוֵּל, *Impf.* יְעַוֵּל *to act wickedly* [2]; כָּוַף *to bend*, *Hithp.* תִּתְכַּוַּף *to bend one's self*, especially in those which are also at the same time verbs ל״ה, as צָוָה, *Pi.* צִוָּה *to command*, קָוָה *to wait*, רָוָה *to drink*, *Pi.* and *Hiph.* רִוָּה, הִרְוָה *to cause to drink*.

§ 73.

VERBS ע״י.

E. g. בִּין *to discern*. *Paradigm* N.

1. These verbs have the same inflection as verbs ע״ו, and the י is here treated in the same manner as the ו of that class; e. g. *Perf. Qăl* שָׂת (for שָׂיַת) *he has set*, *Inf.* שִׂית, *Inf. absol.* שׂוֹת (for שִׂיתׂ), *Imp.* שִׂית, *Impf.* יָשִׂית, *Jussive* יָשֶׂת, with *Wāw consec.* וַיָּשֶׂת.—But the *Perf. Qăl* has, in several verbs, still a second set of forms, which resemble a *Hĭph'il* with the characteristic ה elided, e. g. בִּינוֹתִי (similar to הֲבִינוֹתִי) Dan. **9**, 2, also בַּנְתָּ Ps. **139**, 2; רִיבוֹתָ *thou contendest* Job **33**, 13, also רַבְתָּ Lam. **3**, 18. Often also complete *Hiph.* forms occur, e. g. *Perf.* הֵבִין, הֵבִינוֹתֶם, *Inf.* הָבִין (also בִּין), *Imp.* הָבֵן (also בִּין), *Part.* מֵבִין, so too מֵרִיב (also רָב), מֵשִׂים *putting* (also שָׂם), מֵצִיץ *glittering* (also in *Perf.* צָץ). Moreover, as *passive*, we find a few times *Hoph. Impf.* יוּשַׁר from שִׁיר *to sing*, יוּשַׁת from שִׁית *to set*.

2. The above *Hiph.* forms may easily be traced to verbs ע״ו,

[1] So also חָקַם 2 Sam. **23**, 1 in some texts as *Hoph.* of קוּם.—*Tr.*

[2] So too עִוֵּר (r. עָוַר) *to make blind* Jer. **52**, 11, *Impf.* יְעַוֵּר.—*Tr.*

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and possibly they in part belong to that class. The same may be said of *Niph.* נָבוֹן, *Pi'lēl* בּוֹנֵן, and *Hĭthpă'lēl* הִתְבּוֹנֵן (as if from בִּין). These verbs are in every respect closely related to verbs ע״ו. Hence it is that we find several verbs used promiscuously, as ע״ו and ע״י, and with the same meaning in both forms, as לִין (*denom.* from לַיִל *night*[1]) *to spend the night, Inf.* לוּן oftener than לִין; שִׂים *to put, Inf.* שׂוּם (once שִׂים Job **20**, 4), *Impf.* יָשֻׂם, once יָשִׂים (Ex. **4**, 11), so חִיל and חוּל (see Lex.). In other verbs, one of the two is the predominant form, as גִּיל *to exult* (גּוּל only in Prov. **23**, 24). The following are mostly found as verbs ע״י;—רִיב *to contend,* שִׁית *to set,* דִּין *to judge,* שִׂישׂ *to rejoice;* so too *Perf.* כָּל (for in Arab. it is a verb *mid. Yôdh*) *to comprehend, to measure* Is. **40**, 12, עִיט (as in Arab. and Syr.) *to rush upon;* and the *Perf.* קָץ (*denom.* from קַיִץ) *to pass the summer* Is. **18**, 6.

The older grammarians did not recognise such verbs, but referred all the forms to verbs ע״ו, which may indeed be quite right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the Hĭph'îl (Conj. IV.) of verbs ע״ו. Yet the Arabic, as also Ethiopic, has actual verbs ע״י, and the Hebrew has some with a *Yôdh* as a consonant, like אָיַב *to hate,* and עָיֵהּ *to tire,* חָיָה *to be,* חָיַה *to live.* Certainly a fluctuation and interchange between these closely-related stems must be assumed.

The Paradigm N is placed in connection with that of verbs ע״י (Parad. M), in order to exhibit the parallel between the two classes. The conjugations which Parad. N omits have the same form as in Parad. M.

Rem. 1. Examples of the *Inf. absol.* are רֹב *litigando* Judg. **11**, 25, שׂוֹם *ponendo* Is. **22**, 7, but also רִיב Jer. 50, 34, בִּין תָּבִין Prov. **23**, 1.

2. The *Impf. apoc.* is וַיָּבֶן; with shifted tone it takes the form with Seghôl, as וַיָּרֶב לוֹ Judg. **6**, 31. So with *Wāw consec.* וַיָּשֶׂם *and he placed,* וַיָּבֶן *and he perceived;* with guttural וַיָּעָט בָּהֶם *and he flew at them*[2] 1 Sam. **25**, 14.

3. As *Part. act. Qăl* we find once לָן *spending the night* Neh. **13**, 21; *Part. pass.* שִׂים or שׂוּם (according to a different reading) 2 Sam. **13**, 32.

* * * *

4. Verbs עָא scarcely ever suffer their א to quiesce, and hence are

[1] But see r. לוּן I=לִין in Student's Heb. Lexicon.—*Tr.*

[2] Or *rejected them,* see Student's Heb. Lex. under r. עוּט II.—*Tr.*

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to be regarded as verbs *'Ayin Guttural*, as in § 64. A few examples where the א has lost its force as a consonant are: נָאוֶה *they are fair*, יִנְאַץ *it blooms* (Ec. 12, 5) *Impf. Hiph.* of נָאַץ, for יַנְאִיץ.

§ 74.

VERBS ל״א.

E. g. מָצָא *to find. Paradigm* O.

The א is here, as in verbs פ״א, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a syllable), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מְצֵא, מְצָא, מָצְאָה, הִמְצִיא; but in the *Perf.*, *Impf.*, and *Imp. Qăl*, in the *Perf. Niph.*, and *Pŭ'ăl* and *Hoph.*, the *Păthăch* is lengthened before the feeble א into *Qā'mĕṣ* (§ 23, 1), as מָצָא, יִמְצָא, etc., which (ָ) however is movable (§ 25, 2, Rem.), hence we have in the plural יִמְצְאוּ.

The *Impf.* and *Imp. Qăl* have *A* after the analogy of verbs *Lā'mĕdh Guttural.*

2. Also before afformatives beginning with a consonant (ת, נ) the א is not heard, but is quiescent in the *Perf. Qăl*, in *Qā'mĕṣ*, as מָצָאתָ; in the *Perf.* of all the other conjugations, in *Ṣē'rê*, as נִמְצָאתָ; in the *Imp.* and *Impf.* of all the conjugations, in *Sᵉghôl*, as מְצֶאנָה, תִּמְצֶאנָה.

The use of *Ṣē'rê* and *Sᵉghôl* in these forms arose doubtless from the great resemblance between verbs ל״א and ל״ה (comp. § 75, 2), and an approximation of the former to the latter.

Before the suffixes ךָ, כֶם, כֶן, the א retains its character as a guttural, and takes (ַ); as אֶמְצָאֲךָ Cant. 8, 1, תִּמָּצְאִי Ez. 28, 13; comp. § 65, 2, Rem. The reason (as in verbs *Lā'mĕdh Guttural*) is, that those suffixes require before them a half-vowel (Shᵉwâ).

3. Before afformatives beginning with a vowel, the א is a consonant, and the form regular, as מָצְאוּ *mā-ṣᵉ'û'*.

Paradigm O gives a complete view of the inflection.

REMARKS.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Ṣē'rê* in the other persons of the *Perf.* as in מָלֵאתִי; yet 2 pl. יְרֵאתֶם in Josh. 4, 24. Instead

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of מְצָאתָ is sometimes found the form מְקָרֵאת for מְקָרֵאתָ (after the form מְחָטֵלַת, § 44, Rem. 4) *she names* Is. **7**, 14, *it happens to* Jer. **44**, 23, Deut. **31**, 29, in *Niph.* נִפְלָאת Ps. **118**, 23, in *Hoph.* הָבְאת Gen. **33**, 11.

2. In the *Inf. Qăl* occurs the *fem.* form מְלֹאת *to fill* Lev. **12**, 4.

3. The *Part. fem.* is commonly (by contraction) מֹצֵאת, seldom מוֹצֵאת Cant. **8**, 10, and without the א (see Rem. 4) יוֹצֵת (from יָצָא) Deut. **28**, 57. So too in *Niph.* נִשֹּׂאת Zech. 5, 7 (cf. also 2 Sam. **19**, 43, where it stands as a substantive, like L. *oblatum* = *oblatio*, *donum*) and 1 Ch. **14**, 2; נִפְלֵאת Deut. **30**, 11.—The Plur. of Part. *Niph.* makes נִמְצָאִים dropping the *Qameṣ* (1 Sam. **13**, 15, 2 K. **14**, 14), which however remains in pause (Ezr. **8**, 25); so from נִבְּא the plur. נִבְּאִים (but in p. נִבְּאֵים Ez. **13**, 2); the *Qameṣ* remains also before suff. as נִמְצָאֶיךָ Is. **22**, 3, and before fem. ending נִמְצָאָה 2 K. **19**, 4, plur. נִמְצָאוֹת Gen. **19**, 15. In the forms חֹטְאִים *sinning* 1 Sam. **14**, 33, and בֹּדְאִם *feigning them* Neh. **6**, 8, the vowel is drawn back (§ 23, 2).

4. The א is sometimes dropped, as in מָצַחְתִּי Num. **11**, 11, מָלַחְתִּי Job **32**, 18. *Niph.* נִטְמֵיתֶם *ye are defiled* Lev. **11**, 43. *Hiph.* הֵחֲטִי *to cause to sin* Jer, **32**, 35.

See more in the Remarks on verbs ל״ה, No. VI.

§ 75.

VERBS ל״ה.

E. g. גָּלָה *to reveal.* *Paradigm* P.

These verbs, like the verbs פ״י (§§ 69, 70), embrace two different classes of the irregular verb, viz. ל״י and ל״ו, which in Arabic, and especially in Ethiopic, are still more clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 4), in all those forms which end with the third radical, and hence these verbs are called verbs ל״ה; e. g. גָּלָה for גָּלַי *he has revealed,* שָׁלָה for שָׁלַו *he has rested.* By far the greater number, however, of these verbs are treated as originally ל״י; and only a few forms occur of verbs ל״ו. The separation of these classes is therefore not so distinct as in verbs פ״ו and פ״י.

A true verb ל״ו is שָׁלָה *to be at rest,* whence (with a ו conson.) 1 pers. sing. *Perf. Qăl* שָׁלַוְתִּי Job. **3**, 26, *Part.* שָׁלֵו, and the derivative שַׁלְוָה *rest;* yet in the *Impf.* it has יִשְׁלָיוּ (with *Yôdh*). In עָנָה I (Arab. عنى) *to answer*, and עָנָה II (Arab. عنو) *to suffer, to be oppressed,* are two verbs originally distinct, but with the same form in Hebrew [see Student's Heb. Lex]. — In Syriac the intermingling of these forms is

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carried still farther, verbs ל״א being confounded with verbs ל״ה, i. e. with the two classes ל״ו and ל״י of the Arabic.

Of quite another class are those verbs whose third stem-letter is a *consonantal* ה (distinguished by *Mappîq*, § 14, 1), e. g. גָּבַהּ *to be high*. They are inflected throughout verbs like verbs *Lamedh Guttural*. It is certain, however, that some verbs ל״ה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה, e. g. בָּהָה, Arab. כהה *to be faint*. Hence it is that some verbs ל״ה are related to verbs ל״ח, for which the verb ל״ה may be assumed as an intermediate form; e. g. קָשָׁה and קָשַׁח *to be hard*, פָּתָה *to be open* and פָּתַח *to open*.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:—

1. In place of the original *Yôdh* or *Wāw*, in all forms which end with the third radical, we find the ה as a vowel-letter, representing the final vowel, which is the same for each form through *all* the conjugations, viz.—

ה֫— in all the Perfects, גָּלָה, גָּלְתָה, גָּלוּ, etc.

ה֯— in all the Imperfects and Participles active, יִגְלֶה, גֹּלֶה, etc.

ה֯— in all the Imperatives, גְּלֵה, גַּלֵּה, etc.

ה֯— in the Inf. absol. (except in *Hiph.* and *Hoph.*, also *Pi.*, see Rem. 10 and 15 below), גָּלֹה, etc.

The *Part. pass. Qăl* forms an exception, in which the original י appears, at the end, גָּלוּי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always[1] the feminine form in ת; thus in *Qăl* גְּלוֹת (from גְּלֹוֵת), in *Pi'ēl* גַּלּוֹת, etc.

In explanation of these forms we observe:—

That in the *Perf. Qăl* גָּלָה stands for גָּלַי (according to § 24, 2, *c*), so too in *Niph.* and *Hŏph'ăl.* The *Pi.* and *Hithp.* are based on the forms קִטֵּל, הִתְקַטֵּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטַל, after the manner of the Arabic *'ăqtălă* (§ 53, 1).

The final obscure ה֯— of the *Imperfects*, is in place of the distincter characteristic vowels of the corresponding forms of the strong verb, which have maintained themselves in Arab. and Ethiop. with greater purity also in these verbs, e. g. *Impf. Qal* יִגְלֶה (Arab. *yaġlû*) (vulgar *yaġlî*), Eth. *yĕglû;* יִבְכֶּה (from בָּכָה *to weep*), Arab. *yabkî*, Eth. *yĕbkî;* יִחְיֶה (r. חָיָה *to live*), Arab. *yachyâ*, Eth. *yechyaw;* יִרְעֶה (r. רָעָה *to feed*), Arab. *yar'ā*, Eth. *yer'ay.* So too in the other conjugations, e. g. *Pi.*

[1] But see exceptions in Rem. 2 on p. 167.—*Tr.*

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רְנֶּה, cf. Arab. *yuṣállî*, Eth. *yĕṣallî* (he prays); Hiph. הֵרְאָה (r. רָאָה *to see*), Arab. *yur'î*, Eth. *yâr'î*, etc.

Ṣē'rê in the *Imper.* גְּלֵה is related to the *Seghôl* in the *Impf.* רִגְלֶה, as the *Ṣē'rê* in the *constr. state* of nouns in ת־ (§ 89, 2, *c*).

2. Before the afformatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ă* (*Pă'thăch*) the diphthong *ai*; but this diphthong in the *Perf.* is contracted first into *ê* (ֵי), and then further attenuated into *î* (§ 27, Rem. 1); but in the *Impf.* and *Imp.* it is changed into the broad and obtuse *è* (ֶי). Thus, in *Perf. Pi'ēl*, from גִּלַּיְתָ (after קִטַּלְתָּ), we get first גִּלֵּיתָ, and then, by attenuating the *ê* into *î*, גִּלִּיתָ; in the *Impf. Pi'ēl* תְּגַלֶּינָה. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives, both *ê* and *î* are used alike (see Rem. 7, 9 and 14); on the contrary, in Qăl (the conjugation most in use) we find only *î*. Accordingly we have in the—

Perfect *Qăl î*, as גָּלִיתָ;

Perfects of the other active conjugations, and also in the reflexive, partly *ê*, partly *î*, as in גִּלֵּיתָ and גִּלִּיתָ, נִגְלֵיתָ and נִגְלִיתָ;

Perfects of the passives only *ê*, as גֻּלֵּיתָ;

Imperfects and Imperatives always ִי־, as תְּגַלֶּינָה, גְּלֶינָה.

The diphthongal forms have been throughout retained in Arabic and Ethiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac, the contracted forms predominate, yet the Syr. also has in *Qāl* 2 p. sing. גְּלַיְתָ (but 1 p. sing. גְּלִית), and so too the Chald. has גְּלַיְתָ along with גְּלֵיתָ.

3. Before the vowel afformatives (ו, ִי־, ה־), the *Yôdh* with the vowel before it is usually dropped, e. g. גָּלוּ (for גָּלְיוּ), תִּגְלִי (for תִּגְלִיִי), *Part. fem.* גֹּלָה, *plur. mas.* גֹּלִים; yet it is retained in ancient full forms, particularly in *pause*, as יִגְלֶיוּ (see Rem. 4 and 13). Before *suffixes* also it is dropped, as in גָּלָהּ (Rem. 19).

4. The *Yôdh* disappears also in 3 *Perf. sing. fem.*, since with the feminine-ending ת־ (see § 44, Rem. 4) the form גָּלְתָה

[1] Also written defectively, as in עִנִּתְךָ (for עִנִּיתִיךָ) *I have humbled thee* in Nah. 1, 12.—*Tr.*

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arises. But this ancient form is become very rare (see Rems. 1 and 19); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending ־ָה is appended, so as to form גָּלְתָה[1]. So in all conjugations, e. g. *Hiph.* הִגְלֹת, common form הַגְלָתָה, in pause הַגְלָתָה.

See similar cases in § 70, Rem. and in § 91, 3.

5. The formation of the *shortened Imperfect* (both as *jussive* and w. ו consec. § 48 and 49), which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the ־ֶה, by which some other changes are occasioned in the form (see Rems. 3, 8, 11, 16). The *shortened Imperative* is also formed by *apocopė* of the ־ֶה (Rems. 12, 15).

6. Of the *Imperfect lengthened* by ־ָה (§ 48, 3), only the following examples are found in verbs ל״ה:—in *Qăl,* אֶשְׁתָּה Ps. **119**, 117, אֶהֱמְיָה (retaining the 3rd radical, see Rem. 4) Ps. **77**, 4, and in *Niph.* נִשְׁתָּעָה Is. **41**, 23.

REMARKS.

I. *On Qăl.*

1. For the 3 *Pers. fem.*, the older and simpler form גָּלָת, from גָּלַרַת (comp. the verb ל״א, § 74, Rem. 1), is almost entirely banished from common use (see No. 4 above). One instance is תַּעֲשֹׂת *it yields* Lev. **25**, 21. So in *Hiph.* and *Hoph.*, e. g. תִּרְצַת *it enjoys* Lev. **26**, 34, הָגְלָת *it is taken captive* Jer. **13**, 19. But with *suffixes* this form is always used; see Rem. 19 below.

2. The *Inf. absol.* has also the form רָאוֹ *videndo* Gen. **26**, 28[2]. As the *Inf. constr.* we have also, though seldom, רְאֹת Gen. **48**, 11, עֲשֹׂת **50**, 20, or עֲשׂוֹ **31**, 28[3], and the feminine form רָאָוֹת *to see* Ez. **28**, 17, like קְטָלָה (§ 45, 2, *b*).

NB. 3. The *shortening* of the *Impf.* (see above in No. 5) occasions in *Qăl* the following changes:—

a) The first stem-letter most commonly receives a helping *Seghôl*, or, when the middle radical is a guttural, a helping *Păthăch* (§ 28, 4), e. g. יֶגֶל for יִגְלֶה; וַיֶּבֶן *and he built*; יֶעֱשׂ *let him look* (for יִרְאֶה).

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[1] See similar instances of double fem. ending in nouns in § 80, Rem. 2. *f* on p. 178.—*Tr.*

[2] And once שָׁתוֹת (as well as שָׁתוֹ) *to drink* in Is. **22**, 13.—*Tr.*

[3] In Ex. **18**, 18 we find this form in עֲשׂוֹתוֹ *to do it* in Ex. **18**, 18.—*Tr.*

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b) The *Chĭ'rĕq* of the preformative is also sometimes lengthened into *Ṣē'rê* (because it now stands in an open syllable), as in יֵרֶא *let him see* (from רָאָה), וַתֵּבַהּ from כָּהָה *to become dull.*

c) The helping vowel is not used elsewhere, and especially not in the cases mentioned in § 28, 4; e. g. וַיִּשְׁבְּ *and he took captive* Num. **21**, 1, וַיִּשְׁתְּ *and he drank*, וַיִּבְךְּ *and he wept.* The verb רָאָה has the forms יֵרֶא *let him see*, וָאֶרְא *and I saw* and וַיַּרְא *and he saw*, the latter with *Păthăch* on account of the ר.

d) Examples of verbs which are *Pē Guttural* (§ 58) as well as *Lā'mĕdh Hē*:—וַיַּעַשׂ *and he made* (from עָשָׂה), וַיַּעַן *and he answered* (from עָנָה), וַנַּעַל *and we ascended* (from עָלָה). Sometimes the pointing of the first syllable is not affected by the guttural, as in וַיִּחַר *and he was wroth*, וַיִּחַן *and he encamped*, יִחַד (with *Dag. lenè*, according to § 28, 4) *let it rejoice* Job **3**, 6.

e) The verbs חָיָה *to be* and חָיָה *to live*, where analogy would require the *Impf. apoc.* to be יִחְיֶה, יִחְיֶה, change these forms to יְחִי and יְחִי, because the second *Yôdh* draws to itself the vowel *i*, and makes with it a long *î*. (Comp. the derivatives בְּכִר for בְּכֶר, עֲנִי for עֲנֶי, etc., § 85, No. V).—From הָוָה *to be* occurs once the form יְהוּא for יִהְוֶה *he will be* Ec. **11**, 3.

The full forms, without the *apocopè* of ה—, occur sometimes even after *Wāw consec.*, especially in the 1st person and in the later books, e. g. וָאֶרְאֶה *and I saw* (20 times) but never in the Pentateuch (which has וָאֵרֶא, 15 times); וַיַּעֲשֶׂה *and he made* 4 times (but וַיַּעַשׂ over 200 times). At times also for the *jussive*, as in יַעֲשֶׂה Gen. **41**, 34, Jer. **28**, 6.

4. The original י is sometimes retained before the afformatives beginning with a vowel (comp. Nos. 3 and 6 above), especially in and before the *pause*, and before the full plural ending ון—, or where for any reason an emphasis rests upon the word. *Perf.* חָסְיָה *she trusts* Ps. 57, 2, חָסְיוּ *they trust* Deut. **32**, 37. *Imp.* בְּעָיוּ *ask ye* Is. **21**, 12, *Impf.* יִשְׁלְיוּ *they are quiet* Ps. **122**, 6, יִרְבְּיוּן *they increase* Deut. **8**, 13, Ps. **36**, 9, more frequently like יִשְׁתְּיוּן *they drink* Ps. **78**, 44 (comp. Rems. 12 and 16).

5. The *Part. act.* has also a *fem.* retaining the 3d radical י, as in בּוֹכִיָּה (=בָּכָה) *weeping* Lam. **1**, 16, צוֹפִיָּה *spying* Prov. **31**, 27, פּוֹרִיָּה *fruitful* Ps. **128**, 3; in the *plur.* like אוֹתְיוֹת *coming* Is. **41**, 23. The *Part. pass.* is still sometimes found with the ו as 3d radical, as עָשׂוּי *made* Job. **41**, 25, צָפוּי Job **15**, 22, contracted from עָשׂוּי, צָפוּי, and the ו has still its consonant sound before a formative ending, as in עֲשׂוּוֹת (read it as *ʿaśûwôth*) 1 Sam. **25**, 18 in K^{e}thibh, נְטוּוֹת (read *nᵉṭûwôth*) Is. **3**, 16 K^{e}thibh.

6. The forms are at times written defectively, as in הָרֹתָ 2 Sam. **15**, 33, תַּעֲשֹׂנָה Job. **5**, 12, and (according to the Massora) תִּרְאֹנָּה Mic. **7**, 10.

II. *On Nĭph'ăl.*

7. Here the forms with נִ— in 1 and 2 p. sing. of the *Perf.* are the usual, the נִ— being found only in נִקֵּיתָ Gen. **24**, 8; but in 1 p. pl.

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the ־ֵי is always used, as in נִגְלֵינוּ 1 Sam. **14**, 8. No examples of the 2 p. pl. occur in *Niph.* of these verbs.—The י is retained in pause, as in נִגְלִיתִי Num. **24**, 6.

8. The *apocopè* of the *Impf.* occasions here simply the rejection of ־ֶה, יִגְלֶה from יִגְלֵה; yet in one verb *Á'yĭn Guttural*, we find a form with (־ָ) shortened to (־ַ), viz. יִשַּׁח (for יְשָׁחֵה) Ps. **109**, 13 (but in pause תְּשַׁחֵה Ps. **109**, 14). Similar also in *Pi.* is תִּצַּר (from תְּצָרֵר) Ps. **141**, 8, and in *Hithp.* תִּתְרַצְּ (from תִּתְרָצֵצְ) Prov. **22**, 24.

III. *On Pi'ēl, Pu'ăl, and Hĭthpă'ēl.*

NB. 9. In the *Perf. Pi.*, the second syllable has *î* (*Chîreq*) instead of the diphthongal ־ֵי in the greater number of examples, as in דִּמִּיתָ, קִוִּיתִי, always in 1 p. pl. and before *suffixes*, e. g. כִּסִּינוּ Gen. **37**, 26, הִכְּרִיתָנִי Ps. **44**, 20. But in the Paradigm the form with ־ֵי stands first, as being older, though no examples occur in the O. Test. as of גִּלֵּיתֶם, גִּלֵּיתֶן, גִּלֵּינוּ. In *Hithp.* not only ־ֵי (Jer. **17**, 16), but also ־ֶי is sometimes found (Prov. **24**, 10, 1 K. **2**, 26, Jer. **50**, 24). Yet *Pu'al* has always *Ṣē'rê* (־ֵי), as in עֻשַּׂרְתִּי Ps. **139**, 15.

10. The usual form of the *Inf. abs. Pi.* is like כַּבֵּד, קַוֵּה (according to קַשֵּׁב, the more frequent forms also in the strong verb, see § 52, Rem. 3), rarely like קַוֹּה Ps. **40**, 2.

NB. 11. The *Impf.* loses, after the *apocopè*, the *Dāghēsh fortè* of the second stem-letter (comp. § 20, 3, *a*); hence *Pi.* וַיְצַו *and he commanded*, *Hithp.* וַיִּתְגַּל *and he uncovered himself*, Gen. **9**, 21. Less frequently is *Pă'thăch*, in this case, lengthened into *Qāmĕṣ*, as וַיִּתְוֵ *and he marked* 1 Sam. **21**, 14, יִתְאֵו *he craves* Ps. **45**, 12. Comp. Rem. 8.

12. In *Pi.* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as צַו for צַוֵּה *command thou*, נַסּ for נַסֵּה *prove thou* Dan. **1**, 12; הִתְחַל *feign thyself sick* 2 Sam. **13**, 5, Deut. **2**, 24.

13. The *Yôdh* is retained in some cases where it is more commonly omitted, e. g. *Impf.* תְּדַמְיוּן *will ye liken* Is. **40**, 18, comp. vs. 25; יְכַסְיֻמוּ *they cover them* Ex. **15**, 5.

IV. *On Hĭph'îl and Hŏph'ăl.*

NB. 14. In the *Perf. Hiph.* 3 sing. הֶגְלָה is also found besides הִגְלָה, especially הֶרְאָה, הֶלְאָה. The forms הִגְלֹתָ with *ê* and הִגְלֹיתָ with *î* are about equally common; before suffixes the latter is used as somewhat shorter than the other. The Paradigm P puts first the older form with ־ֵי. In *Hoph.* only ־ֵי occurs.

15. The *Ṣē'rê* of the *Inf. absol. Hiph.* is the regular vowel (as in הַקְטֵל); *Hoph.* conforms to this *Inf. absol.*, as in הָמְדֵה Lev. **19**, 20. The verb רָבָה *to be much* has three forms of the *Inf.*, viz. הַרְבֵּה used as adverb (§ 131; 2) *much*, הַרְבָּה as *Inf. absol.* with a finite verb (§ 131, 3), הַרְבּוֹת as *Inf. constr.* Comp. Gen. **41**, 49, **22**, 17, Deut. **28**, 63.

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NB. 16. The *Impf. apoc. Hiph.* is found either without a helping-vowel, as יָרֶד *let him subdue* Is. **41**, 2, יַפֶץ *let him spread* Gen. **9**, 27, וַיַּשְׁקְ *and he watered* (see § 28, 4); or with it, as וַיֶּגֶל (for וַיַּגֶל, see § 27, Rem. 2, *c*), as וַיֶּגֶל *and he let captive* 2 K. **18**, 11, וַיֶּפֶר *and he made fruitful* Ps. **105**, 24. Examples with gutturals: וַיַּצַל Num. **23**, 2, וָאַצַל, etc.[1], which can be distinguished from the like forms in *Qăl* only by the sense (comp. § 28, 4).—The *Imp. apoc. Hiph.* has always the helping-vowel *Seghôl* or *Păthăch*, as הָרֶב *increase thou* (for הַרְבֵּב, הַרְבַּב) Ps. **51**, 4, הֶרֶף *let alone* (for הַרְפֵּה, הַרְפַּה) Deut. **9**, 14, הַצֶל (for הַצִּילָה) Ex. **33**, 12.—The *Impf. Hiph.* with *Yôdh* retained occurs only in תּוֹגִיוּן Job **19**, 2, from יָגָה. Comp. Rem. 4 on p. 168.

V. *In General.*

17. In the Aramæan, where as before remarked, the verbs ל״א and ל״ה run into one another, both classes terminate in the *Impf.* and *Part.* of all the conjugations, without distinction, in א— or י—. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Impf.* in ה—, more seldom א— or י—, which are found in Hebrew also, especially in the later writers and the poets. *Imp. Qăl* חֲוֵא *be thou* Job **37**, 6, *Impf.* אַל־תְּחִתֵּיהּ Jer. **17**, 17, אַל תֹּבֵא *consent thou not* Prov. **1**, 10, אַל־תַּעֲשֵׂה *do thou not* 2 Sam. **13**, 12[2]. *Inf. Pi.* חַכִּי Hos. **6**, 9.

The ending י— is found at the end of the word (perhaps only by a slip of the pen) for ה— in the *Impf. Qăl* וַתְּזֵנִי *and she committed fornication* Jer. **3**, 6 (according to others even instead of ה— in the *Perf. Hiph.* הֶחֱלִי *he made sick* Is. **53**, 10, comp. the *plur.* הֻמְסִיו *they intimidated* Josh. **13**, 8).

NB. 18. In three verbs is found the rare conjugation Pi'lel, or its reflexive (§ 55, 2), where the third radical, which that conjugation requires to be doubled, appears repeated under the form וה (see § 24, 2, *c*), viz. in נַאֲוָה (contracted נָאְוָה) *to be beautiful*, from נָאָה; מְשַׁחֲוִים *archers* Gen. **21**, 16; but especially in שָׁחָה *to bow*, *Pi'lel* שַׁחֲוָה, hence *Hithpă'lēl* הִשְׁתַּחֲוָה *to bow one's self, to prostrate one's self*, 2*d pers.* in. ־תָּ— and ־תָּ—, *Impf.* יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחֲוְ (analogous to יְחִי for יְחִיְ, see Rem. 3, *e* above).

NB. 19. Before *suffixes*, the ה final and the preceding vowel, are displaced by the so-called union-vowel (§ 58, 3, *b*), as עָנַנִי (in pause עָנֵנִי) *he answered me*, עָנָךְ, עָנָהוּ, עָנָם, *Impf.* יַעֲנֶנְךָ, *Hiph.* הִכַּנִי, הִכָּנְךָ, הִכָּהוּ. Very seldom י— takes the place of the final ה— or ה—,

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[1] Compare also תָּמַח (for תַּמְחֶה) in Neh. **13**, 14.—*Tr.*

[2] The *Jussive signification* in these examples in the *Imperfect* is the reason that they have *Sĕ'rê* like the *Imp.* But this will not apply to other cases; besides, the reading in many instances is variable between (—) and (—). See Gen. **26**, 29, Lev. **18**, 7, Josh. **7**, 9, **9**, 24, Dan. **1**, 13, Ez. **5**, 12.

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as in יְכַסֵּימוֹ *he will cover them* Ps. **140**, 10, הַכֵּינִי *smite me* 1 K. **20**, 35. The 3 *Perf. fem.* always takes before *suff.* the older form גָּלַת (see No. **4**, p. 166), yet with a short *ă*, as in the regular verb, e. g. כִּבַּתְהוּ (for כִּבַּתָּהוּ) Zech. **4**, 4, in *pause* עָנָתְנִי Job **33**, 4.

VI. *Affinity of Verbs* ל״ה and ל״א.

20. The verbs of each of these clases, in consequence of their intimate relation (being quite identical in Aramæan), often borrow forms from one another, especially in the later writers and the poets.

21. Thus there are forms of verbs ל״א—

a) Which have adopted the vowels of verbs ל״ה, e. g. *Perf.* כָּלָאתִי *I restrain* Ps. **109**, 101; *Part.* חֹטֵא *sinning* Ec. **8**, 12, **9**, 18; *Pi. Perf.* מִלָּא *he has filled* Jer. **51**, 34, רִפֵּאתִי *I heal* 2 K. **2**, 21, *Impf.* יְבַלַּע *he swallows up* Job **39**, 24; *Pu.* יְשֻׁנֶּא *it shall be changed* Ec. **8**, 1; *Niph. Perf.* נִפְלְאָתָה (like נִגְלְתָה) *it was wonderful* 2 Sam. **1**, 26; *Hiph. Perf.* הֶחְבִּאָתָה *she hid* Josh. **6**, 17.[1]

b) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רְפָה *heal thou* Ps. **60**, 4; *Niph.* חֶחְבֶּה *to hide one's self* 1 K. **22**, 25; *Pi. Impf.* יְמַלֶּה *he will fill* Job **8**, 21, *Inf.* כַּלֵּה *to finish* Dan. **9**, 24.

c) Which in all respects have the appearance of verbs ל״ה, e. g. *Perf. Qăl* צָמִית *thou thirstest*[2] Ruth **2**, 9, מָלוּ *they are full* Ez. **28**, 16; *Inf.* חֲטוֹ *to sin* Gen. **20**, 6; *Impf.* תִּרְפֶּינָה *they heal* Job **5**, 18; *Part. fem.* יֹצֵא Ec. **10**, 5; *Part. pass.* עָשׂוּי Ps. **32**, 1; *Niph.* נִרְפָּתָה Jer. **51**, 9; *Pi. Perf.* נִבֵּיתָ Jer. **26**, 9, *Impf.* וַיִּרְמוּ Jer. **8**, 11; *Hithp.* תִּתְנַבֵּיתָ *thou prophesiest* 1 Sam. **10**, 6, *Inf.* הִתְנַבּוֹת 1 Sam. **10**, 13.

22. On the contrary, there are forms of verbs ל״ה which, in some respects, follow the analogy of verbs ל״א; e. g. in their consonants יְשֻׁנָּא *it is changed* Lam. **4**, 1, שָׁנָא 2 K. **25**, 29, וַיֶּחֱלָא *and he became sick* 2 Ch. **16**, 12; in their vowels, תִּכְלָה 1 K. **17**, 14; in both[3], חָלְאוּם 2 Sam. **21**, 12.

§ 76.

VERBS DOUBLY WEAK OR ANOMALOUS.

1. By such we understand verbs that have two stem-letters affected by the anomalies already described, not in-

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[1] So in Josh. **24**, 14 we find יְרֵאוּ *yerû* (with the א quite disregarded, for יִרְאוּ *yir'û*) *fear ye*, as if יָרוּ from יָרָה; so also נִרְפְּאוּ in Ez. **47**, 8 *they are healed.—Tr.*

[2] So too in כְּלָאתַנִי (for כְּלֵאתַנִי) *thou hast restrained me* 1 Sam. **25**, 33.—*Tr.*

[3] So also in יִקְרָא (for יִקְרֶה) *it shall befall* Gen. **49**, 1, cf. Dan. **10**, 14.—*Tr.*

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cluding, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus e. g. from נָדַד *to flee* are formed *Impf.* יִדֹּד Nah. **3**, 7, and יִדַּד Gen. **31**, 40 (after the analogy of verbs פ"נ), *Hiph.* הֵנִד (as a verb פ"צ), but in *Impf. Hoph.* יִדַּד (as פ"נ).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

a) Verbs פ"נ and ל"א (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* שָׂא, *Inf. constr.* שְׂאֵת (for שַׂשֵּׂאת), also שֵׂאת (comp. § 74, Rem. 3), *Impf.* תִּשָּׂאנָה for תִּשֶּׂאנָה Ruth **1**, 14.

b) Verbs פ"נ and ל"ה (comp. §§ 66 and 75), as נָטָה *to bend*, נָכָה *to smite*. Hence *Impf. Qăl* יִטֶּה, *apoc.* וַיֵּט *and he bowed*, וַיִּז and זַיִּז *and he sprinkled* (from נָזָה); *Perf. Hiph.* הִכָּה *he smote*, *Impf.* יַכֶּה, *apoc.* יַךְ, וַיַּךְ, so also וַיַּז; *Imp.* הַכֵּה, *apoc.* הַךְ; *Inf.* הַכּוֹת; *Part.* מַכֶּה.

c) Verbs פ"א and ל"ה (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. So *Impf. Qăl* יֹאבֶה, יֹאפֶה, *plur.* יֹאפוּ; וַיֹּאתֶא Deut. **33**, 21 (for וַיֹּאתֶה), *Impf. apoc.* וַיֹּאת Is. **41**, 25 (for וַיֹּאתֵ), *Imp.* אֱתִי for אֵתִי, אֱתָיוּ (§ 23, 3, Rem. 2, § 75, Rem. 4), *Hiph. Imp.* הֲתִיתוּ for הַאֲתִיתוּ Is. **21**, 14; *Impf. apoc.* וַיֵּאָל *and he swore* 1 Sam. **14**, 24 (from אָלָה).

d) Verbs פ"י and ל"א (comp. §§ 69, 70 and 74), as יָצָא *to go forth*, *Imp.* צֵא, *Inf.* צֵאת, *Hiph.* הוֹצִיא *to bring out*.

e) Verbs פ"י and ל"ה (comp. §§ 69, 70 and 75), e. g. יָדָה *to throw*, in *Hiph. to confess, to praise*, and יָרָה *to cast* which are properly verbs פ"ו, also יָפָה *to be beautiful* (which is really פ"י). *Inf.* יָרוֹת, יְרוֹת; *Imp.* יְרוּ (cf. *Impf.* וַיִּירֶם Ez. **31**, 7), with *suff.* נִירֶם *we shot them* (from יָרָה) Num. **21**, 30; *Pi.* וַיַּדּוּ for וַיְרַדּוּ (§ 69, Rem. 6); *Hiph.* הוֹדָה, הוֹרָה, *Inf.* הוֹדוֹת, הוֹרוֹת, *Impf.* יוֹדֶה, יוֹרֶה, *apoc.* וַיּוֹר.

f) Verbs ע"י and ל"א, particularly בּוֹא *to come*, *Perf.* בָּא, בָּאתָ, once בָּנוּ for בָּאנוּ 1 Sam. **25**, 8; *Hiph.* הֵבִיא, הֲבֵאתָ and יְהֲבִיאתָ[1], *Impf.* אָבִי, for אָבִיא Mic. **1**, 15. So מָנִי *he refuses* (*Impf. Hiph.*, from נוּא) Ps. **141**, 5.

g) Moreover the verb חָיָה *to live* deserves to be noticed, being treated as a verb פ"צ, and hence has חַי in the 3 *Perf. Qăl* in Gen. **3**, 22 and other cases. But far more frequent is the synonymous חָיָה as a verb ל"ה.

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[1] With suffix הֲבִיאֲתָנוּ *thou hast brought us* Num. **16**, 14, הֲבִיאָנִי in הֲבִיאֵנוּם *we bring them* Num. **32**, 17.—*Tr.*

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§ 77.

RELATION OF THE WEAK VERBS TO ONE ANOTHER.

1. Several classes of weak verbs, e. g. those פ"ו and פ"י, ל"א and ל"ה, ע"ו and ע"י, stand in a very close relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification attaches (*biliteral root*, § 30, 2), so that the third feebler radical is not taken into account. Thus, דָּכָא, דּוּךְ, דָּכַךְ and הִכָּה[1] are all developements of the crude-form (or ultimate root) דַּךְ, and mean *to strike, to beat in pieces;* נוּד, נָדַד, נָדָה, *to flee.*

In this manner are related in form and signification—

1. Verbs ע"ו and ע"י (in which the essential stem-letters are the first and last), e. g. מוּךְ and מָכַךְ *to become poor,* מוּשׁ and מָשַׁשׁ *to feel* or *touch,* נוּד and נָדַד *to flee.*

2. Verbs פ"י and פ"ן (in which the two last are the essential stem-letters), are related both to each other and to the former class. They are related to each other in the verbs יָצַב and נָצַב *to place,* נָקַשׁ and יָקַשׁ (*yāqō'sh*) *to fowl;* to the former class, especially to verbs ע"י, in גּוּר and יָגוֹר *to fear,* טוֹב and יָטַב *to be good,* פּוּחַ and נָפַח [= E. *puff*] *to blow;* נָפַץ and פּוּץ *to smash.* Verbs פ"א are only seldom found connected with these classes, as אָשַׁם and יָשַׁם *to be destroyed,* אָדַשׁ and דּוּשׁ *to thresh,* etc.

3. Verbs ל"א and ל"ה (in which the first two consonants properly form the stem) are related both to each other and to the former classes; to each other in דָּכָא and דָּכָה *to break in pieces,* קָרָא and קָרָה *to meet;* to verbs of the former classes, in מָצָה and מָצַץ *to suck,* דָּחָה and הוּחַ *to thrust,* etc.

§ 78.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective,* i. e.

[1] These verbs are *mimetic* or *anomatopoetic,* mimicking the sound intended, and so are akin to our *dash* and *thwack* (see § 30, 2).—*Tr.*

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do not occur in all the forms. As these, however, are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἔρχομαι, 2 aor. ἦλθον, fut. ἐλεύσομαι, and in Latin *fero, tuli, latum, ferre;* but with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek βαίνω, 2 aor. ἔβην, from the stem βά-ω.

A list of the most common verbs of this class:—

בּוֹשׁ *to be ashamed, Hiph.* הֹבִישׁ, but also הוֹבִישׁ (from יָבֵשׁ).

טוֹב *to be good, Perf., Part.* and *Inf. abs.* (Judg. **11**, 25) טֹוב; *Impf.* יִיטַב (from יָטַב); *Hiph.* הֵיטִיב (from יָטַב).

יָגֹר *to fear, Impf.* יָגוּר (from גּוּר).

יָצַב and צָבַב *to place* (neither used in *Qăl*), *Niph.* נִצַּב *to stand; Hiph.* and *Hoph.* הִצִּיב and הָצַב; *Hithp.* הִתְיַצֵּב.

נָפַץ *to break in pieces, Impf.* יָפוּץ (from פּוּץ), *Imp.* פּוּץ; *Niph.* נָפוּץ; *Pi.* נִפֵּץ (from נָפַץ); *Pi lēl* פּוֹצֵץ (from פּוּץ); *Reflex.* הִתְפּוֹצֵץ; *Hiph.* הֵפִיץ. Also *Pilpēl* פִּצְפֵּץ Job. **16**, 12.

צָרַר and צָרָה *to be strait,* hence *Perf.* צַר לִי *I am in a strait* (lit. *it is straitened to me* in feeling) from צָרַר; *Impf.* יָצַר (from צָרָה) and וַיֵּצַר; *Hiph.* הֵצַר, הִצֵּר *to bring into a strait, to distress.* The related form צוּר is transitive *to press,* hence *to besiege.*

שָׁתָה *to drink,* used in *Qăl;* but in *Hiph.* הִשְׁקָה *to give to drink,* from שָׁקָה, which is not used in Hebrew.

On הָלַךְ *to go,* see above in § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

יָכֹל (*to be able*) makes *Impf. Qăl* יוּכַל, as if in *Hoph'al,* but see § 69, Rem. 3.

יָסַף (*to add*) borrows its missing *Inf.* and *Impf. Qăl* from *Hiph.* הוֹסִיף, יוֹסִיף.

נָגַשׁ (*to approach*) takes *Perf. Niph.* נִגַּשׁ for the *Perf. Qăl,* which is not in use; yet the *Impf.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גֶּשֶׁת of *Qăl* are in use.

נָחָה (*to lead*) has *Perf.* usually in *Qăl,* also the *Imp.* נְחֵה; but the *Impf.* always in *Hiph.* יַנְחֶה, rarely also the *Perf.* הִנְחָה.

נָתַךְ (*to pour out*) has *Perf. Niph.* נִתַּךְ, along with *Impf. Qăl* יִתַּךְ, but the *Impf. Niph.* and *Perf. Qăl* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formæ mixtæ*) in which, as they maintain, are united the character and significations of two tenses, genders or conjugations. On correct grammatical principles most of the examples they adduce are set aside

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(e. g. יַחַמְנָה Gen. **30**, 38, see § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּנוֹתַיִךְ *thy building* Ez. **16**, 31 (where the plural suffix is appended to the Infinitive ending וֹת, as if this were the plural-ending). Others again are nothing but false readings.

CHAPTER III.

OF THE NOUN.

(Substantive and Adjective.)

§ 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns are derived from verbs (hence called *verbal nouns,* the 3 *sing. Perf.* being assumed as the stem-form, according to § 30, 1); and even those which are primitive or derived from other nouns, follow the form and analogy of the *verbals.* Besides, on this relation is based the explanation of the forms marking the gender (§ 80, comp. § 94).

NB. The *adjective* quite coincides with the *substantive* in form, though it is obvious that only by a figure of speech can forms with an abstract sense be treated as concretes or adjectives (§ 83, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although some ancient and almost wholly extinct traces of case-endings perhaps remain (§ 90). The relation of case in a noun is, therefore, either learned simply from its position in the clause, or indicated by prepositions. In either case the *form* of the noun undergoes no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connection of the noun with the feminine, with the dual and the plural

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terminations, with suffixes, and with another noun following in the genitive, produces numerous changes in its form (see §§ 80, 87—89, 91—96), which is all that is meant by the *inflection*[1] of nouns in Hebrew. Even for the *comparative* and *superlative,* the Hebrew has no appropriate forms, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

§ 80.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, a *masculine* and a *feminine.* Even inanimate objects or things and abstract ideas, which other languages generally express by the *neuter,* are regarded in Hebrew as either masculine or feminine, chiefly the latter (see the Syntax, § 107, 3).

2. The *masculine,* as being the prevalent and more important gender, has no peculiar indication.

The *feminine* had originally the ending תַ—, as in the 3 *sing. Perf.* of verbs (§ 44, 1). But when the noun stands without a genitive following (i. e. when it is not in the *construct state,* § 87), the תַ— usually appears in the modified form of תָ—, or is shortened to an unaccented תְ—. The original תַ— is very seldom found, except when the noun is in close connection with a succeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 89, 2, *b*, § 91, 4), we have as feminine-ending—

a) Most commonly an accented תָ—, as סוּס *horse,* סוּסָה *mare;*

b) An unaccented תְ—, after a guttural תַ— (which also remains unchanged before the genitive), as קֹטֵל, *fem.* קֹטֶלֶת *killing;* מוֹדָע, *fem.* מוֹדַעַת *acquaintance.* Here the ending of the noun follows the manner of the so-called segholate forms (§ 94, 2). When the *masc.* ends with a vowel, we have for תְ— simply ת, as מוֹאָבִי *Moabite,*

[1] This has been called the *declension* of the Hebrew noun.

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מוֹאָבִית *Moabitess*; חַטָּא *sinner*, חַטָּאת *sinfulness, sin*. The vowel-changes occasioned by these endings are exhibited in § 94[1].

Rem. 1. The feminine form in ת־ is, in general, less frequent than the other, and occurs almost exclusively when the other is also in use. It is only in Participles and Infinitives that it is found more frequently than the other (e. g. קֹטֶלֶת oftener than קֹטֵל, לָדַת than לֶדֶת); it is, moreover, in common with ת־, a form for the *construct state* (§ 95, 1).

2. *Rarer* feminine endings are:—

a) ת־ accented, as בָּרֶקֶת *emerald* Ez. **28**, 13, קָאַת *pelican* Is. **34**, 11, שַׁעֲטַת *crowd* 2 K. **9**, 17 (if not a false reading) and often in *proper names* among the Canaanites, the Phœnicians (in whose speech ת־ was the usual f. ending, § 2, 2) and other neighbouring tribes, as צָרְפַּת *Sarepta*, גִּבְעַת *Gib'ath*, אֵילַת *Aelana* in Idumea, קִרְיַת *Qiryath*, גָּלְיַת *Golyath* (Philistine).

b) ת־, also in *pr. names*, as בָּצֶלֶת, חֶלְקַת, else mostly poetical, e. g. נַחֲלַת *heritage* Ps. **16**, 6, עֶזְרַת *help* Ps. **60**, 13, פִּרְיַת *prolific* Gen. **49**, 22; but in prose also we find מָחֳרַת *morrow* Gen. **19**, 34.

c) א־, Aramæan orthography for ת־, found chiefly in the later writers, e. g. שְׁנָא *sleep* Ps. **127**, 2, קָרְחָא *baldness* Ez. **27**, 31, בַּעֲרָא *mark* Lam. **3**, 12.

d) ה־, a weakened form of ת־ (§ 27, Rem. 4), only in זוּרָה for זוּרֶת Is. **59**, 5 and לָנָה for לָנֶה Zech. **5**, 4.

e) ה־, without accent, as רָחָמָה Deut. **14**, 17, תַּנּוּר בִּעֲרָה *burning furnace* Hos. **7**, 4; comp. Ez. **40**, 19, 2 K. **16**, 18. In all these examples there should be the usual accented ה־, but the Punctists, not comprehending the feminine here, marked the ה־ (by depriving it of the tone) as not feminine, which is however no rule for us. Also לַיְלָה *night* appears by the tone to be a *masc.* form, particularly as it is always construed as *masc.*, and we find לַיִל, לֵיל also occurring. Like it are חַמָּה *the sun* Judg. **14**, 18 (else חֶרֶס), נַחֲלָה *brook* Ps. **124**, 4, מַמָּוָה *death* Ps. **116**, 15, and some other words. Much of this however is doubtful[2].

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[1] On the feminines not distinguished by their form, see § 107, 1, 3, 4.

[2] The ending ה־ in these words has been taken for the termination of the Aramæan *emphatic state*, so making נַחֲלָה equal to הַנַּחַל. But there are these objections:—*a*) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised;—*b*) That the examples in part belong to the more ancient books and—*c*) That we find among them so old and familiar a word as לַיְלָה. Yet לַיְלָה might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending; and the others also may be regarded as fossil accusative forms, somewhat like בַּגַּנְבָּה, § 90, 2, *c*.

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f) ־ָה in poetry, properly a double fem. ending (as in the verbal form גָּלְתָה § 75, 4), e. g. אֵימָתָה *terror* (= אֵימָה), עֶזְרָתָה *help* (= עֶזְרָה, עֲזָרָה), יְשׁוּעָתָה *salvation* (= יְשׁוּעָה), עָוְלָתָה *wickedness* (= עַוְלָה), see Ps. **3**, 3, **68**, 8, **92**, 16, **94**, 17, **110**, 1, Job **5**, 16, Ex. **15**, 16, and other places [1].

3. It is wholly unsuitable to consider the *vowel*-ending ־ָה [2] as the original termination of the feminine, and the *consonant*-ending ־ַת as derived from it. The Ethiopic still has the ת constantly, so too the Assyrian (*at, it*), and in the Phœnician also the feminines end only rarely in א, but mostly in ת, which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii* Monumenta Phœnicia, pp. 439, 440; *Schröder's* Phön. Sprache, pp. 169—74). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive,* i. e. those whose kindred relation to a verb-stem does not so easily appear (§ 82), as אָב *father,* אֵם *mother;* or *derivative,* as being derived either from the verb (*Verbals,* §§ 83—85) in the sense given above in § 30, 1 and § 79, 1, as צַדִּיק *just,* צֶדֶק, צְדָקָה *righteousness,* from צָדַק *to be just;* רָם *high,* רָמָה *high place,* מָרוֹם *height,* from רוּם *to be high;* or (as in very few cases) from another noun (*Denominatives,* § 86), as מַרְגְּלוֹת *place at the feet,* from רֶגֶל *foot.*

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words,* classed *all* nouns among the verbals, and divided them into,—*a*) *Formæ nudæ,* i. e. such as have only the *three* (or *two*) stem-letters, and—*b*) *Formæ auctæ,* such as have received formative letters or syllables at the beginning or end, as מַמְלָכָה, מַלְכוּת. These formative letters are [3]:

ה, א, מ, נ, ת, י, ו, (הֵאָמָנְתִּיו) [4].

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[1] This ending ־ָה, too, has been compared with that of the Aram. *emphatic state,* or has been regarded as originally an accusative-ending, arising out of the form in exclamations, עֶזְרָתָה *help!* Ps. **44**, 27.

[2] A consonantal ה *h* is quite out of the question in this ending.

[3] But also other letters, viz. ב, ג, ד, ז, ח, ט, כ, ל, ס, ע, פ, ק, ר, ש, are of rare formative use, as indicated in Student's Heb. Lex. under each of them; comp. § 30, Rem. 1.—*Tr.*

[4] From this *vox memorialis* (§ 5, p. 20, Note [3]) the *nomina aucta* are called also, by the old grammarians, *nomina heemantica.*

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According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיַּעַל properly *worthlessness*, *baseness*. As *proper names*, they occur frequently, e. g. יְרוּשָׁלַם (*founding of peace*), גַּבְרִיאֵל (*man of God*), יְחוֹזְקִים (*whom* יהוה *raises up*), יְחִזְקִיָּהוּ (*whom* יהוה *strengthens*), אֲבִימֶלֶךְ (*father of the king*).

§ 82.

PRIMITIVE NOUNS.

1. The number of *primitives*, as explained in § 81, is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שָׂעִיר *he-goat* (prop. *shaggy*, from שָׂעַר), שְׂעֹרָה *barley* (prop. *bearded*, also from שָׂעַר), חֲסִידָה *stork* (prop. *pia*, sc. *avis*), זָהָב *gold* (from זָהַב=צָהַב *to be yellow*). There are but few nouns, e. g. the names of members of the body in men and beasts, for which a suitable stem-verb can hardly be found, as קֶרֶן *horn*, עַיִן *eye*[1].

2. The *form* of the primitives is that of the simplest verbals, as קָטָל, קֶטֶל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are reckoned.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 84), whether it comes from אָדַם (*to be ruddy*) or not: אָב *father*, אֵם *mother*, have the same form as if derived from אָבַב, אָמַם, though they can hardly come from these verbs in the senses occurring elsewhere.

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[1] Yet may not קֶרֶן be traced to קוּר *to pierce* (as גַּרְזֶן *hatchet* to גָּרַז *to hew*) and עַיִן to עוּן or עִין *to flow*? Perhaps עוּן is akin to נוּעַ *to move* or *wave* (comp. אוּן (אֵזֶן) akin to נוּא=O. E. *to nay*=deny=Lat. de-*nego*), so that עַיִן may denote *eye* and *fountain* with reference to the *twinkling* or *waving motion*. Comp. our *spring* (of water); also ἅλλεσθαι (to spring) used both of *water* (as in John. 4, 14) and of the *eye* (as ἅλλεται ὀφθαλμός in Theoc. 8, 37); so too *salire* in Virg. Ecl. 5, 47.—*Tr.*

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§ 83.

VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in *form* and *signification* with certain forms of the verb, viz. the Participles and Infinitives, which, even without any change, are often employed as nouns; e. g. דַּעַת (*to know*) = *knowledge,* אֹיֵב (*hating*) = *enemy.* Still oftener, however, we find that certain forms of the Infinitive and Participle, which are seldom or never found as such in the strong verb itself, though in use in the weak verb and in other dialects, are the prevalent forms employed for the verbal noun; e. g. the participial form קָטֵל, the Infinitives מִקְטָל, קִטֹּלֶת (§ 45, 2), etc. Some (as the Arabic shows) are properly intensive forms of the Participle.

2. As to *signification,* it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state,* with other closely-related ideas (e. g. the *place* of the action), and are therefore mostly *abstract;* that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete.* It is to be noticed, however, that a particular sense is found in many isolated examples of derivative nouns, which does not hold good alike in all.

Rem. It must not, therefore, appear strange (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So, in English, we say *his acquaintance* for one *with whom he is acquainted;* the *Godhead* for *God* himself; in Heb. מוֹדָע *acquaintance* and *an acquaintance;* פְּתִי *simplicity* and *a simple one;* on the contrary, חַטָּאת *that which sinneth* for *sin*, which use is frequent in the *fem.* of *concretes* (§ 84, 5, 6, 11).

For the sake of clearness, we treat first of the *derivatives* from the strong or regular verb (§ 84), and then of those from the different classes of the weak or irregular verb (§ 85).

The general view given in § 84 first classifies the Noun forms, after their significance, into *concretes* (as related to the participle), and *abstracts* (as connected with the infinitive); but next advances under each of these divisions from the simpler and easier forms to the harder and more contracted. But the whole series of forms may be enumerated

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also simply with respect to the difference of form, without regard to the difference of meaning, since the forms do not always differ strictly according to the sense. In that case the forms would stand nearly in this order: Nos. 11, 10, 1 with 12, 2, 3 with 21, 5, 13, 4, 31, 6, and 8, 7, 26, 9, 25, 23 with 33, 32, then those with more external formative additions, as 14 with 18 and 19, 17 with 24, 28, 29, 34, 27, etc. Only it must not be thought the shorter forms must always be the older, since many a short form, in the language as at present known, may have come from the shortening of a longer one (comp. § 84, No. 11).

§ 84.

NOUNS DERIVED FROM THE STRONG OR REGULAR VERB[1].

We distinguish here—

I. *Participial Nouns in Qăl.*

1. קָטָל, *fem.* קְטָלָה, one of the most simple forms of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It occurs, however, also with an abstract sense (No. 12).

2. קָטֵל, *fem.* קְטֵלָה, Part. of verbs *middle E* (§ 50, 2), mostly serves for intransitive notions (§ 43) and for adjectives of quality; e. g. זָקֵן *old*, יָבֵשׁ *dry*, דָּשֵׁן *fat*.

3. קָטֹל and קָטוֹל (with firm *ô*), *fem.* קְטֹלָה, primarily Part. of verbs *middle O*, and properly with intransitive sense; e. g. יָרֹא *fearing*, קָטֹן *small*, יָקֹשׁ *fowler;* then frequently as an adjective, even when no Perf. with *Chōlĕm* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As an *abstr.* substantive, כָּבוֹד *honour*, שָׁלוֹם *peace*. From this is to be distinguished No. 21, with the doubling of the last radical.

4. קוֹטֵל, קֹטֵל, *fem.* קֹטָלָה (sometimes like יֹלֶדֶת with the *Ṣē'rê* retained) or קֹטֶלֶת, the usual active participial of *transitive* verbs, e. g. אֹרֵב *enemy*, יוֹנֵק *suckling;* hence of the instrument by which the action is performed, as חֹרֵשׁ *a cutting instrument*. A feminine with a collective signification is sometimes found, as in אֹרְחָה *caravan*, properly *a wandering, a wandering crowd*.

5. קָטוּל and קָטִיל, passive Participles of Qăl, the latter (the usual Aramæan form) employed rather as a substantive, like the Greek verbals in τός; e. g. אָסוּר *imprisoned*, מָשׁוּחַ *anointed*, אָסִיר *prisoner*, מָשִׁיחַ *anointed one*. Also in intransitive verbs with an active signification, as

[1] Under the regular verb we here include the verb with gutturals (§§ 63—65), and also those forms of weak stems which are treated as strong or regular verbs (comp. § 41).

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צָעִיר *small*, עָצוּם *strong*. Some words of the form קָטִיל express the *time* of the action, as קָצִיר *time of cutting, harvest*, חָרִישׁ *time of ploughing*, like the Greek verbals in τός, e. g. ἀμητός, τρυγητός, ἀροτός (properly *the being harvested, ploughed*, for עֵת קָצִיר is also used in Jer. 50, 16, 51, 33, Cant. 2, 12). The feminines are apt to take the abstract signification (see § 107, 3, *b*), e. g. יְשׁוּעָה *deliverance* (*the being delivered*).

6. קַטָּל (Arabic קַטָּאל), with unchangeable vowels (§ 25). In Arab. it is the usual intensive form of the participle, and hence in Heb. expresses what is *habitual*, e. g. נַגָּח *apt to butt*, קַנָּא (also קַנּוֹא) *zealous*, חַטָּא *sinner* (diff. from חוֹטֵא *sinning*), גַּנָּב *thief;* so of occupations and trades, e. g. טַבָּח *cook*, חָרָשׁ (for חַרָשׁ) *artificer*. Here again the feminine (קַטָּלָה or קַטָּלֶת) often takes the abstract signification, as חַטָּאָה *female sinner* and *sin;* דַּלֶּקֶת *burning fever*, with a guttural טַבַּעַת *signet*. Such intensive forms are also the three following:—

7. קַטִּיל and קַטּוּל, as forms of adjectives of quality, as צַדִּיק *righteous*, אַבִּיר *strong*, עָרִיץ (for. עַרִיץ) *mighty* or *violent*, חַנּוּן *compassionate*. Seldom passive, as אַסִּיר *fettered*.

8. קְטוֹל, as יְסוֹר *corrector*, שְׁכוֹר *drunkard*, גְּבוֹר *strong one, hero*. Seldom passive, as יְלוֹד *born*.

9. קַטָּל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גִּבֵּן *hunch-backed*, קָרַח *bald-headed*, אִלֵּם *dumb*, עִוֵּר *blind*, פִּסֵּחַ *lame*, חֵרֵשׁ *deaf*, עִקֵּשׁ *perverse*. The *abstr.* signification is found in the *fem.*, אִוֶּלֶת *folly*.

II. *Nouns after the manner of Infinitives in Qăl*[1].

10. קְטַל, קָטֶל, קִטֹּל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first a rare form in the verb as Infinitive (§ 45, 2). As noun-forms they are rare[2], e. g. גְּבַר *man*, פְּאֵר *ornament*, צְחֹק *laughter*. Instead of these, we much oftener find—

11. קָטָל, קָטָל, קָטָל, their three kindred so-called *s^{e}ghol*ate forms (sprung from the crude-forms *qaṭl, qiṭl, quṭl*, as preserved in Arabic); e. g. מֶלֶךְ (for מַלְכְּ *malk*, § 27, Rem. 2, *c*) *king*, סֵפֶר (orig. form סִפְרְ) *book*, קֹדֶשׁ (orig. form *qudsh*) *sanctuary;* these have the characteristic vowel with the accent in the first syllable, and the unaccented helping-vowel *S^{e}ghôl* (§ 28, 4) in the second. Instead of the *S^{e}ghôl*, a *Păthăch* is used with gutturals in the second or third place, as זֶרַע *seed*, נֶצַח

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[1] All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or the so-called *nomina verbi*.

[2] But in Aramæan the monosyllabic form, e. g. גְּבַר *man*, דְּבַשׁ *honey*, is common, and though now so rare in Heb., its prevalence as an old form may prob. be surmised from the Plural of most of the so-called segholate nouns, as מלכים, pl. of מֶלֶךְ, implying the crude-form מִלְכְּ rather than מִלְכְּ (see p. 209).—*Tr.*

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eternity, פֹּעַל *work*[1].—Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֶזְרָה *help*, חָכְמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, as חֶסֶד *pity*, זֵכֶר *memory*, אֹסֶף *gathering*; yet the *concrete* often occurs, especially in the form קָטֶל, e. g. מֶלֶךְ *king*, נַעַר *a youth*, בַּעַר *brutish*, עֶבֶד *servant*, בַּעַל *lord*, גֶּבֶר *man*. In such forms the concrete sense is secondary and derived from the abstract, as in בַּעַר prop. *brutishness*, נַעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*), or the form of the word is shortened from another with a concrete sense, as עֶבֶד, מֶלֶךְ from participial forms, meaning *ruling*, *serving*[2]. But altogether the meaning of these forms is very various, e. g. even for the instrument, as חֶרֶב *sword*, חֶרֶט *graving-tool*, and passively אֶרֶג *web*. In the latter sense the form כֹּתֶל is more common, as אֹכֶל *food*; this form כֹּתֶל is also more used in the *abstract* meaning, hence נַעַר *a youth*, נֹעַר *youth*.

12. קָטָל (like No. 1), fem. קְטָלָה, both very often with the *abstr.* sense; e. g. רָעָב *hunger*, אָשָׁם *guilt*, שָׂבָע *satiety* (their *concretes* being רָעֵב *hungry*, אָשֵׁם, שָׂבֵעַ); *fem.* צְדָקָה *righteousness*, נְקָמָה *vengeance*. Less frequent is the form קֶטֶל, as שֵׁכָר *strong drink*, עֵנָב *grape*, לֵבָב *heart*.

13. קָטֶל, קָטַל, קָטִיל, קְטוֹל (where *ô* is mostly a modified *â*), קָטוּל, all with an immovable vowel (§ 25) between the second and third radicals, and a Sh^ewâ under the first, as כְּתָב *book* (Arab. *kitâb*), חֲמוֹר *ass* (Arab. *himâr*), חֲלוֹם *dream*, כְּסִיל *fool*, יְלַל *a yell*, גְּבוּל *border*; sometimes with *'Aleph prosthetic*, as זְרוֹעַ=אֱזְרוֹעַ *arm*, אֶפְרַח *brood*. The corresponding *feminines* are like בְּשׂוֹרָה (Arab. *bishâra*), *good news*, חֲשֵׁכָה *darkness*, נְגִינָה *song on a stringed instrument*, גְּבוּרָה *might*; the two last forms coincide with those of feminines in No. 5.

14. מִקְטָל (the Chald. and Syr. form of the infinitive), e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *psalm*, מַחְמָד *desire*, מַלְקוֹחַ *booty*. *Fem.* מַמְלָכָה *kingdom*, מַשְׂכֹּרֶת *wages*, מִלְחָמָה *war*, מֶרְכָּבָה *chariot*. Under this form, besides the action itself, is specially also expressed the place of the action, as מִסְתּוֹר and מִסְתָּר *hiding-place*, מִזְבֵּחַ *altar*, מִדְבָּר (from דָּבַר *to drive*) *place to which cattle are driven*, *wilderness*; and the instrument, as מַאֲכֶלֶת *knife*, מַזְלֵג *fork*, מַפְתֵּחַ *key*, מַזְמֵרָה *vine-dresser's knife*.

15. קִטְלָן, קִטְלוֹן, and other similar forms, with the terminations ־ָן and ־וֹן, as פִּתְרוֹן *interpretation*, שֻׁלְחָן *table*, קׇרְבָּן *offering*; but also זִכָּרוֹן *remembrance*, חִזָּיוֹן *prophetic vision*. In a few old words instead

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[1] Only very few remain without a helping-vowel, as גֵּיא *valley*, חֵטְא *sin*, קֹשְׁט *truth*.

[2] Such an origin of מֶלֶךְ may be proved from the Arabic (Part. *mâlik* ruling, *mâlik* or *mâlk* a ruler), and in some other nouns it is obvious. Comp. גֶּדֶר, as the name of a town, with גָּדֵר *a wall*; and כֶּתֶף shortened (in the *constr. state*) from כָּתֵף *shoulder*.

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of ־ָן and ־ֹן we find ־ָם and ־ֹם, as אוּלָם *porch*, פְּדוּיִם and פִּדְיוֹן *ransom*.[1]

For ־וֹן there is a modified form ־ֹ, written also ־ֹה, which occurs especially in proper names, as מְנֻחוֹ and מְנֻחֹה, שְׁלֹמֹה for שְׁלֹמוֹן (comp. Πλάτων, *Plato*). In the *patronymic* and *gentilic* forms (§ 86, 5) the *Nûn* still appears, e. g. שִׁילֹנִי from שִׁילֹה the city *Shiloh* (called even now *Silûn*).

16. Also with the feminine-ending ־וּת, e. g. סִכְלוּת *folly*, רְפָאוּת *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later O. Test. books. As a synonymous ending we find at times ־ִית— in earlier use, as שְׁאֵרִית *remnant*. Comp. the denominative nouns, § 86, 6.

III. *Participials of the derived Conjugations.*

17. From *Niph.* נִקְטָל, as נִפְלָאוֹת (plur.) *wonders*.

18. 19. From *Pi'ēl* and *Hiph.*, e. g. מְכַסֶּה *a covering*, מְזַמֶּרֶת *snuffers*, מַשְׁחִית *destruction*.

20. From *Po'ēl*, as עוֹלֵל (shortened from מְעוֹלֵל Is. 8, 12) and עוֹלָל *child*, שׁוֹלָל *war-prisoner*, אוֹצָר *store*, חוֹתָם *seal*, שׁוֹפָר *trumpet*.

21. From *Pi'lēl*, as קַטֵּל, *fem.* קַטֶּלֶת, and 22. קַטְלָל, often for adjectives of colour, as אָדֹם, *fem.* אַדְמָה *red*, רַאֲנָן *green*, שַׁאֲנָן *quiet*[2].

23. קַטְלַטַּל, קַטַּלְטַל have an *iterative* sense, as חֲמַכְמָךְ *full of turns* (L. *flexuosus*), פְּתַלְתֹּל *full of twists* (L. *perversus*), and form adjectives with a *diminutive* signification (§ 55, 3), as אַדַמְדָּם *reddish*, שְׁחַרְחֹר *blackish;* hence in a contemptuous sense (like Latin. *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אַסְפַּסְתָּא (with the passive form for אָסוּף) *a rabble*.

IV. *Infinitives of the derived Conjugations.*

24. From *Niph.*, as נַפְתּוּלִים (plur.) *struggles*.

25. From *Pi'ēl*, like נֵפֶץ *dispersion*, more frequently in the *fem.*, as בַּקָּשָׁה *request*, with Qā'mĕṣ unchangeable in the second syllable.

26. קִטּוּל, as שִׁלּוּם *requital*, חִבּוּק *folding* (of the hands); also with *concrete* sense (comp. No. 7), as לִמּוּד *learner*, עִזּוּז *strong*.

27. תַּקְטוּל, תַּקְטִיל, likewise Infinitives of *Pi'ēl* very common in Arabic), e. g. תַּגְמוּל *benefit*, תַּכְרִיךְ (covering) *mantle*.

28. From *Hiph.*, like אַזְכָּרָה *remembrance-offering*, הַשְׁמָעוּת *announcing* (with firm Qā'mĕṣ), Aramæan Infinitives.

29. From *Hithp.* הִתְרַחֵשׁ *register*.

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[1] To these formative endings we may add ־ִין—, as in קָצִין, שַׁכִּין, and ־ֶן—, as in חֹצֶן, גֶּרֶזֶן.—*Tr.*

[2] No. 21 may be regarded also as a mere modification of No. 3.

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30. From *Pō'ēl*, like הוֹלֵלָה *folly* and perhaps also 31, as קִיטוֹר *smoke*, צִינוֹק *prison*, if not from *Pi.*, since we have both קִרְמוֹשׁ and קִמּוֹשׁ *nettle*.

32. From *Pi'lēl*, as סַגְרִיר *heavy rain*, נַאֲפוּף *adultery*.[1]

33. פְּקָחְקוֹחַ *opening*, Inf. to No. 23.

34. שַׁלְהֶבֶת, as שַׁלְהֶבֶת *flame* (comp. § 55, 6).

35. Quadriliterals[2] of various forms, e. g. עַקְרָב *scorpion*, בַּרְזֶל *iron*, גַּרְזֶן *ax*, חֶרְמֵשׁ *sickle*, חַרְגֹּל *locust*, גַּלְמוּד *barren*, סְמָדַר *vine-blossom*, עַרְפֶּל *thick darkness*, חַלָּמִישׁ *flint*, עַכְבִּישׁ *spider*. *Fem.* זַלְעָפָה *glowing heat*. —Quinqueliterals (but compounded), as צְפַרְדֵּעַ *frog*.

§ 85.

NOUNS DERIVED FROM THE WEAK OR IRREGULAR VERB.

These are formed fully after the analogy of those which we have already treated of. Accordingly, following the same arrangement, we shall refer these forms to the corresponding ones already described, marking them with the same number (§ 84), but mentioning only such as exhibit some notable effect of the feebleness of the stem.

I. *From Stems* פ"ן.

Connected with the *Inf.* of *Qăl*, 14. מַתָּן *gift*, מַגָּל *sickle*, מַגֵּפָה *overthrow*; with *Inf.* of *Hiph.* 28. תַּצָּלָה *deliverance*.—The noun מַדָּע *knowledge*, from יָדַע (see § 71).

II. *From Stems* "ע.

From. the *Part. Qăl* we get:—1. תָּם *upright* (like קָטָל), commonly with *Păthăch* (to indicate the sharpening of the syllable), דַּל *abject*, רַב *much*, *fem.* רַבָּה, דַּלָּה.[3] 2. מַח *fat*. From the *Inf.* 10, 11: בַּז *booty*, חֵן *favour*, חֹק *law*, *fem.* מִלָּה *word*, חֻקָּה *law*; 14. מֵסַב *that which surrounds anything*, מָסָךְ *covering*, מָגֵן *shield*, מָעוֹז *fastness*, *fem.* מְגִלָּה *roll*. The form מֵסַב sometimes, by retraction of the tone, becomes a segholate form, as מֶמֶר (from מָרַר) *bitterness*, מְרֶכֶךְ *timidity* (from רָכַךְ). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*, also in the segholate form, as תֶּמֶס *a melting away* (from מָסַס), תֹּרֶן *mast* (from רָנַן *to make a tremulous sound*). From *Pilpēl* (§ 55, 4), גַּלְגַּל *wheel* and *whirlwind* (from גָּלַל *to roll*), קִלְקַל *contemned*, קִדְקֹד *crown* (of the head), בַּקְבּוּק *flask*, etc.

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[1] So also עַבְטִיט *debt* and שַׁעֲרוּר *horrible*.—*Tr.*

[2] For the origin and formation of such words (specially אַרְנֶבֶת *hare*), see on each in the Student's Heb. Lexicon.—*Tr.*

[3] On the formation of feminines without the Dāghē'sh, see § 94, Rem. 2.

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III. *From Stems* פ"י *and* פ"ו.

The participial forms are regular. To the Infinitive belong: 10. יֵדַע, *fem.* יֵדָעָה, יְדַעַת *knowledge*, עֵצָה *counsel.* 13. סוֹד, for יְסוֹד *divan.* 14. מוֹרָא *fear*, מוֹשָׁב *seat*, מוֹקֵשׁ *snare*, מוֹלֶדֶת *birth*, מוּסָר *punishment;* from verbs פ"י of the 2d class (§ 70), מֵיטָב *the best* and of the 3d (§ 71), מַדָּע *knowledge* from יָדַע. 27. תּוֹשָׁב *inhabitant*, תּוֹלֶדֶת *generation*, תֵּימָן *the south.*

IV. *From Stems* ע"ו *and* ע"י.

Participles: 1. זָר *foreign.* 2. גֵּר *stranger*, עֵדָה *a female witness, testimony.* 3. טוֹב *good*, טוֹבָה *what is good.* Infinitives: 11. various segholate forms, as מָוֶת *death* (Arab. *maut*) and בַּיִת *house* (Arab. *bait*); שׁוֹט (Arab. *saut*) *whip*, שׁוֹק (Arab. *sâq*) *leg*, רוּחַ *spirit;* in feminine צַוָּאר and עוֹלָה *evil*, בֹּשֶׁת *shame.* 14. מָנוֹחַ, *fem.* מְנוּחָה *rest*, מָקוֹם *place*, also מְשׁוֹט *oar* (from שׁוּט). 27. תְּהוֹם *the deep*, תְּבוּנָה *intelligence*, תְּעוּדָה *testimony.* 29. הֲנָחָה *rest.* 31. נִיחוֹחַ *satisfaction.*

V. *From Stems* ל"ה.

Participles: 2. יָפֶה *fair*, קָשֶׁה *hard, fem.* רָפָה, קָשָׁה. Some lose the ה—, as יָד *hand*, תָּו *sign* (for תָּוֵה). 4. רֹאֶה *seer, fem.* עוֹלָה *burnt-offering.* 5. נָקִי *pure*, עָנִי *poor.*—Infinitives: 11. The segholates in various forms; at times with the ה— retained, as in בֶּכֶה *a weeping*, רֵעֶה *friend*, חֹזֶה, רֹאֶה *vision, revelation* Is. 28, 7, 15), commonly without it, as רֵעַ (for רֵעֶה), עַד *duration, eternity* (from עָדָה), עֵץ *tree.* Sometimes the original ו appears, which is then pronounced as a toneless vowel, as in שָׂחוּ *a swimming*, הֹוּ, בֹּהוּ *waste;* but generally with י, as in פְּרִי *fruit*, חֳלִי *sickness* (comp. on יְהִי § 75, Rem. 3); but the *fem.* form always with consonant ו or י, as in שִׁלְיָה *rest*, לְוִיָּה *garland.* 13. סְתָו *winter*, שְׁתִי (*fem.* שְׁתִיָּה) *a drinking; fem.* חֲצוֹת *half*, שְׁחוֹת and שְׁחִית *pit.* 14. מִקְנָה *possession*, מַרְאֶה *appearance*, מַעֲשֶׂה *deed*, מַחֲנֶה *camp; fem.* מְצִוָּה *command.* Apocopated form, מַעַל *height* (for מַעֲלֶה). 15. קִנְיָן *wealth*, כְּלָיוֹן *destruction.* 27. תַּבְלִית *annihilation*, תַּבְנִית *structure*, תַּרְבּוּת *brood.* 28. אֶשֶׁךְ *testicle* for אַשְׁכָּה (from שָׂכָה).

VI. *From doubly weak or anomalous Stems.*

We present only some cases of especial difficulty for the beginner to find the triliteral stem:

1. From a verb פ"ן and ל"א, שְׂאֵת and שֵׂאת *elevation* (Job **41**, 17) from נָשָׂא.

2. From a verb פ"י and ל"ה, תּוֹרָה *instruction, law*, תּוֹדָה *thanksgiving*, מוֹפֵת *sign* (prob. from יָפָה).

3. From a verb ע"א and ל"ה, שַׁח *tumult* Num. **24**, 17 (for שָׁאֹה) from שָׁאָה.

4. From a verb ע"ו and ל"ה, אִי (for אִיוִי) *island*, from אָוָה *to dwell;* אוֹת *sign* (for אֹוָת), from אָוָה; קָו *cord*, from קָוָה; תָּא *chamber* (for תָּוֹ),

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from תָּוָה *to dwell;* גּוֹי *people* (from גָּוָה, Arab. *confluxit*); רִי *irrigation* (for רְוִי, from רָוָה).

To the learner the stem is often obscured also by contraction, when it originally contains *Nûn*, *Daleth*, or *He;* e. g. גַּת *wine-press* for גַּנְת (from גָּנַן or רָנַן); אַף *anger* for אַנְף; אֱמֶת *faithfulness* for אֲמַנְת (from אָמַן), עֵת *time* for עִדְת (from עָדָה); זִו for זִוְיו *brightness* (from זָוָה).

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed *immediately* from another noun, whether the latter be primitive, or derived from a verb, e. g. קַדְמוֹן *eastern,* immediately from קֶדֶם *the east,* which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given among the verbal nouns (§§ 83—85), the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3 below). Also in Greek and German [and in English and Welsh], the verbals and denominatives are quite analogous.

The principal forms are the following:—

1. Like the *Part. Qăl* (No. 4 of the Verbals, p. 183), as שֹׁעֵר *porter,* from שַׁעַר *gate;* בֹּקֵר *herdsman,* from בָּקָר *herd;* כֹּרֵם *vine dresser,* from כֶּרֶם *vineyard.*

2. Like the verbals of No. 6, קַשָּׁת *archer,* from קֶשֶׁת *bow;* מַלָּח *seaman,* from מֶלַח *salt, sea.* Both these forms (Nos. 1 and 2) indicate one's *employment, trade,* etc., like Greek nouns in της, τεύς, e. g. πολίτης, γραμματεύς.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals, p. 183), e. g. מַעְיָן *place of fountains,* from עַיִן *fountain;* מַרְגְּלוֹת *place about the feet,* מְרַאֲשׁוֹת *place about the head,* from רֶגֶל, רֹאשׁ; מִקְשָׁה for מִקְשָׁא *cucumber field,* from קִשָּׁא *cucumber.* Comp. ἀμπελών, from ἄμπελος.

4. *Concretes* formed by the addition of וֹן, ־ָן, as קַדְמוֹן *eastern,* from קֶדֶם; אַחֲרוֹן *hinder,* from אַחַר; חִיצוֹן *exterior,* from חוּץ; לִוְיָתָן *coiled,* hence *coiled animal, serpent,* from לְוָיָה *a winding;* at times also *abstracts,* as עִוָּרוֹן *blindness,* from עִוֵּר. Comp. § 84, No. 15.

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ן and ון form also *diminutives* (like the Syriac ܝܢ), as in שַׁחֲרוֹן prob. *little moon*, L. *lunula* (a female ornament), אִישׁוֹן *little man* (in the eye), *apple of the eye* from אִישׁ; יְשֻׁרוּן (term of endearment, for יִשְׂרָאֵל) *darling, pious nation* (from יָשָׁר=יָשׁוּר *upright, pious*); perhaps also שְׁפִיפוֹן *little snake*, צַוָּארוֹן (cf. L. *collulum*) *darling neck* Cant. 4, 9.

5. Peculiar to this class of nouns is the termination ִי—, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentilics*, and *patronymics;* e. g. נָכְרִי *strange*, from נֵכָר *what is foreign;* שִׁשִּׁי *sixth*, from שֵׁשׁ *six;* מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a *compound*, it is commonly resolved again into two words, e. g. בֶּן־דְּמִינִי *Benjaminite*, from בִּנְיָמִין (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of ִי— we have *a*) the ending ִי— (as in Aramæan), as כִּילַי *deceitful* [and חַלַּבַּי *poor* Ps. 10, 10] and in proper names, as בַּרְזַלַּי (*irony*, from בַּרְזֶל *iron*) *Barzillai*[1]; and *b*) its parallel ה—, as לִבְנָה (prop. *milky*) *white poplar*.

6. *Abstract* nouns formed from *concretes* by the addition of וּת and ִית— (comp. the Eng. terminations-*dom,-hood,-ness*, etc.); e. g. מַלְכוּת *kingdom*, from מֶלֶךְ; אַלְמָנוּת *widow-hood*, from אַלְמָן *widower*, אַלְמָנָה *widow;* רֵאשִׁית *principium*, from רֹאשׁ=רֵאשׁ *princeps*. (See the Verbals No. 16, p. 184.)

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is ִים—, e. g. סוּס *horse*, plur. סוּסִים *horses*, often also written defectively ִם—, as in Gen. 1, 21 תַּנִּינִם. Nouns in ִי— end with ִיִם— in the plural, as עִבְרִיִּים *Hebrews* (Ex. 3, 18), from עִבְרִי, but usually a contraction takes place, as עִבְרִים (§ 93, VIII.), שָׁנִים *crimson garments*, from שָׁנִי.—Nouns in ה— lose this termination when they take the plural-ending, e. g. חֹזֶה *seer*, *plur.* חֹזִים.

This ending *îm* is also prevalent in Phœnician, e. g. צדנם *Sidonians;* in Aramæan it is *în*, in Arabic *ûn* (nominative) and *în* (the other cases), in Ethiopic *ân*. Compare also the ending ון in 3*d pers. pl. mas.* of verbs[1].

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[1] So also most likely שַׁדַּי *the Almighty* Num. 24, 4 (but see in § 87, 1, *c*).—*Tr.*

[1] On the connection between all these endings, see *Dietrich's* Abhandlungen zur Heb. Grammatik, Leipzig, 1846, 8vo., p. 62 etc.

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Unusual terminations of the *plur. masc.* are:

a) ־ִין, as in Chaldee and Syriac, almost exclusively in the later books of the O. Test., but even earlier in poetry; e. g. מְלָכִין *kings* Prov. **31**, 3, יָמִין *days* Dan. **12**, 13, צְרִיחִין 1 K. **11**, 33; defectively אִיִן *islands* Ez. **26**, 18. Comp. Judg. **5**, 10, Mich. **3**, 12, Job **4**, 2, **15**, 13, **24**, 22, **31**, 10, Lam. **1**, **4**, etc.

b) ־ֵי (with ם cast off, as in *dual* יָדַי for יָדַיִם Ez. **13**, 18; comp. the *constr. st.* §. 89, 2), e. g. מְיֵי *chords* Ps. **45**, 9, for מֵיתָרִים (if it is not to be written so); עַמֵּי *peoples* 2 Sam. **22**, 44 (yet in the parallel passage, Ps. **18**, 44, we have עָם, but the other form in Lam. **3**, 14, and Ps. **144**, 2). This ending is, however, doubted by many in the single passages (see also 2 Sam. **23**, 8; comp. 1 Ch. **11**, 11, 1 Sam. **20**, 38 K^{e}thibh) or in general, see *Gesenius's* Lehrgebäude der Heb. Sprache, S. 524 ff. Yet the Assyrian has a corresponding plural-ending, e. g. *sar* (king), plur. *sarrê* (or *sarrî*).—More doubtful still is—

c) ־ֵי (like the *constr. state* in Syriac); and here are reckoned, e. g. חוֹרֵי *white cloths* Is. **19**, 9, שָׂרֵי for שָׂרִים *princes* Judg. **5**, 15, חַלּוֹנֵי *windows* Jer. **22**, 14. This last is also taken for dual (§ 88, Rem 1) *two windows*, but it is probably a corrupt reading; שָׂרַי may be *my princes* (with suff.), and ־ֵי in חוֹרֵי is a formative syllable [or adj. ending].[2] Further חֲשׂוּפֵי *stripped* in Is. **20**, 4 is *constr. st.* [for חֲשׂוּפַי]; but שַׁדַּי (perh. for שַׁדָּי after the form קַטָּל) *the Almighty*, and גּוֹבֵי *locust-swarm* Nah. **3**, 17 (from גֵּב) are likely singular, and the ־ֵי belongs to the stem; finally, in אֲדוֹנָי *the Lord* (prop. *my lord*, from אֲדֹנִים *lord*) it is originally a suffix; see § 121, Rem. 4.

d) ־ָם, obsolete and rare, e. g. כִּנָּם=כִּנִּים *midges*, סֻלָּם *ladder*, prop. *steps* (from סָלַל I), comp. our *stairs*[1].

2. The *plural* termination for the *feminine gender* is וֹת (often written defectively ־ֹת), which takes the place of the singular feminine-ending ־ָה, ־ֶה, ־ֵה, ־ָה, when the noun in the singular ends with one of these; otherwise (§ 80, 2) it is merely appended to the form of the singular, as תְּהִלָּה *song of praise, plur.* תְּהִלּוֹת; אִגֶּרֶת *letter, plur.* אִגְּרוֹת; בְּאֵר *a well, plur.* בְּאֵרוֹת. Feminines in ־ִית form their plural in ־ִיּוֹת, and those in ־וּת, in ־וֹת, e. g. מִצְרִית *an Egyptian woman, plur.* מִצְרִיּוֹת; מַלְכוּת *kingdom, plur.* מַלְכֻיּוֹת. These last plurals have, however, for their basis, the singular endings ־ְיָה and ־ִיָה with double *Yôdh*.

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[1] So also the ־ֵי may well be formative in שַׁדַּי, גּוֹבַי (from r. גּוּב), and perh. in אֲדֹנָי (see in Student's Heb. Lex.).—*Tr.*

[2] See the adverbs in ־ָם, § 100, 3. *Dietrich* loc. cit., p. 66 etc.

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Rem. It is only from ignorance or disregard of these feminine-endings וֹת and ִית— that some words ending with them, form their plural by the addition of ִים—, e. g. חֲנִית *spear, plur.* חֲנִיתִים and חֲנִיֹות; זְנוּת *whoredom, plur.* זְנוּתִים; אַלְמְנוּתִים *widowhood*, and many other instances. After the manner of the Syriac is the formation of the plural עֵדוֹת (*ʿēdh^{e}-wôth*) *laws*, with *Wāw* as a consonant, from the singular עֵדוּת.

This ending וֹת (*-ôth*) stands for *-âth* (as it sounds in Arab., Ethiop. Chaldee, in Eastern Syriac and also in Assyrian; see on the change of *â* to *ô*, in § 9, 10, 2), and *-âth* is properly only a longer and stronger form of the singular-ending *ăth* (§ 80, 2). The strengthening is intended to denote the plural. But this ending is then by a further application appended even to some nouns that have not *-ăth* in the singular.

How the changeable vowels of the noun are modified by the addition of the plural endings, is explained in §§ 92—95.

3. Words which are of two genders (§ 107, 3) have often, in the plural, both the masculine and the feminine termination, e. g. עָב *cloud,* pl. עָבִים and עָבוֹת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. But a number also of other words of one invariable gender have both (*masc.* and *fem.*) plural-endings, e. g. דּוֹר *m. an age, plur.* דּוֹרִים and דּוֹרוֹת; שָׁנָה *f. a year, plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is in such cases retained with both the plural forms, e. g. אַרְיֵה *m. a lion, pl.* אֲרָיוֹת *m.* (Zeph. 3, 3), דּוֹרוֹת *m.* (Job 42, 16).

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days* and שָׁנִים *years* are the usual, but יָמוֹת, שָׁנוֹת are rare poetic forms.

A difference of sense appears in the use of several words for members of the body, the dual (see § 88) being used for the living members themselves, while the plural in וֹת (which here answers to the neuter, § 107, 3) denotes something like them but without life; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles* (L. *manubria*); קַרְנַיִם *horns*, קְרָנוֹת *horns* (of the altar); עֵינַיִם *eyes*, עֲיָנוֹת *fountains.*

4. A considerable number of masculines form their plural in וֹת—, while many feminines have a plural in ם—. The gender of the singular, however, remains in the plural; e. g. אָב *father, plur.* אָבוֹת; שֵׁם *m. name, plur.* שֵׁמוֹת; on the contrary, מִלָּה *f. word, plur.* מִלִּים; פִּלֶגֶשׁ *f. concubine, plur.* פִּלַגְשִׁים.

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5. It is only in adjectives and participles that we find the two plural-endings strictly and constantly distinguished according to the gender, e. g. טוֹבִים *boni,* טוֹבוֹת *bonæ;* קְטָלִים *m.,* קְטָלוֹת *f.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii,* בָּנוֹת *filiæ;* מְלָכִים *reges,* מְלָכוֹת *reginæ.*

Rem. 1. In some few words, there is added to the plural form in וֹת the other termination of the plural ־ִים (־ִי before the genitive, comp. § 89, 2), or that of the dual ־ַיִם; e. g. בָּמָה *height, pl.* בָּמוֹת, *construct state* בְּמוֹתֵי; מֵרֹאשׁוֹתַי שָׁאוּל *from* (spaces, § 108, 2) *at the head of Saul* 1 Sam. **26**, 12; חוֹמָה *wall, plur.* חוֹמוֹת (*mœnia*), whence *dual* חוֹמוֹתַיִם *double wall.* This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מְתִים *men* (in Eth. the *sing.* is *mĕt* man); and some of these have a singular sense (§ 108, 2), as פָּנִים *face.* Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פָּנִים means also *faces* in Gen. **11**, 7, Ez. **1**, 6; אֱלֹהִים *God* and also *gods.*

§ 88.

OF THE DUAL.

1. As a most ancient modification of the plural, we have the *dual,* which however in Hebrew is used only in substantives (not in adjectives, verbs, and pronouns). It is indicated in both genders by the ending ־ַיִם, appended to the singular, as יָדַיִם *both hands,* יוֹמַיִם *two days;* but instead of the feminine-ending ־ָה, the dual-form always takes the old ending *ath,* with a long *ā* in an open syllable, thus ־ָתַיִם, as שָׂפָה *lip,* שִׂפָתַיִם *both lips;* the ת of the termination ־ַת remains, as נְחֹשֶׁת, in *dual* נְחֻשְׁתַּיִם *double fetters.*

The vowel-shortening in the noun upon the addition of the dual-ending is rather greater than in the plural, particularly in the segholate forms (§ 84, 11), as רֶגֶל *foot, pl.* רְגָלִים, *dual* רַגְלַיִם; yet קְרָנַיִם is used as well as קַרְנַיִם (from קֶרֶן *horn*), לְחָיַיִם (from לְחִי *cheek*).

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are;—*a)* ־ַיִן (as in Chald.,—*aini* of the Accusative in Arab.)

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and *contr.* ־ָן (*—âni* of the nom. in Arab.), as הֹתָיִן Gen. **37**, 17, and הֹתָן 2 K. **6**, 13 (*pr. name* of a city, prop. *two wells*); קָרְתָן (dual of קָרֶת) name of a town, called also קִרְיָתַיִם in 1 Ch. **6**, 61 (so too the Moabite cities in Mêsha's Inscription in line 10 קריחן *Qiryathân* or *Qiryathên*= קִרְיָתַיִם in O. Test., in line 30 בֵּית דִּבְלָתַיִם=בת דבלחם Jer. **48**, 22, in lines 30 and 31 חֹרֹנַיִם=חרנן in O. Test., also in line 20 מָאתַיִם=מאתם *two hundred*);—*b*) ־ָם, ־ֶם and ־ִם, as עָיִם, עָנָם (pr. names); שְׁנַיִם *two* in the combination שְׁנֵים עָשָׂר *twelve* (Mêsha's Inscrip. in line 15 צהרם= צָהֳרַיִם *noon*);—*c*) ־ַי (with ם cast off), יָדַי Ez. **13**, 18 (if we do not read יָדַיִם here), perhaps also חַלּוֹנַי (*double windows*) Jer. **22**, 14 (but see § 87, 1, *c*).

NB. 2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי [1]; the latter is a distended form for the older יְרוּשָׁלֶם [2], comp. the shorter form שָׁלֵם Ps. **76**, 3, and the Chaldee יְרוּשְׁלֶם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, חָפְנַיִם *both fists*, אָזְנַיִם *both ears*, מָתְנַיִם *hips*, יְרֵכַיִם *thighs*, חַלְצַיִם *loins*, שׁוֹקַיִם *both legs*, כְּרָעַיִם *shanks*, קַרְסֻלַּיִם *ankles*, כְּתֵפַיִם *shoulders*, שִׁנַּיִם *set of teeth* (used of the *two* rows), נַעֲלַיִם *pair of shoes*, מֹאזְנַיִם *pair of scales* (Lat. *bilanx*), or at least are thought of as forming a *pair*, as יוֹמַיִם *two* (successive) *days*, Lat. *biduum*, שְׁנָתַיִם *two years* (in succession), Lat. *biennium*, אַמָּתַיִם *two cubits*.

Rem. In the former case the dual is used also for a plural, either indefinite or defined by a numeral, as שֵׁשׁ כְּנָפַיִם *six wings* Is. **6**, 2, Ez. **1**, 6; שִׁבְעָה עֵינַיִם *seven eyes* Zech. **3**, 9; כָּל־יָדַיִם [3] *all hands* Ez. **21**, 12; כָּל־בִּרְכַּיִם *all knees* Ezek. **7**, 17; מְצִלְתַּיִם *cymbals* Ezr. **3**, 10; שְׁפַתַּיִם *double-hooks* Ez. **40**, 43.—With some emphasis the dual takes also the numeral *two*, as in Amos **3**, 12, Judg. **16**, 28.

See some other remarks on the use of the dual in § 87, Nos. 3 and 5, Rem. 1.

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions and defects above specified belong to a later phase of its developement.

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[1] The proper plur. forms would prob. be מָיִם, שְׁמָיִם.—*Tr.*

[2] See *Gesenii* Thesaurus Ling. Hebrææ, p. 629.

[3] With this use of the *dual* may be compared the Welsh *dwy-law* (two-hands) used for the only *plur.* of *llaw* (hand), and *dwy-fron* (two-breasts) for the *chest*, but *bronau* (the reg. pl. of *bron*) for the *breasts*.—*Tr.*

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The ancient Arabic forms the dual in the noun, pronoun and verb, almost co-extensitively with the Sanskrit or Greek; but the modern Arabic omits it almost entirely in verbs, pronouns and adjectives. The Syriac has it without living force, only in a couple of words, and that somewhat as in the Latin forms *ambo, duo, octo.* In like manner, the dual is lost in the more modern East-Indian tongues; and its full use in the Old-Slavic, e. g. in the Bohemian, is confined as in Heb. to *pairs,* as hands, feet, eyes, ears. On the Germanic dual, see *Grimm's* Gramm. I. S. 814, 2. Ausg.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*[1], but indicates the *relations of case,* either not at all, which is true of the *nominative* and generally also of the *accusative,* or by prepositions (§ 117); but the *genitive* relation is indicated by a close connection between two nouns. The noun, which serves as genitive [e. g. in Latin or Greek] to limit the other (*nomen rectum*), remains unchanged, and is only uttured in more close connection with the preceding (*nomen regens*)[2]. In consequence of this connection, the tone hastens on to the second (the genitive) of the two nouns[3] and the first (or governing noun) suffers a shortening by changes chiefly in the vowels (when changeable), e. g. דָּבָר *word,* דְּבַר אֱלֹהִים *word of God,* literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד *hand,* יַד הַמֶּלֶךְ *hand of the king;* and partly in both consonants and vowels, e. g. דְּבָרִים *words,* דִּבְרֵי הָעָם *words of the people.* Thus in Hebrew[4], the noun which stands *before a genitive* suffers

[1] On some traces of obsolete case-endings, see § 90.

[2] The two nouns in the *construct state* are sometimes said to be in *regimen,* the first being called the *nomen regens* and the second the *nomen rectum.—Tr.*

[3] In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

[4] What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Keltic. In Welsh, for instance, they express *word of God* by *gair Duw,* i. e. *word-God,* without any change in either noun, their close connection in utterance being all that indicates the genitive case.—*Tr.*

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a change (when there is any), by which this relation is indicated, and in grammatical language it is said to be in the *construct state,* while a noun which is not thus followed by a genitive is said to be in the *absolute state.*

Whether such words are (as often happens) connected by Măqqēph (§ 16, 1) or not, does not affect the sense, but depends on the accentuation. On the further use of the *construct state*, see the Syntax, §§ 114, 116.

2. The *vowel*-changes which many nouns exhibit in the *construct state* are fully taught in the Paradigms, §§ 92—95. This *construct* form of the noun has, moreover, peculiar *endings* better fitted for union with the following noun. Thus:—

a) In place of the plural and dual *endings* ־ִים and ־ַיִם, it has, by throwing off the *m*, simply ־ִי (comp. Rem. below); e. g. סוּסִים *horses,* סוּסֵי פַרְעֹה *horses of Pharaoh;* עֵינַיִם *eyes,* עֵינֵי הַמֶּלֶךְ *eyes of the king.*

b) In place of the usual feminine-termination ־ָה (in the *absol. state*), it always takes the ending ־ַת, as מַלְכָּה *queen,* מַלְכַּת שְׁבָא *queen of Sheba.* When the same word has also the termination ־ַת, this form of it is adopted in the *constr. st.* (§ 80, 1, Rem. 1 and § 95, 1).—The plural ending ־וֹת—remains unchanged.

c) Nouns in ־ֵה (from verbs ל״ה, § 85, V.) form their *constr. st.* in ־ֵה[1]; but nouns in ־ִי change this termination to ־ֵי; as רֹאֶה *seer, constr.* רְאֵה חַיִי *life, constr.* חַיֵי, and so also גַּיְא *valley, constr.* גֵּיא.

On the ending וֹ and ־ִי in the *constr. st.,* see § 90.

Rem. Probably the liquid ם at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to [commonly called *ecthlipsis*], was obscured or slurred over in the language of common life and in poetry. (*Quinct. Inst. Orat.* IX. 4, § 40; *Schneider's* Lat. Gram. I. pp. 153, 399). So also the corresponding *n* of the plural-ending in Arabic and Aramæen is slurred over, and that of the plural-ending ־וּן in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection

[1] This ־ֵה stands in the same relation to the broader vowel-sound ־ָה, as that in the Imp. גְּלֵה does to ־ֶה of the Impf. יִגְלֶה, see § 75, 1, Rem.

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of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of ־ֵי, the Syriac still has ־ֶי: in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this we have, perhaps, an example in the form חֲשׂוּפֵי שֵׁת Is. 20, 4.—It is obvious that the ־ֵי of the *dual* has come from ־ֶי (יְדֵי from יָדַיִם).

§ 90.

TRACES OF ANCIENT CASE-ENDINGS[1].

ה־ *local,* ־י *and* ו *appended to the construct state.*

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their significance. These endings appear only as crumbled remains of a fuller and more vital organic developement, than the language exhibits in the old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three primary vowels). In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Bedawins, it is done without regularity, so that one is used for the other (*Wallin*, in Zeitschr. p. morgenl. Gesellsch. Bd. V., 1851, p. 9, Bd. XII., p. 874; *Wetzstein*, ibid. Bd. XXII., 1868, p. 113). Already, in the Sinaitic inscriptions, the regular use is not adhered to (*Beer*, Studia asiatica, III., 1840, p. XVIII; *Tuch*, in Zeitschr. d. morgenl. Ges. Bd. III., p. 139); and even at present among the Arabs of the peninsula of Sinai, one may hear e. g. *ʿammuk* thy uncle, in the *nom.*) used also for *ʿammik* (*gen.*) and *ʿammak* (*acc.*). In central Arabia the three endings are still heard in the mouth of the people of the towns; farther south and east the *-a* stands for the *-i*, and nearer the coast these endings are heard no more (*Palgrave's* Narrative of a Year's Journey through central and eastern Arabia, Vol. I., p. 465, Lond. 1865). The Ethiopic, likewise, has preserved only the *-a* (in pr. names—*hâ*), which is, however, still used for the whole scope of the accusative, and moreover (the distinction of case being dropped) as a termination of the *constr. st.* for connecting it with a following genitive.

[1] The so-called *paragogic letters.—Tr.*

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2. The *accusative* relation is still most obvious in the ending ה֫— (usually without accent), which is appended to the substantive—

a) Mostly to denote *direction* towards an object, or *motion* to a place[1] (answering to our *-ward*), e. g. יָמָּה *seaward, westward,* צָפוֹנָה *northward,* אַשּׁוּרָה *to Assyria,* בָּבֶלָה *to Babylon,* הֶרָה (from הַר) *mountain-ward* Gen. **14**, 10, אַרְצָה *to the earth,* בַּיְתָה *into a house,* תִּרְצָתָה *to Tirzah* (from תִּרְצָה), עַזָּתָה *to Gaza* (from עַזָּה) Judg. **16**, 1; with the article, הָהָרָה *to the mountain,* הַבַּיְתָה *into the house,* הָאָהֳלָה *into the tent;* even after the *constr. state* with a genitive following, בֵּיתָה יוֹסֵף *into Joseph's house,* אַרְצָה הַנֶּגֶב *to the south-land* Gen. **20**, 1, אַרְצָה מִצְרַיִם *towards Egypt's land* Ex. **4**, 20, מִדְבָּרָה דַּמֶּשֶׂק *towards the wilderness of Damascus,* מִזְרָחָה שֶׁמֶשׁ (here *with the tone,* contrary to rule) *towards the rising of the sun, eastward;* and even after the plural, כַּשְׂדִּימָה *to the Chaldeans,* הַשָּׁמַיְמָה *the heavens-ward.*

b) Sometimes in a weaker sense, as merely pointing to the place *where*[2], as בָּבֶלָה *in Babylon* Jer. **29**, 15, זְבֻלָה *in the dwelling* Hab. **3**, 11, [הַמִּזְבֵּחָה *on the altar* Lev. **1**, 9], also שָׁמָּה *there* Jer. **18**, 2 (usually *thither*)[3].

c) The proper sense of the ending ה֫— is still more disregarded when a preposition is prefixed to the word, as לִשְׁאֹלָה *into the grave* Ps. **9**, 18, לְמַעְלָה *upwards,* בַּנֶּגְבָּה *in the south* Josh. **15**, 21, מִבָּבֶלָה *from Babylon* Jer. **27**, 16, מִלַּיְלָה *from* or *of night* Is. **21**, 11, עַד אַפֶקָה *unto Aphek* Josh. **13**, 4. Also with a preceding noun, as פְּאַת צָפוֹנָה *the northward side* Josh. **15**, 5, **18**, 15, 20, Ex. **26**, 18. Comp. also § 80, Rem. 2. *f*, Note[2].

This termination ה֫— has usually reference to *place* (hence called *He local)*; yet in rare cases it also refers to *time;* so, perhaps, עַתָּה (with the tone on the last syllable)

[1] See on this force of the accusative, § 118, 1; and compare the Lat. local accusative, as *Romam profectus est, domum reverti, rus ire.*

[2] So also elsewhere the accusative, § 118, 1.

[3] Also of time *when*, as in לַיְלָה *at night* Is. **34**, 10.—*Tr.*

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now, at this time (from עַת), מִיָּמִים יָמִימָה *from year to year.* Its use is peculiar in חָלִילָה, prop. *ad profanum!* = μὴ γένοιτο or *God forbid!*

Also as *accusatives of the object* (but bordering on the local sense) we may regard not only a few names of places, Num. **32**, 35, Josh. **21**, 36 (אֶת־יַהְצָה), but also אַרְצָה זְבוּלֻן *terram Z.* and אַרְצָה נַפְתָּלִי *terram N.* Is. **8**, 23, comp. Job **34**, 13.

As the ending is properly unaccented, the vowels of the word, as the above examples show, undergo mostly no change; in בָּבֶלָה and מִדְבָּרָה the short vowels even remain under the tone. The segholate forms, as אַרְצָה, בִּרְחָה, appear according to their original form (§ 93, 6), without the helping-vowel (cf. also שָׁמְמָה); so too the feminine ending appears in its older style (§ 80, 2), as in תִּרְצָתָה.—Moreover, the ה— itself is in some cases shortened to ה֫—, as נֹבָה *to Nob* 1 Sam. **21**, 2, comp. Ez. **25**, 13.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in ה—, are presumed to correspond to the Arabic case endings ִי— (the obsolete *genitive* ending) and וֹ— (also וּ— in proper names) the obsolete *nominative* ending. The reference to case in these forms is *quite lost*, and they are to be regarded simply as *archaisms*, which occur in poetry or in elevated speech, and are found besides in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only in the closest connection of noun with noun, viz. in the *constr. state*[1].

a) The ending ִי— is not quite rare in the *construct state*, and it usually has the tone, e. g. בְּנִי אֲתֹנוֹ *his ass's colt* Gen. **49**, 11, עֹזְבִי הַצֹּאן *forsaking the flock* Zech. **11**, 17, שֹׁכְנִי סְנֶה *dweller in the bush* Deut. **33**, 16; appended to the feminine, גְּנֻבְתִּי לַיְלָה *stolen at night* Gen. **31**, 39 (in prose), מְלֵאתִי מִשְׁפָּט *full of justice* Is. **1**, 21, עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *after the manner of Melchizedek* Ps. **110**, 4;

[1] In ancient combinations of words, endings are often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending ת— with the noun in the genitive connection (§ 89, 2, *b*) and with the verb in connection with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

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oftener with a preposition following (comp. § 116, 1), as רַבָּתִי בַגּוֹיִם *mistress among the nations* Lam. **1**, 1, אֹסְרִי לַגֶּפֶן *binding to the vine* Gen. **49**, 11 (comp. Is. **22**, 16, Mic. **7**, 14, Ps. **113**, 5—9, and other passages); in like manner it is found with many particles which are strictly nouns in the *const. st.*, as זוּלָתִי (=זוּלַת) *besides*, מִנִּי (=מִן) *from*, בִּלְתִּי *not*, and in compound names, as מַלְכִּי־צֶדֶק (i. e. king of righteousness), גַּבְרִיאֵל (man of God), חַנִּיאֵל (favour of God), and many others; comp. the Punic name *Hannibal*, i. e. חַנִּיבַעַל (favour of Ba'al).

b) The ending וֹ— is of much rarer occurrence, in prose only in the Pentateuch, and that in more elevated style, Gen. **1**, 24 חַיְתוֹ־אֶרֶץ *the beast of the earth* = חַיַּת הָאָרֶץ (the same is copied in Ps. **50**, 10, **79**, 2, **104**, 11, 20, Is. **56**, 9, Zeph. **2**, 14); other cases are בְּנוֹ בְעֹר *son of Beor* Num. **24**, 3, 15, **23**, 18, and מַעְיְנוֹ מַיִם *fountain of water* Ps. **114**, 8, perhaps also נַפְשׁוֹ עָצֵל *soul of a sluggard* Prov. **13**, 4.—On the ending וּ—, see the following Rem.

Rem. 1. The effect these endings have on the vowels may be seen from the examples given. The Pă'thăch of the feminine ending תַ— becomes sometimes vocal Shᵉwâ, sometimes Qā'mĕṣ.

2. As these two terminations יִ— and ִי have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they, as well as הַ— (No. 2), were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see p. 195) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the so-called locative case (in names of towns, *ruri*, *domi*, etc.) with the same ending as in Sanskrit; in modern Persian the plural-endings *ân* and *hâ* are ancient terminations of case, which are no longer so used; not to mention the Germanic languages and the Romance tongue (*lingua Romana*).—Even in cases where the ancient Arabic incorporated, with stronger sound, case-endings with the stem, as in אֲבִי, אֲבִי, אֲבָא (constr. st. of אָב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אֲחִי, אֲבִי, we have properly a genitive-ending; and in Chald, אֲבוּ, in Heb. פְּתוּשַׁלַּח (מְתוּשֶׁלַח), שְׁמוּ (שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל), a nominative-ending, so that we can better understand how פְּנִיאֵל occurs along with פְּנוּאֵל, and אֲחוֹמַי with אֲחִימָלֵךְ.

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§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case stand for the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 57 etc.), two things to notice, viz. the form of the suffixes themselves and the changes in the form of the noun. Here we take up chiefly the first, as the second will be treated of under the inflection of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes to the singular Nouns are these:—

Singular of Pronoun.		*Plural of Pronoun.*	
1. *com.* ־ִי	*my.*	1. *com.* נוּ, ־ֵנוּ	*our.*
2. *m.* ךָ, ־ְךָ, in *pause* ־ֶךָ	*thy.*	2. *m.* כֶם, ־ְכֶם	*your.*
2. *f.* ךְ, ־ֵךְ		*f.* כֶן, ־ְכֶן	
3. *m.* הוּ, ו; ־ֵהוּ; וֹ, ־ֹו	*his.*	3. *m.* הֶם, ־ָם, poet. מוֹ, ־ֵמוֹ	*their.*
3. *f.* הָ, ־ָהּ, ־ֶהָ	*her.*	*f.* הֶן, ־ָהֶן, ־ָן	

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

a) The forms without a union-vowel (§ 58, 3, *b*) are joined to nouns which end with a vowel, as אָבִיךָ, אָבִירוֹ and אָבִיו, אָבִיהָ, אָבִינוּ, אֲבִיכֶם, אֲבִיכֶן, אֲבִיהֶם, אֲבִיהֶן; פִּימוֹ Ps. **59**, 13. Yet nouns ending in ־ֵה (see below, in No. 4) and ־ֵח (see letter *b*) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, *b*), are joined to nouns ending with a consonant, which are by far the majority. The union-vowel is usually *a* in the 3rd *sing.*, the *ô* in וֹ, הּ being contracted from *āhû* ־ָהוּ, *fem.* ־ָהּ, and 3d *plur.* ־ָם, ־ָמוֹ, ־ָן; and in these cases *e* is rarely used (e. g. אוֹרֵהוּ *his light* Job **25**, 3, לְמִינֵהוּ *after its kind* Gen. **1**, 21, 25) and almost exclusively with nouns in ־ֵה, where the termination either blends with the union-vowel, or is displaced by it, as שָׂדֵהוּ *his field*, שָׂדֵהּ *her field*, מַרְאֵהָ *her look;* but in 2 *p. sing. fem.* ־ֵךְ and in 1 *p. plur.* ־ֵנוּ, are the customary forms, while ־ָךְ, ־ָנוּ are of rare occurrence; see

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Rem. 2.—Instead of ־ךָ, ־כֶם, ־כֶן, when the last consonant of the noun is a guttural, we have ־ֲךָ, ־ֲכֶם, ־ֲכֶן, as in רוּחֲךָ *thy spirit*, בּוֹרְאֲךָ *thy creator* Is. **43**, 1, רֵעֲכֶם *your friend* Job. **6**, 27.

2. Rare forms are—

Sing. 2d pers. *m.* in pause ־ָךְ in כַּפֶּכָה *thy hand* Ps. **139**, 5; *fem.* ־ִיךְ Ez. **5**, 12, ־ֵכִי Ps. **103**, 4, once ־ֵךְ in מַלְאָכֵךְ *thy envoy* Nah. **2**, 14 (several MSS. ־ָךְ, prob. ־ָהּ for ־ֶיהָ), also ־ָךְ (כַּפָּךְ Is. **22**, 1, Mic. **2**, 12, also כַּלָּךְ Is. **14**, 29, 31).—3d pers. ־ֹה, e. g. in the frequent אֲחֻזָּתֹה Gen. **9**, 21, **12**, 8, **13**, 3, **35**, 21; קְצֹתֹה 2 K. **19**, 23, for which we find קְצוֹ in Is. **37**, 24; סוּתֹה Gen. **49**, 11 (Q^{e}ri סוּתוֹ) [1].

Plur. 1st pers. ־ֵנוּ, as קִרְבֵּנוּ Job **22**, 20, Ruth **3**, 2 and always כֻּלָּנוּ *all we*.—2d pers. ־ֶכֶנָּה Ez. **23**, 48, 49.—3d pers. *m.* ־ָהֶם 2 Sam. **23**, 6 for ־ֵהֶם (from which is contracted the usual form ־ֶם). Fem. ־ָהֶנָּה 1 K. **7**, 37, ־ָנָּה Gen, **41**, 21, ־ָנָה Ruth **1**, 19, else mostly in pause; also ־ֵהֶן is rare (Is. **3**, 17), usually ־ָן.

2. In appending the suffixes to the plural *masc.* in ־ִים and the dual in ־ַיִם, these endings must be changed for the *construct*-ending (according to § 89, 2) in ־ֵי, which becomes blended with the suffixes; and so in union with the plur. and dual endings we have these

Suffixes of Plural [and Dual] Nouns:

Singular.			*Plural.*		
1. *com.* ־ִי		*my.*	1. *com.* ־ֵינוּ		*our.*
2.	*m.* ־ֶיךָ	*thy.*	2.	*m.* ־ֵיכֶם	*your.*
	f. ־ַיִךְ			*f.* ־ֵיכֶן	
3.	*m.* ־ָיו, poet. ־ֶיהוּ	*his.*	3.	*m.* ־ֵיהֶם, poet. ־ֵימוֹ	*their.*
	f. ־ֶיהָ	*her.*		*f.* ־ֵיהֶן	

In most of these forms, the ending (־ֵי) of the *constr. plur.* [and *dual*] remains unchanged, as סוּסֵיהוּ, סוּסֵינוּ, סוּסֵיכֶם; in some it takes *Seghôl* in place of *Ṣêrê*, as סוּסֶיהָ, סוּסֶיךָ; in three forms, with very short suffixes, it takes *Păthăch* (the original ending ־ַי, § 89, Rem.), as סוּסָיו from סוּסֵיהוּ, סוּסַיִךְ from סוּסֵיךְ (comp. § 28, 4), סוּסַי *sûsay* from *sûsaï-î*.

Rem. 1. The *Yôdh* of these forms, when it serves to express the *ê* or *è*, is occasionally omitted (in the defective way of writing, see § 8, 4

[1] Prob. also fem. ־ָהּ for ־ָהּ in שְׁכָמָהּ Job **31**, 22, cf. § 58, 3, Rem. 1.—*Tr.*

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and § 25, 1), e. g. דְּרָכֶיךָ for דְּרָכֶךָ *thy ways* Ex. **33**, 13, רֵעֹתוּ for רֵעֵהוּ *his friends* Job **42**, 10, לְמִינֵהֶם *after their kinds* Gen. **1**, 21. This omission of the *Yôdh* occurs also with the *suff.* 3d pers. *m. sing.*, where we very often find וֹ—, which is, however, almost invariably changed in the Q^{e}rî to ִיו—, e. g. חִצָּו *his arrows* Ps. **58**, 8 in Q^{e}rî חִצָּיו

2. Unusual forms are: *sing.* 2d. pers. *fem.* ִיךְ— Eccles. **10**, 17, ֶיכִי— Ps. **103**, 3—5; 3d pers. *masc.* וֹתִי– (quite a Chaldee form) Ps. **116**, 12; 3d *fem.* ֶיהָא— Ez. **41**, 15.—*Plur.* 2d pers. *fem.* ֶיכֶנָּה— Ez. **13**, 20, 3d pers. *masc.* ֶיהֶמָּה— Ez. **40**, 16[1], *fem.* ֶיהֶנָּה—Ez. **1**, 11.

3. On ֶימוֹ— in Job **20**, 23, see further in § 103, 2, Note[1].

3. It is clear and beyond doubt that the *Yôdh* in these suffixes belongs, in reality, to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in fact the inaccuracy) of appending these *suffix*-forms (already embodying the plural-ending ִי—) to the feminine plural in וֹת, as סוּסוֹתֵינוּ, סוּסוֹתֶיךָ, סוּסוֹתָיו, where in reality a double indication of the plural occurs[2].

NB. This is the rule; yet the bare suffix (as in No. 1, p. 199) is sometimes appended to the ending וֹת, as עֵדוֹתַי Ps. **132**, 12, מַבּוֹתֵךְ Deut. **28**, 59. In the 3d *plur.* this is even the more prevalent mode; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבֹתֵיהֶם; so also שְׁמוֹתָם *their names*, תּוֹרוֹתָם *their generations.*

4. We now subjoin, in illustration of the preceding statements, a Table of the *masculine* and the *feminine;* and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine-ending ה— in the singular, the *construct*-ending ת— is employed, which retains its *Pă'thăch* before the grave suffixes כֶם, כֶן, but changes it to *Qā'mĕṣ* before the others (§ 89, 2, 6).

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[1] Prob. also ֶימוֹ— in אֵרֵימוֹ Ps. **73**, 5.—*Tr.*

[2] See an analogous case in § 87, 5. Rem. 1. Comp. the double feminine-endig in § 80, Rem. 2, *f.*

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		Masculine Noun.	*Feminine Noun.*
		Singular.	
	Absol. st.	סוּס[1] a horse.	סוּסָה a mare.
	Constr. st.	סוּס horse-of.	סוּסַת mare-of.
Suff. sing.	1. *com.*	סוּסִי my horse.	סוּסָתִי my mare.
	2. *masc.*	סוּסְךָ thy horse.	סוּסָתְךָ thy mare.
	2. *fem.*	סוּסֵךְ thy horse.	סוּסָתֵךְ thy mare.
	3. *masc.*	סוּסוֹ his horse.	סוּסָתוֹ his mare.
	3. *fem.*	סוּסָהּ her horse	סוּסָתָהּ her mare.
plur.	1. *com.*	סוּסֵנוּ our horse.	סוּסָתֵנוּ our mare.
	2. *masc.*	סוּסְכֶם your horse.	סוּסַתְכֶם your mare.
	2. *fem.*	סוּסְכֶן your horse.	סוּסַתְכֶן your mare.
	3. *masc.*	סוּסָם their horse.	סוּסָתָם their mare.
	3. *fem.*	סוּסָן their horse.	סוּסָתָן their mare.
		Plural.	
	Absol. st.	סוּסִים horses.	סוּסוֹת mares.
	Constr. st.	סוּסֵי horses-of.	סוּסוֹת mares-of.
Suff. sing.	1. *com.*	סוּסַי my horses.	סוּסוֹתַי my mares.
	2. *masc.*	סוּסֶיךָ thy horses.	סוּסוֹתֶיךָ thy mares.
	2. *fem.*	סוּסַיִךְ thy horses.	סוּסוֹתַיִךְ thy mares.
	3. *masc.*	סוּסָיו his horses.	סוּסוֹתָיו his mares.
	3. *fem.*	סוּסֶיהָ her horses.	סוּסוֹתֶיהָ her mares.
plur.	1. *com.*	סוּסֵינוּ our horses.	סוּסוֹתֵינוּ our mares.
	2. *masc.*	סוּסֵיכֶם your horses.	סוּסוֹתֵיכֶם your mares.
	2. *fem.*	סוּסֵיכֶן your horses.	סוּסוֹתֵיכֶן your mares.
	3. *masc.*	סוּסֵיהֶם their horses.	סוּסוֹתֵיהֶם their mares.
	3. *fem.*	סוּסֵיהֶן their horses.	סוּסוֹתֵיהֶן their mares.

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes[2] in a noun [often called its *declension* or *inflection*], are caused—*a*) by a noun following in the

[1] In learning this Paradigm and the others, let the accent be carefully placed on the last syllable, except when it is marked elsewhere (see § 15, Rem. 3).—*Tr.*

[2] In a good Heb. Lexicon (much the same as in Greek or German or Latin)

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genitive,—*b*) by pronominal suffixes,—*c*) by the plural and dual terminations; which, again, are changed in the constr. st. and with the suffixes.

2. The tone, in all these cases, is moved forward one syllable or more, or even thrown upon the following word. We here meet with three cases, viz.—

a) *When the tone is moved forward only one place,* as is the case in appending most of the suffixes to singular nouns (ִי—; ֶךָ—, ֶךְ—; וֹ, ֹו—; ָהּ—, ָה—; ֵנוּ—; ֶם—, ֹמוֹ—), and in adding the plural and dual terminations, as דָּבָר *word,* דְּבָרִי *my word, plur.* דְּבָרִים; כְּנָפַיִם, *dual* כְּנָפָיִם *wings;* אוֹיֵב *enemy,* אוֹיְבִי, *plur.* אוֹיְבִים. The same applies to the *light* suffixes to plural nouns[1], as ִי—; ֵיךָ—, ֵיךְ—; ֵינוּ—, ֵיהוּ—, ֵיהָ—; ֵימוֹ—, ֵיכֶם—, ֵיהֶם—, e. g. דְּבָרֵינוּ, דְּבָרֶיהָ.

b) *When the tone is moved forward two places,* as in the plural *construct,* and when the *grave*[1] *suffixes* are appended to the plural (ֵיכֶם—, ֵיהֶם—). In this case both vowels, if movable, are shortened to the utmost, e. g. דִּבְרֵי הָעָם *words of the people,* דִּבְרֵיכֶם *your words,* דִּבְרֵיהֶם *their words.*

In Segholates, as they have the tone on the *penultima*, there is here a difference. The suffixes have not so great effect as the (more strongly accented) plural-endings ִים—, וֹת: the former leave the chief vowel still under the first letter, as מַלְכֵי; but with the latter, vocal Sh^{e}wâ is substituted for it, and a *Qā'mĕṣ* is put under the second consonant, as מַלְכוֹת, מְלָכִים. Comp. § 93, 6, § 95, 2, § 97, 3, Note.

c) When the suffix is preceded by a half-syllable with vocal Sh^{e}wâ, which is the case with ךָ, כֶם, כֶן[2], also הֶם, הֶן, הֵן (for these last, however, we have more commonly ֶם—, ֶן—). Of these the first is a light suffix, and regularly effects the vowels in just the same manner as ִי—, וֹ, e. g. דַּמְּךָ, דִּבְרְךָ, זַכְּנָהּ; but the others are

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it is easy to find the *declension* of any noun (substantive or adjective), i. e. how it is *inflected;* for the *changes* it undergoes in the constr. st., the plur. and dual, with the suffixes, and in the fem. gender, are generally indicated, as is carefully done in the Student's Heb. Lexicon.—*Tr.*

[1] Nearly all the suffixes are *light,* being so called in distinction from the few that always carry a strong accent or tone, and which hence are called *grave,* namely כֶם, כֶן, הֶם, הֶן; ֶכֶם—, ֶכֶן—, ֶיכֶם—, ֶיהֶם—, ֶיכֶן—.

[2] A guttural before these three suff. takes ַ—, as in רוּחֲכֶם, רוּחֲכֶן, §. 22, 3.—*Tr.*

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grave suffixes, and have more effect in shortening the vowels, as דְּבָרְכֶם, etc., as is shown in the Paradigms. So also in the *construct state* of the singular number, as חֲצַר הַבַּיִת, דְּבַר אֱלֹהִים (from חָצֵר).

3. The vowel changes in *fem. nouns* (§ 95) are not so considerable, the addition of the feminine-ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel changes, which form this *internal inflection* of the noun, are based chiefly on the principles laid down in §§ 23—29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (see § 27 at beginning).

NB. There is this striking difference between the vowel-changes in the verb and the noun, namely, that in the verb the *second* of two movable vowels mostly disappears (קָטַלְתָּ, קָטְלוּ), in the noun the first (דָּבָר, דִּבְרִי, דְּבָרִים), comp. § 27, 3.

Changes of consonants are here very few, and occur only in Paradigm IX.

For greater convenience attention will now be given in the next sections to the Inflections of Nouns, with explanatory remarks (founded on the Paradigms); first the masculines (§ 93), then the feminines (§ 95), the theory as to the vowel-changes in the latter being premised in § 94.

§ 93.

INFLECTIONS OF MASCULINE NOUNS.

Masculine[1] nouns [substantive or adjective] may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the following Table. The necessary explanations are subjoined on pages 206—13. We here only remark in general,—

a) That all feminines without a distinctive termination (§ 107, 1, 4) are inflected like masculine nouns (e. g. חֶרֶב *f. sword,* like מֶלֶךְ *m. king*), except that in most cases they take the plural ending וֹת—; so חֶרֶב has *plur. absol.* חֲרָבוֹת, *const.* חַרְבוֹת, which is also the form before *all the suffixes;* see the Paradigms of the feminines in § 95.

[1] Including also such *feminines* as have no *feminine* ending, see § 107, 1 and 4.—*Tr.*

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b) That, in the plural, the so-called *light*[1] *suffixes* are without exception attached to the *absolute,* and the *grave*[1] *suffixes* to the *construct state,* as may be seen from the Paradigms.

Inflections of Masculine Nouns.

[*Substantives or Adjectives*]

	I. (No vowel-change).		II.	III.	IV. a.	IV. b.
Sing. absol.	סוּס (horse)	רוּחַ[2] (spirit)	עוֹלָם (eternity)	פָּקִיד (overseer)	דָּבָר (word)	חָכָם (wise)
constr.	סוּס	רוּחַ	עוֹלַם	פְּקִיד	דְּבַר	חֲכַם
with light[1] *suff.*	סוּסִי	רוּחִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חֲכָמִי
with grave[1] *suff.*	סוּסְכֶם	רוּחֲכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דְּבַרְכֶם	חֲכָמְכֶם
Plur. absol.	סוּסִים	רוּחוֹת	עוֹלָמִים	פְּקִידִים	דְּבָרִים	חֲכָמִים
constr.	סוּסֵי	רוּחוֹת	עוֹלְמֵי	פְּקִידֵי	דִּבְרֵי	חַכְמֵי
with light suff.	סוּסַי	רוּחוֹתַי	עוֹלָמַי	פְּקִידַי	דְּבָרַי	חֲכָמַי
with grave suff.	סוּסֵיכֶם	רוּחוֹתֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם	חַכְמֵיכֶם
Dual absol.	שׁוֹקַיִם (legs)		מֶלְקָחַיִם (tongs)	שְׁבֻעַיִם (2 weeks)	כְּנָפַיִם (wings)	חֲלָצַיִם (hips)
constr.	שׁוֹקֵי				כַּנְפֵי	חַלְצֵי

	V. a.	V. b.	V. c.	VI. (see next p.) a.	VI. b.	VI. c.
Sing. absol.	זָקֵן (old)	גָּדֵר (wall)	חָצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
constr.	זְקַן	גֶּדֶר	חֲצַר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
with light suff.	זְקָנִי	גְּדֵרִי	חֲצֵרִי	מַלְכִּי	סִפְרִי	קָדְשִׁי
with grave suff.			חֲצֵרְכֶם	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם
Plur. absol.	זְקֵנִים		חֲצֵרִים	מְלָכִים	סְפָרִים	קָדָשִׁים
constr.	זִקְנֵי		חַצְרֵי	מַלְכֵי	סִפְרֵי	קָדְשֵׁי
with light suff.	זִקְנַי		חֲצֵרַי	מְלָכַי	סְפָרַי	קָדָשַׁי
with grave suff.	זִקְנֵיכֶם		חֲצֵרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם
Dual absol.	יְרֵכַיִם (thighs)	כְּתֵפַיִם (shoulders)		רַגְלַיִם (feet)	כִּפְלַיִם (two-folds or double)	מָתְנַיִם (loins)
constr.				רַגְלֵי		מָתְנֵי

[1] See Note[1] on p. 203.

[2] See § 91, 1, Rem. 1, *b*, on p. 200.

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Inflections of Masculine Nouns.

VI. (*continued*).

	d.	e.	f.	g.	h.	i.
Sing. absol.	נַעַר	נֵצַח	פֹּעַל	מָוֶת	זַיִת	פְּרִי
	(a youth)	(perpetuity)	(work)	(death)	(olive)	(fruit)
constr.	נַעַר	נֵצַח	פֹּעַל	מוֹת	זֵית	פְּרִי
with light suff.	נַעֲרִי	נִצְחִי	פָּעֳלִי	מוֹתִי	זֵיתִי	פִּרְיִי
with grave suff.	נַעֲרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם	מוֹתְכֶם	זֵיתְכֶם	פִּרְיְכֶם
Plur. absol.	נְעָרִים	נְצָחִים	פְּעָלִים	מוֹתִים	זֵיתִים	צְבָיִים
constr.	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי	מוֹתֵי	זֵיתֵי	(gazelles)
with light suff.	נְעָרַי	נִצְחַי	פָּעֳלַי	מוֹתַי	זֵיתַי	
with grave suff.	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	
Dual absol.	נַעֲלַיִם		צָהֳרַיִם		עֵינַיִם	לְחָיַיִם
	(sandals)		(noon, prop. 2 lights)		(eyes)	(cheeks)
constr.	נַעֲלֵי				עֵינֵי	

	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
Sing. absol.	אוֹיֵב	שֵׁם	עָם	חֵץ	חֹק	חוֹזֶה
	(enemy)	(name)	(people)	(arrow)	(statute)	(seer)
constr.	אוֹיֵב	שֵׁם	עַם	חֵץ	חָק־	חוֹזֵה
with light suff.	אוֹיְבִי	שְׁמִי	עַמִּי	חִצִּי	חֻקִּי	חוֹזִי
with grave suff.	אוֹיַבְכֶם	שִׁמְכֶם	עַמְּכֶם	חִצְּכֶם	חֻקְּכֶם	חוֹזְכֶם
Plur. absol.	אוֹיְבִים	שֵׁמוֹת	עַמִּים	חִצִּים	חֻקִּים	חוֹזִים
constr.	אוֹיְבֵי	שְׁמוֹת	עַמֵּי	חִצֵּי	חֻקֵּי	חוֹזֵי
with light suff.	אוֹיְבַי	שְׁמוֹתַי	עַמַּי	חִצַּי	חֻקַּי	חוֹזַי
with grave suff.	אוֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	עַמֵּיכֶם	חִצֵּיכֶם	חֻקֵּיכֶם	חוֹזֵיכֶם
Dual absol.	מֹאזְנַיִם		כַּפַּיִם	שִׁנַּיִם		רֵחַיִם
	(pair of scales)		(hands)	(set of teeth)		(mill-stones)
constr.	מֹאזְנֵי		כַּפֵּי	שִׁנֵּי		

EXPLANATIONS.

1. To Paradigm I belong all nouns whose vowels are immovable or firm (§ 25). As there are no vowel changes in

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this Paradigm[1], it is inserted only for comparison with the others.

E. g. according to § 25, 1, עִיר *city*, קוֹל *voice*, לְבוּשׁ *garment*, זְרוֹעַ *arm* [זְרוֹעֲךָ *thy arm*, pl. זְרֹעוֹת]; according to § 25, 2, קָם *standing up*, גֵּר *stranger*; according to § 25, 3, גִּבּוֹר *hero*, צַדִּיק *just*, חַנּוּן *merciful*, מַשְׁחִית *destruction*. Here belong the classes of *verbal nouns* given in § 84, Nos. 7, 8, 13, 26, 27. On the form קָטָל see below under Nos. 2 and 4.

2. To Parad. II belong nouns which have a *changeable Qā'měṣ*, in their final syllable, and are either monosyllabic or have the preceding vowels immovable, e. g. יָד *hand*, כּוֹכָב *star*, מִדְבָּר *wilderness*. (Similar are the nouns with changeable *Ṣē'rê* in Parad. VII.)

With the suffix כֶם— we have the regular shortening, as in עוֹלְמְכֶם, but יָד becomes יֶדְכֶם (for יַדְכֶם), and דָּם *blood* becomes דִּמְכֶם; see § 27, Rem. 2, 3.

Nouns which have a firm Qā'měṣ in their final syllable naturally do not belong to this class, e. g. forms like קָטָל (§ 84, No. 6, but with some exceptions, דַּיָּן *judge*, constr. st. דַּיַּן Ps. **68**, 6), קָטָל (§ 84, No. 13), קָם as *Part.* of verbs ע"ו, etc. Derivatives from verbs ל"א also commonly retain their Qā'měṣ, e. g. מִקְרָא, *plur. constr.* מִקְרָאֵי.

3. Parad. III embraces those nouns which have an immovable vowel in the final syllable, and a movable Qā'měṣ or Ṣē'rê in the penultima as a pretonic vowel (§ 26, 3), as גְּדוֹל *great*, אָדוֹן *lord*, עָצוּם *strong*, אֱמוּן (*plur.* אֱמוּנִים) *faithfulness*, עֲשִׂרוֹן *tenth part* (*plur.* עֶשְׂרֹנִים), רָעָבוֹן *hunger*, זִכָּרוֹן *remembrance*. The two last take in the *constr. st.* the forms רַעֲבוֹן and זִכְרוֹן.

There are also some nouns of the above forms, which have a firm Qā'měṣ before the tone-syllable, as עָרִיץ *tyrant* for עָרִיץ, חָרוּץ *diligent* for חָרוּץ (see *verbal nouns*, § 84, No. 7); also שָׁלִישׁ *chariot-fighter*, *plur.* שָׁלִישִׁים Ex. **14**, 7, גָּלוּת *captivity*. Many fluctuate, as שָׁבוּעַ *week*, see Lexicon.

4. Parad. IV embraces nouns of two syllables with Qā'měṣ changeable in both. For the changes in these vowels, see § 92, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur.*

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[1] But in words ending in a guttural, like כֹּחַ *strength*, רֵעַ *friend*, מוֹרָא *fear* (מוֹרָאֲךָ, מוֹרַאֲכֶם) there may be some change (according to § 22), as shown in the inflection of רוּחַ in Parad. I.—*Tr.*

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constr., is seen in the second of the two examples given in the Paradigm. Other examples are זָהָב *gold*, זָנָב *tail;* with a guttural, אָשָׁם *guilt*, רָעָב *hunger*.

In like manner are declined nouns of the less frequent form קֶטֶל, e. g. לֵבָב *heart*, שֵׁכָר *strong drink;* with a guttural, עֵנָב *grape*, שֵׂעָר *hair*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. צֶלַע *rib*, *constr.* צֶלַע also צַלְעַ 2 Sam. **16**, 13 (comp. נֵכָר *foreignness*, *constr. st.* נֵכַר־ Deut. **31**, 16); שֵׂעָר *hair*, *constr.* שַׂעַר and שַׂעֲרַ; חֶדֶר *ornament*, *constr.* חַדַר and חֶדֶר Dan. **11**, 20; עָשָׁן *smoke*, *constr.* עֲשַׁן and עָשָׁן Ex. **19**, 18 (comp. Parad. V. and גֶּבֶר=גֶּבֶר § 84, Nos. 10 and 11).—Exceptionally חֶלֶב *milk* takes חֲלַב in *constr. st.* in Ex. **23**, 19, and לָבָן *white* makes לְבֶן־ (with a Măqqḗph) for לְבַן Gen. **49**, 12.—Qā́mĕṣ is immutable in both syllables of חָרָשׁ for חֲרָשׁ, and פָּרָשׁ for פָּרָשׁ, § 84, No. 6; yet the 2d (—) becomes (—) in the *constr. st. sing.*, as חָרַשׁ in Is. **44**, 12 (but in *plur.* חָרָשֵׁי), פָּרַשׁ in Ez. **26**, 10.

5. The inflection in Parad. V is very like that of Parad. IV. The final *Ṣḗrê* is here treated like final *Qā́mĕṣ* there, except that in the *constr. st.* זְקֵן stands for זִקֵן. Some few nouns, however, take the segholate form (Parad. VI) in the *constr. st.;* e. g. כָּתֵף *shoulder*, *constr. st.* כֶּתֶף; גָּדֵר *wall*, *constr. st.* גֶּדֶר; יָרֵךְ *thigh*, *constr. st.* יֶרֶךְ. In a very few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כֶּבֶד Ex. **4**, 10, and כֶּבֶד Is. **1**, 4; עָרֵל *uncircumcised*, *constr. st.* עֶרֶל Ex. **6**, 12 and עֶרֶל Ez. **44**, 9.

Examples of the first sort are: יָתֵד *plug*, שָׁכֵן *neighbour*, קָצֵר *short*, with 3d radical a guttural, שָׂבֵעַ *sated*, *constr. st.* שְׂבַע.

Some nouns of this form retain their Ṣḗrê. in *constr. st.* specially in plural; e. g. יָשֵׁן *sleeping*, *plur. constr.* יְשֵׁנֵי; so also אֲבֵלִי *mournful*, שְׂמֵחִי *rejoicing* (but also שִׂמְחֵי), שְׁכֵחֵי *forgetting*, חֲפֵצֵי *wishing;* some also in sing. as עֲקֵב (Gen. **25**, 26) from עָקֵב *heel*, חֲמֵשׁ *five*, חֲלֵב *milk* (as if from חָלֵב and not from חֶלֶב the only form in use), and with Maqqēph אֲבֵל־ Ps. **35**, 14, *constr. st.* of אָבֵל *sad*.

6. Parad. VI embraces the large class of the so-called *Segholates* (§ 84, No. 11). Before *suffixes*, and in the *constr. st.* of the plural and dual, these nouns appear in their original form with the short primary vowel (*ă*, *ĭ*, *ŏ*) under the first radical, as מַלְכִּי, סִפְרִי, קָדְשׁוֹ. But the *plur. absol.* takes an *ā* (in an open syllable, hence *Qā́mĕṣ*) immediately before the accented termination, while only a vocal Sh^{e}wâ remains

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in the proper place of the stem-vowel (i. e. under the first radical), as מַלְכָּה, *plur.* מְלָכִים. Comp. § 92, 2.

The forms may be arranged in three classes, the first having *ă*, the second *ĭ* (*ē*), the third *ŏ* (*ō*), in the first syllable. The Paradigm exhibits, under *a, b, c,* derivatives of the strong verb; under *d, e, f,* forms which have a guttural in the final syllable; under *g, h,* derivatives from verbs ע"ו and ע"י; and under *i,* a derivative from a verb ל"ה, as to which class see more in Rem. 6 below. Comp. § 85, IV. No. 11, V. No. 11.

[This numerons class of Nouns, grouped in Parad. VI. were originally (or in their crude-forms) monosyllabic, ending in two vowelless consonants (§ 84, 11). To avoid this harsh ending there is inserted between these consonants an unaccented helping-vowel (§ 28, 4), usually *Sᵉghŏl* (whence comes the name of this class) but often *Pă'thăch* (caused by a guttural, § 22, 2), and *Chĭ'rĕq* when *Yôdh* is the second consonant (§ 24, 1, *b*). The original vowel *ă, ĭ, ŏ* of the crude-form usually has the accent and is lengthened or modified (§ 26, 3), but becomes a *Shᵉwâ* when the last letter is *Yôdh,* as in פְּרִי, etc.; and so we have

	ă	*ĭ*	*ŏ*	*ă*	*ĭ*	*ŏ*
original form	מַלְכְּ	סִפְרְ	קָדְשְׁ	נַעַרְ	נִצְחְ	פָּעָלְ
euphonic form	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל

	ă	*ă*	*ă*	*ĭ*	*ŏ*
original form	מָוְתְ	זָיְתְ	אַרְיְ	פִּרְיְ	חָלְיְ
euphonic form	מָוֶת	זַיִת	אַרְיֵ	פִּרְיִ	חָלְיוֹ

To the original or monosyllabic form we attach (with few exceptions) the pronominal suffixes, the Dual ending ־ַיִם and the constr. state ending ־ִי in Plur. and Dual.—Forms like מָוֶת and זַיִת become מוֹת and זֵית in constr. st. and with suffixes.

For the Plural, both absolute and with the *light* suffixes, we may assume another original monosyllabic form, beginning with two consonants, and having the vowel-points ־ָ־ (as in § 84, 10 and often found in Chald. and Syr.), this Pă'thăch becoming Qā'mĕṣ before the tone (§ 26, 3). Thus

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euphonic form	מֶלֶךְ	סֵפֶר	בֹּקֶר	נַעַר	נַצַח	שַׂעַל
original form	מִלְכִּי	סִפְרִי	בִּקְרִי	נִעְרִי	נִצְחִי	שִׂעֲלִי
Plur. absol.	מְלָכִים	סְפָרִים	בְּקָרִים	נְעָרִים	נְצָחִים	שְׂעָלִים
with light suff.	מְלָכַי	סְפָרַי	בְּקָרַי	נְעָרַי	נְצָחַי	שְׂעָלַי

euphonic form	שׁוֹר	תַּיִשׁ	צְבִי
original form	שְׁוַר	תְּיַשׁ	צְבִי
Plur. absol.	שְׁוָרִים	תְּיָשִׁים	צְבָיִים
with light suff.	שְׁוָרַי	תְּיָשַׁי	צְבָיַי

These tables and observations are added (without Dr. Rödiger's own responsibility), in the hope of perhaps making the complicated Inflection of the S^{e}gholates somewhat plainer.]—*Tr.*

REMARKS.

1. The form מֶלֶךְ (for מַלְכִּי) exhibits the original *a* in the 1st syllable, not only before suffixes, as in מַלְכִּי, but mostly also in *pause* (§ 29, 4), e. g. כֶּרֶם *vineyard*, in *pause* כֶּרֶם, and before *He local* (§ 90, 2), as אַרְצָה. In the Septuagint we find that names like חֶבֶל, יֶפֶת are as a rule written with *a* in the first syllable, Ἀβέλ, Ἰαφέθ. The word אֶרֶץ, with the article, is invariably written הָאָרֶץ [never הָאֶרֶץ]; derivatives from verbs ע"ו also take Qā'mĕṣ for their first vowel, as קָוֶה.—The original monosyllabic form is seen in the words גַּיְא *a valley* and שָׁוְא *vanity* (from a stem ע"ו).—Many of these S^{e}gholates keep the *S^{e}ghôl* also in pause, e. g. צֶדֶק, פֶּלֶא, קֶדֶם, also מֶלֶךְ; but generally the *ā* appears, as in כֶּלֶב, קֶרֶן, נֶפֶשׁ, שֶׁמֶשׁ, הֶרֶךְ (rarely הֵרֶךְ), חֶרֶב, especially in connection with gutturals.

There are, however, nouns of this form which take *i* instead of *a*, either because the *a* is shortened (§ 27, Rem. 3), or because they pass over to the form סֵפֶר; e. g. קֶבֶר *grave* (in *pause*, קֶבֶר), קִבְרִי, *pl. constr.* קִבְרֵי; בֶּטֶן *belly*, בִּטְנִי; צֶדֶק *justice*, צִדְקִי; בֶּגֶד *garment*, בִּגְדִי (by way of exception without Dā'gēsh lenè in ד, hence to be read *bigh^{e}dhî'*, deviating from מַלְכִּי); זֶבַח *sacrifice*, זִבְחִי; בֶּרֶךְ *knee*, dual בִּרְכַּיִם, c. בִּרְכֵּי. At times both forms occur as in יֶלֶד *boy*, יַלְדִי Hos. 1, 2 and יִלְדֵי Is. 57, 4.

Nouns of the form מֶלֶךְ, when their third stem-letter is a guttural, are pointed like זֶבַח *sacrifice*, זֶרַע *seed*, סֶלַע *rock;* when the second stem-letter is a guttural, like נַחַל *brook*, נַעַר *lad* (see Parad. d), seldom like לֶחֶם *bread*, without any influence of the guttural. It is to be observed, moreover, that in the hard combination (viz., when the second radical has a silent *Sh^{e}wâ*, and when the third radical in מֶלֶךְ would take Dāghē'sh lenè, as in מַלְכִּי), simple Sh^{e}wâ may be retained as in לַחְמִי, טַעְמוֹ; on the contrary, the forms corresponding to מַלְכֵּי *mâl^{e}khê'* (§ 21, 2, *a*) are always pointed like שַׁעֲרֵי, נַחֲלֵי.

2. The form סֵפֶר, נַצַח (b, e), when its first letter is a guttural, takes S^{e}ghôl in the *plur. constr.* and before suffixes in the singular;

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e. g. עֶגֶל *calf*, עֶגְלִי, עֶגְלַי. The monosyllabic form appears in חַטָּא *sin*. With *He local* sērê is retained, as קֵדְמָה, from קֶדֶם *east*. Examples of this form are: שֵׁבֶט *staff*, נֵדֶר *vow*, חֵפֶץ *delight*.

3. The form קֹדֶשׁ (c) sometimes, though not often, takes Qibbûṣ in the cases mentioned in the preceding number; e. g. גֹּדֶל, גָּדְלוֹ Ps. **150**, 2 (also גָּדְלוֹ), also like סֹבֶלוֹ Is. **9**, 3 (from סֹבֶל=סַבָּל burden). From כָּתַב *destruction*, though without a guttural, we have in Hos. **13**, 14 קָטָבְךָ, similar to פָּעָלְכֶם *pŏ'ŏl^e khĕ'm*.—From פֹּעַל (letter f) comes with suff. also פֹּעֳלוֹ for פָּעָלוֹ (not from פֹּעַל) Is. **1**, 31, and so also תֹּאֲרוֹ Is. **52**, 14 (for תָּאֳרוֹ 1 Sam. **28**, 14), where the *Qā'mĕṣ-chātû'ph* supported by *Mèthegh* is lengthened to a full vowel, comp. §. 63, Rem. 4.— Only קֹשְׁטְ *truth* Prov. **22**, 21 is monosyllabic.

In the plural *absolute*, only few nouns have the form with Chāthē'ph-qā'mĕṣ under the first radical, as it is given in the Paradigm; e. g. חֳדָשִׁים *month*, עֲפָרִים *gazelles*, אֳרָחוֹת *ways;* most take simple Sh^ewâ, as בְּקָרִים (from בֹּקֶר) *mornings*, רְמָחִים (from רֹמַח) *spears*, hence רָמְחֵיהֶם with *Qā'mĕṣ-chātû'ph*, but also סְבָכִי from סֹבֶךְ *thicket;* two have Qā'mĕṣ-chātûph, as כָּדְשִׁים (*kŏ-dhā-shî'm*), hence also with light suff. קָדְשֵׁי, קָדְשֵׁיךָ, קָדְשָׁיו (but also אֶת־קָדָשָׁיו and with the art. regularly הַקְּדָשִׁים with *Chātē'ph-qā'mĕṣ*), and שָׁרָשִׁים (*shŏ-rā-shî'm*) *roots*, with light suff. שָׁרָשָׁיו, שָׁרָשֶׁיהָ, from שֹׁרֶשׁ (see § 9, Rem. 2). The word אֹהֶל *tent* has, by a Syriacism, אָהֳלִים for אָהָלִים, with light suff. אָהֳלַי, אָהֳלֶיךָ, אָהֳלָיו (see § 23, 4, Rem. 2), but with a prefix preposition and the article it is pointed as בָּאֳהָלִים (*bā-'^ohā-lî'm*), in the constr. st. and with grave suffixes אָהֳלֵי, אָהֳלֵיכֶם. With the ה— *local* the *Chō'lĕm* is retained as הָאֳהֳלָה *the tent-ward*.

4. After the same analogy are inflected the kindred monosyllabic forms, which have their vowel between the two last stem-letter (§ 84, No. 10); as שָׁכְמִי *shoulder* (in p. שֶׁכֶם Ps. **21**, 13), with *suff.* שָׁכְמִי; דְּבַשׁ *honey* (in p. דְּבָשׁ), w. *suff.* דִּבְשִׁי; *Infin.* הִכְשִׁיל, קְטֹל, קְטָלִי, שָׁכְבִי, שָׁכְבֵי (thus the *Inf.* usually without *Dāg. lenè* in third radical, not like בַּלְּבִי). Some show this form only in c. st., as שִׁבְעַ (from שֶׁבַע) *seven*, תִּשְׁעַ (from תֵּשַׁע) *nine*, נִטְעַ (Is. **5**, 7) from נֶטַע *planting*.

5. Only derivatives from verbs ע"ו and ע"י change their form (by contracting the diphthongal *aw* and *ay* to *ô* and *ê*, § 24, 2, *b*) in the *constr. st.*, as בָּיִת prop. *mawth*, contracted מוֹת. Before ה— *local* this contraction does not take place; e. g. בָּיְתָה, בַּיְתָה (except in *constr. st.*, as בֵּיתָה יוֹסֵף). On the contrary, the middle radical becomes sometimes a consonant in the *plur. abs.*, as תְּרָשִׁים from תַּרְשִׁישׁ *buck*, עֲיָנוֹת from עַיִן *fountain*. This is the case even with some in which this radical has already become a vowel by contraction in the primary form; e. g. שׁוֹר *ox*, *plur.* שְׁוָרִים; דּוּד *pot*, *pl.* דְּוָדִים; שׁוּק *street*, *pl.* שְׁוָקִים.

6. Of S^egholates from verbs ל"ה there are also properly three classes, distinguished by the *a*, *e*, and *o* sounds (§ 84, V. 11); e. g. אֲרִי *lion*, לְחִי *cheek*, חֲצִי *half*, חֳלִי *sickness;* in *pause*, אֲרִי, לֶחִי, חֲצִי, חֳלִי; with *suffixes*, אַרְיִי, לֶחְיִי, חָלְיִי; in the *plur.* and *dual* אֲרָיִם, לְחָיִם, חֳלָיִים.

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אֲרִי is the same also in p. אֲרֵי Judg. **14**, 18 (not אֲרִי), עֲדִי (*ornament*) in p. עֲדֵי Ez. **16**, 11, **23**, 40, w. suff. עֶדְיָךְ Ex. **33**, 5, עֶדְיוֹ Ps. **32**, 9, עֲדָיִם Ex. **33**, 6. In the *plur.*, some nouns take א instead of י on account of the preceding Qā'mĕṣ (§ 24, 2, *c*); as צְבִי *gazelle*, *plur.* צְבָאִים (also צְבָיִים); פְּתִי *simple*, *plur.* פְּתָאִים[1].

7. To Parad. VII (which resembles Parad. II) belong nouns which have mutable *Ṣē'rĕ* in their final syllable, and are either monosyllabic, or have their preceding vowels immovable. It accordingly embraces all participles in *Qăl* (of the form קֹטֵל, not קָטֵל), and those in *Pi'ēl* and *Hithp.*, also the form קְטֶל (§ 84, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹעֵד *season*, צְפַרְדֵּעַ *frog*, etc.

Rem. The following deviations from the Paradigm are to be noted:—*a*) Several nouns take *Pă'thăch* in the *constr. st.* (as in Parad. V); e. g. מִסְפַּד *grief*, *constr. st.* מִסְפַּד; especially with gutturals, as מִזְבֵּחַ *altar*, c. מִזְבַּח.—*b*) Before the suffix ךָ— or כֶם— the — in words of this form becomes *ĭ* when a labial follows, as in אֹיְבְךָ *thy foe*, מְאַסְּפְכֶם (Is. **52**, 11) from מְאַסֵּף, but it becomes — before a lingual, palatal or liquid, as in מִסְפַּרְכֶם (from מִסְפָּר *sign*), תְּהִלָּתְךָ (Prov. **6**. 22), מַקֵּלְכֶם, דִּבֶּרְךָ *thy speaking*, and either *ĭ* or *ĕ* before a sibilant, as in בְּקַשְׁךָ *thy seeking*, פָּרְשְׂכֶם *your spreading* Is. **1**, 15, but the — becomes —ֶ under the influence of a guttural, e. g. אַהֲבְךָ, מִזְבַּחֲךָ, but כִּסְאֲךָ from כִּסֵּא *throne*, שִׁלְחֲךָ (1 Sam. **21**, 3).—*c*) In words of one syllable, *Ṣērê* is retained in the *plur. absol.*, as the Paradigm (under *b*) shows; it is also retained in several words that are not monosyllabic, as שְׁלֵשִׁים *great-grand children*, מַקְהֵלִים *assemblies*.

8. Parad. VIII embraces all nouns which double their final stem-letter when they receive any accession at the end, whether this doubling be the result of a contraction within the stem, or else be euphonic in its origin. The vowel preceding the doubling is then short, and the syllable sharpened (according to § 27, 1). The preceding syllables, when the noun is not monosyllabic, are treated as their nature requires; e. g. גָּמָל *camel*, *plur.* גְּמַלִּים, גְּמַלֵּי; אוֹפָן *wheel*, *plur.* אוֹפַנִּים; גַּלְגַּל *wheel*, *plur.* גַּלְגִּלִּים; לְאֹם *a people*, *plur.* לְאֻמִּים. From יָם *sea* the c. st. יַם occurs only in יַם־סוּף (prop. *sea of weed*) *the Red Sea*, else always יָם, e. g. יָם הַמֶּלַח *the Salt Sea* (i. e. Dead Sea) Gen. **14**, 3, even before Maqqē'ph in Num. **34**, 11, Is. **11**, 15. Nouns of almost every form are found among those

[1] So also לְבִי *lion*, pl. לְבָאִים Ps. **57**, 5; עָפִי *bough*, pl. עֳפָאִים Ps. **104**, 12.—*Tr.*

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inflected according to this Paradigm; so that whether a noun belongs here or not, cannot be known from its *form,* but its *etymology* will generally decide.

Rem. According to their etymology, we refer the following classes of nouns to this Paradigm; viz.—*a*) All derivatives of verbs ע"ע (§ 85, II), as דַּל, חַן, חֹק, בָּגַן, etc., and primitives which follow the same analogy, as אֵם *mother,* יָם *sea,* הַר *mountain,* אֵשׁ *fire.*—*b*) Contracted forms, like אַף *anger* (for אַאֲנָה, § 19, 2), with *suff.* אַפּוֹ; בַּת *daughter* (for בַּנְוָת), with *suff.* בִּתִּי; עֵת *time* (for עִדָּת), *plur.* עִתִּים or עִתּוֹת.—*c*) Denominatives, especially *patronymic* and *gentilic* forms in יִ—, as לְוִיִּים *Levites,* יְהוּדִים *Jews,* though the forms יְהוּדִּים, נָכְרִים *strangers* are rather more common (§ 86, 2, 5).—*d*) Many derivatives of the regular verb (§ 84), specially of the following forms: 10. זְמַן *time.* 14. מַחֲשַׁךְ *darkness,* מַחֲמָד *charm.* 15. אֶתְנַן *gift;* גִּבְנוֹן, *plur.* גִּבְעוֹת *mountain-tops.* 21. אָדֹם *red.* 36. כַּרְמֶל *orchard,* with *suff.* כַּרְמְלוֹ; חַרְטֹם, *plur.* חַרְטֻמִּים *sacred scribes.*

Pefore suffixes having *vocal Shᵉwâ* as union-vowel (like כֶּם—, כֶּן—), *Dāghēsh* may be omitted; the same vowel is however generally retained, except that in words of the form חֹק the *Chôlĕm* commonly becomes *Qāmĕṣ-chăṭûph* (—ָ).

Păthăch before the doubled letter is either retained, as רַב, *plur.* רַבִּים *many;* or is shortened into *Chîrĕq,* as פַּת *morsel,* פִּתִּי.

9. Parad. IX embraces derivatives from verbs ל"ה (§ 85, V) which end in ה—; as יָפֶה *beautiful,* רֹאֶה *seer,* מַרְאֶה *appearance.* Only the changes which affect the final syllable ה— (which is treated as in verbs ל"ה, § 75) are peculiar to this Paradigm, the vowel of the first syllable being treated according to its own nature, e. g. קָשֶׁה *hard, constr.* קְשֵׁה, *pl.* קָשִׁים, *c. st.* קְשֵׁי.

Rem. As the termination ה— often stands for יִ— (§ 24, 2, and § 75, 1, Rem.), we often find *sing.* forms with *suffixes* that look like the *plur.,* as כְּסֵיךְ (*thy covering,* not *thy coverings*) Is. **14**, 11, מִקְנֵיךְ *thy cattle* Is. **30**, 23, מִקְנֵיהֶם *their cattle* Gen. **47**, 17, כְּרָאֵיךְ *thy form* Cant. **2**, 14, מַרְאֵיהֶם Dan. **1**, 15, Gen. **41**, 21, מַעֲשֵׂיהוּ *his deed* 1 Sam. **19**, 4, מַשְׁקֵיהוּ *his drink* 1 K. **10**, 5, מִקְנֵי *my cattle* Ex. **17**, 3, and so perhaps also עֹשִׂי *my maker* Job **35**, 10. But forms also occur in which (as the Parad. shows) the ה— falls away, as מִקְנֶךָ Gen. **30**, 29, or merges in the union-vowel, as מִקְנֵהוּ Gen. **81**, 18. In the plural we have also מָמְחִים (from מָמְחֵה for מָמְחִי *Part. Pŭ ăl*) in Is. **25**, 6.

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§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The *feminine*-ending ה֫— (§ 80, 2) appended to a masculine noun, affects the tone of the word, and consequently its vowels, in the same manner as the *light* suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples in the several Paradigms:—

Parad. I. סוּס *horse*, *fem.* סוּסָה. II. מוֹצָא, *fem.* מוֹצָאָה *outgoing*. III. גָּדוֹל, *fem.* גְּדוֹלָה *great*. IV. נָקָם, *fem.* נְקָמָה *vengeance*. V. זָקֵן, *fem.* זְקֵנָה *old*. VI. מֶלֶךְ, *fem.* מַלְכָּה *queen*; כֶּבֶשׂ *a sheep*, *fem.* כִּבְשָׂה and כַּבְשָׂה; סֵתֶר, *fem.* סְתָרָה *covert*; עֶדֶן, *fem.* עֶדְנָה *delight*; אֹכֶל *fem.* אָכְלָה *food*; נַעַר, *fem.* נַעֲרָה *young woman*; צַיִד *hunt*, *fem.* צֵידָה *game*; לוּי (not in use), *fem.* לְוִיָּה *garland*. VII. קֹטֶל *killing*, *fem.* קְטָלָה [or קִטְּלַת, rarely קִטְלָה, as יוֹלֵדָה *child-bearing* Mic. 5, 2]. VIII. רַב, *fem.* רַבָּה *much*; חֹק, *fem.* חֻקָּה *statute*; מַד, *fem.* מִדָּה *measure*; [אָדֹם, *fem.* אֲדֻמָּה *red*]. IX. קָצֶה, *fem.* קְצֵה *end*.

2. The appending of the other feminine-ending ת֫— shortens the vowel in the penultima in the same manner as the ה֫—[1], e. g. עֲטָרָה and *constr.* עֲטֶרֶת *crown*; חָבֵר *companion*, *fem.* חֲבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the S^{e}gholates:—

a) *Qā'mĕṣ* and *Pā'thăch* are both changed to *S^{e}ghôl*, e. g. חוֹתָם *seal*, *fem.* חוֹתֶמֶת; אַדְמֹנִי *reddish*, *fem.* אַדְמֹנִיָּה.

b) *Ṣĕ'rê* is retained, or is changed to *S^{e}ghôl*, e. g. אִשָּׁה (also אִשְׁתּ) *woman*; חֲמֵשׁ, *f.* חֲמִשָּׁה, *constr.* חֲמֶשֶׁת *five*; שֵׁשׁ, *f.* שִׁשָּׁה, *constr.* שֵׁשֶׁת *six*; גֶּדֶר, *f. constr.* גִּדֶּרֶת *wall*.

c) Vowels which are long and firm (וֹ, וּ, י֫—) pass over into the corresponding movable, e. g. בּוֹשׁ, *fem.* בֹּשֶׁת *shame*; אַשְׁמוּר, *fem.* אַשְׁמֻרֶת *nightwatch* (also אַשְׁמוּרָה); גְּבִירָה *lady* (also גְּבִירָה), from גְּבִיר.

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[1] This is contrary to the general rule (§ 27, 3), *since the tone is not moved forward*. But as the ת֫— is only a modification (§ 80, 2) of the original *accented* termination ת֫—, the anomaly is accounted for.

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Hence there are three segholate forms for feminine nouns, תְ—ְ—ֶ (for תְ—ַ—ֶ or תְ—ָ—ֶ), תְ—ַ—, and תְ—ָ—, corresponding exactly to the forms of masculine nouns in Parad. VI, as appears also in their inflection in the singular.—The ending תַ—ַ (when the word closes with a guttural) always changes the preceding vowel to *Pă'thăch*, e. g. מוֹדָע, *fem.* מוֹדַעַת *acquaintance;* דַּע, *fem.* דַּעַת *knowledge;* נַח (not in use), *fem.* נַחַת *rest.*

Rem. 1. A rare form, תְ—ֶ—ָ for תְ—ֶ—, has already been noticed in § 74, Rem. 3. Another form, viz. יִלְדָּתְ for יָלְדָה, occurs in Gen. **16**, 11, Judg. **13**, 5, 7 (like מַלְכָּהְ=מַלְכָּה). Since this form, in all the three places where it occurs, stands in connection with the 2d pers. sing. *fem. Perfect*, it may perhaps be owing to a wish to make it resemble that form (יָלַדְתְּ); for, in connection with the 3d pers., we find the regular form יָלְדָה Gen. **17**, 19, Is. **7**, 14.

2. When masculines of Parad. VIII receive the ending תַ—ָ, they necessarily omit the doubling of their final stem-letter; hence חֲמִשָּׁה, constr. חֲמִשַּׁת; אֲדַמְדַּם, *plur.* אֲדַמְדַּמִּים *fem.* אֲדַמְדַּמָּה. So דַּל and דַּלָּת *door* (from דָּלַל), רַפְתִּ *ox-stall* or *crib* (from רָפַהּ).

§ 95.

INFLECTIONS OF FEMININE NOUNS.

The inflection [or declension] of these nouns is more simple than that of masculines (§ 92, 3), the addition of the feminine-ending having already accasioned as much shortening of the vowels as can be admitted; e. g. from Parad. III גְּדֹלָה, from VII קְטֻלָה, from VIII רַבָּה, מְדֻהָ, חֲקֻקָה. All these feminine forms belong to the Paradigm *A*. Also in the plural, both the *light* and the *grave* suffixes, are alike appended to the *construct state*.

These nouns have only *three* modes of inflection, Paradigm *A* (inserted merely for the sake of comparison) having no vowel changes. A general view of these inflections is presented in the subjoined Table, which is followed by the necessary explanations.

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Inflections of Feminine Nouns.

	A.	*B.*		
	(Without vowel-change)	a.	b.	c.
Sing. absol.	סוּסָה (mare)	שָׁנָה (year)	שְׁנָה (sleep)	צְדָקָה (justice)
constr.	סוּסַת	שְׁנַת	שְׁנַת	צִדְקַת
with light suff.	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צִדְקָתִי
with grave suff.	סוּסַתְכֶם	שְׁנַתְכֶם	שְׁנַתְכֶם	צִדְקַתְכֶם
Plur. absol.	סוּסוֹת	שָׁנוֹת	שְׁנוֹת	צִדְקוֹת
constr.	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צִדְקוֹת
with light suff.	סוּסוֹתַי	שְׁנוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
with grave suff.	סוּסוֹתֵיכֶם	שְׁנוֹתֵיכֶם	שְׁנוֹתֵיכֶם	צִדְקוֹתֵיכֶם
Dual absol.	חֲמָרָתַיִם (2 heaps)	שְׂפָתַיִם (lips)	פְּאָתַיִם (corners)	
constr.		שִׂפְתֵי	פְּאֵתֵי	

	C.			*D.*	
	a.	b.	c.	a.	b.
Sing. absol.	מַלְכָּה (queen)	חֶרְפָּה (reproach)	חָרְבָּה (waste)	יוֹנֶקֶת (sprout)	גֻּלְגֹּלֶת (skull)
constr.	מַלְכַּת	חֶרְפַּת	חָרְבַּת	יוֹנֶקֶת	גֻּלְגֹּלֶת
with light suff.	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	יוֹנַקְתִּי	גֻּלְגָּלְתִּי
with grave suff.	מַלְכָּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגָּלְתְּכֶם
Plur. absol.	מְלָכוֹת	חֲרָפוֹת	חָרָבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
constr.	מַלְכוֹת	חֶרְפוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
with light suff.	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
with grave suff.	מַלְכוֹתֵיכֶם	חֶרְפוֹתֵיכֶם	חָרְבוֹתֵיכֶם	יוֹנְקוֹתֵיכֶם	גֻּלְגְּלוֹתֵיכֶם
Dual absol.		רִקְמָתַיִם (double embroidery)		מְצִלְתַּיִם (cymbals)	נְחשְׁתַּיִם (pair of fetters)

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qā'mĕṣ* or *Ṣĕ'rê* before the feminine-ending ה—; e. g. קָצֶה *end*, עֵצָה *counsel*, צְדָקָה *righteousnees*, תּוֹעֵבָה *abomination*. It thus embraces the feminine forms of the masculine

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nouns belonging to Parad. II, IV, V, and several belonging to Parad. IX.

For the formation of the new syllable (with *ĭ*, or with *ĕ* under the guttural) in words having a vocal *Sh'wâ* (§ 26, 4) before their mutable *Qā'mĕṣ* or *Ṣĕ'rê* (which falls away by inflection as in the Parad. צְדָקָה), see § 28, 1. Compare נְבֵלָה *corpse,* נִבְלַת, נִבְלָתוֹ; עֶגְלָה *a wain,* עֶגְלָתִי; בְּרָכָה (*blessing*), בִּרְכָתִי (*bĭr'khāthî*); יְרֵכָה *side,* יִרְכָתוֹ, dual יַרְכָתַיִם, but *constr. st.* יַרְכְתֵי.

Many nouns of this form, however, take in the construct state and before suffixes, the co-existing form in תַ—ַ or תַ—ָ (§ 89, 2, *b*, § 94, 2); e. g. מַמְלָכָה *kingdom, constr. st.* מַמְלֶכֶת, with *suff.* מַמְלַכְתִּי; תִּפְאָרָה *ornament,* תִּפְאֶרֶת; מִשְׁפָּחָה *family,* מִשְׁפַּחְתִּי.

The first Qā'mĕṣ is *firm* in all nouns like בַּקָּשָׁה, אַזְכָּרָה (§ 84, Nos. **25**, 28), *constr. st.* בַּקָּשַׁת, אַזְכָּרַת. Sĕ'rê is also *firm* in most nouns of the form בְּרֵכָה *pool,* אֲבֵדָה *ruin,* גְּזֵלָה *robbery* (§ 84, No. 13); but in others it is shortened, as in שְׁאֵלָה *request* (§ 84, No. 2), as must be learnt, in each case, from the Lexicon.

2. To Parad. *C* belong feminines derived from the S'gholate forms (Parad. VI). These to Paradigms are also analogous in their inflection, the plural absolute in both taking *Qā'mĕṣ* under the second radical of the original stem; e. g. מֶלֶךְ, מְלָכִים; מַלְכָּה *queen,* מְלָכוֹת *queens;* יַלְדָּה *girl,* pl. יְלָדוֹת.

Care must be taken not to confound with nouns of this class those feminines of the same form which are not derived from *S'gholates*, particularly the derivatives from verbs ל״ה, of the form מִצְוָה, מַרְאֶה, whose masculine form is מִצְוֶה, מַרְאֶה. Here the first syllable is immutable; hence *pl.* מִצְוֹת (*mĭṣ-wō'th*), מַרְאוֹת.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending תַ—ָ (§ 94, 2), which correspond, in the inflection of the singular, to the masculine S'gholates (§ 93, Parad. VI). To the examples in the Paradigm may be added מִסְגֶּרֶת *enclosure,* אִגֶּרֶת *letter,* מַשְׂכֹּרֶת *reward.*

Of the form סֵפֶר, which is rare in this class of nouns, אִשָּׁה *woman* (mostly as *constr. st.*), with *suff.* אִשְׁתִּי *my wife,* would be an example. The same inflection, however, is exhibited by some Infinitives (of verbs

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ע"ו and פ"ו) ending in ת——, viz., where this termination takes the place of ת——; as in נָשָׂת (for נָשְׂאָה) *to bear* (also נָשָׂה), with *suff.* נְשָׂתִי; likewise שָׁבְתִּי *seat*, שִׁבְתִּי (from *masc.* שֶׁבֶת, from יָשַׁב *to sit*), or the *a* therein involved is shortened to *i*, as in גִּשְׁתִּי (*to approach*, r. נָגַשׁ), w. suff. גִּשְׁתּוֹ.—מוֹדַעַת with suffix makes מוֹדַעְתִּי.

Many nouns of this class borrow their plural from the co-existing form in ה——, ה—— (Parad. *B*); as כּוֹתֶרֶת *capital of a column, plur.* כּוֹתָרוֹת; מַחֲרֵשֶׁת *ploughshare, plur.* מַחֲרֵשׁוֹת; תּוֹכַחַת *correction, plur.* תּוֹכָחוֹת; עַשְׁתֹּרֶת *Astarte, plur.* עַשְׁתָּרוֹת.

§ 96.

LIST OF THE IRREGULAR NOUNS.

1. There is a number of irregular inflections of nouns, chiefly found in single words only, or in a few analogous ones, which may be best exhibited here in an alphabetical list. They require the more attention, because, as in all languages, the words thus affected are those in most common use.

2. Most of these irregularities of inflection consist in the taking of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another quite different form; analogous to what we have seen in the inflection of the irregular verb (§ 78). Comp. γυνή, γυναικός; ὕδωρ, ὕδατος; δόρυ, δόρατος.

אָב (as if for אַבְהּ, from אָבָה[1]) *father*, *constr. st.* אֲבִי, with *suff.* אָבִי (*my fother*), אָבִיךָ, אָבִיו or אֲבִיהוּ, אָבִיהָ, אֲבִינוּ, אֲבִיכֶם, אֲבִיהֶם; *plur.* אָבוֹת, *constr.* אֲבוֹת (§ 87, 4).

אָח *brother*, *constr.* אֲחִי, with *suff.* אָחִי (*my brother*), אָחִיךָ, אָחִיו or אֲחִיהוּ, אָחִיהָ, אֲחִינוּ, אֲחִיכֶם, אֲחִיהֶם, *plur. constr.* אֲחֵי. All these forms follow the analogy of verbs ל"ה, as if אָח stood for אָחֵה from אָחָה. But the *plur. absol.* is אַחִים (with *Dāg. f. implicitum*, § 22, 1), as if from אָחַם; hence אַחֶיךָ, אַחֶיהָ, etc. On the form אֲחֵיהוּ (which is invariably used instead of אֲחֵיו), see § 27, Rem. 2, *b*, and so too אֲחֵי in *pause* for אַחַי *my brethren.*

אֶחָד *one* (for אַחַד, with *Dāg. f. implicitum*, see § 22, 1, and comp.

[1] As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is neccessary, in order to understand their inflections, that we should know which class of irregular verbs they respectively seem to depend on.

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§ 27, Rem. 2, *b*), *constr. st.* אַחַד, *fem.* אַחַת *una* (for אַחְדָּת, see § 19, 2), in *pause* אֶחָת. In one instance (Ez. **33**, 30) it takes (by *aphæresis*, § 19, 3) the form חַד *masc.*, as in Chald. and Syriac. *Plur.* אֲחָדִים *some.*

אָחוֹת *sister* (contracted for אַחָוַת, as if from a *masc.* אָחוּ=אָח), *constr. st.* אֲחוֹת, *plur.* (אֲחָיוֹת) with *suff.* אַחְיוֹתַי (from a *sing.* אַחְיָה, *fem.* from אָחִי), also אֲחוֹתֵיכֶם (as if from a *sing.* אָחֹת).

אִישׁ *a man* (a softened form of אַנְשׁ, אֱנֹשׁ § 19, 5, Rem.), in the *plur.* it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֱנֹשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, with *suff.* אֲמָתְךָ, *plur.* (with ת as a consonant) אֲמָהוֹת, *constr.* אַמְהוֹת. Comp. in Aram. אֲבָהָן *fathers*, also Arab. *'abahât* (fathers), *'ummahât* (mothers).

אִשָּׁה *woman* (for אִנְשָׁת[1], *fem.* from אֱנֹשׁ, see אִישׁ), *constr. st.* אֵשֶׁת (*fem.* from אִישׁ, with *ē* for *î*), with *suff.* אִשְׁתִּי, אִשְׁתְּךָ, *plur.* נָשִׁים (shortened from אֲנָשִׁים), *constr.* נְשֵׁי, with *suff.* נְשֵׁיהֶם, נְשֵׁיכֶם.

בַּיִת *house*, *constr. st.* בֵּית, *plur.* בָּתִּים *bâttî'm* or (as others read) *bŏt-tî'm*, *constr. st.* בָּתֵּי, with *suff.* בָּתֵּיהֶם.

בֵּן *son* (for בָּנְי, from בָּנָה), *constr. st.* בֶּן־, seldom בִּנְי (§ 90, 3, *a*) Gen. **49**, 11, and בְּנוֹ (§ 90, 3, *b*) Num. **23**, 18, **24**, 3, 15. With *suff.* בְּנִי, בְּנְךָ, בְּנֵךְ; *plur.* בָּנִים, *constr. st.* בְּנֵי, with *suff.* בָּנַי, בָּנֶיךָ, בְּנֵיהֶם, בְּנֵיכֶם, בְּנֵיהֶן.

בַּת *daughter* (for בַּנְת, *fem.* from בֵּן, comp. § 19, 2), with *suff.* בִּתִּי (for בִּנְתִּי); *plur.* בָּנוֹת (comp. בָּנִים *sons*) as if from a sing. בָּנָה, *constr. st.* בְּנוֹת.

חָם *father-in-law* (of wife), with *suff.* חָמִיךָ; and חָמוֹת *mother-in-law* (of wife), with *suff.* חֲמוֹתָהּ. Compare אָח *brother*, אָחוֹת *sister.*

יוֹם *day*, *dual* יוֹמָיִם; but *plur.* יָמִים, יְמֵי[2] (as if from יָם for יָמָה).

כְּלִי *vessel*, *plur.* כֵּלִים (as if from כֵּל, כֵּלָה), *constr. st.* כְּלֵי.

מַיִם (*plur.*) *water* (comp. § 88, 1, Rem. 2), *constr. st.* מֵי, but also doubled מֵימֵי, with *suff.* מֵימָיו, מֵימֵיהֶם.

עִיר *city*, *plur.* עָרִים, *constr. st.* עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פַּאַה, from פָּאָה *to breathe*), *constr. st.* פִּי (for פִּאִי), with *suff.* פִּי (*my mouth*), פִּיךָ, פִּיהוּ or פִּיו, פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, poet. פִּרְמוֹ Ps. **17**, 10; *plur.* פִּים *edges* (1 Sam. **13**, 21) and פִּיּוֹת (Prov. **5**, 4), not used of *literal* or *natural* mouth, for which the Heb. has no plural.

רֹאשׁ *head* (for רַאְשׁ), *plur.* רָאשִׁים (for רָאְשִׁים, § 23, 2), *constr. st.* רָאשֵׁי.

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[1] With אִישׁ, *fem.* אִשָּׁה, compare Lat. *vir*, *vir-go (vir-ago)* = W. *gwr* (man), *gwr-aig* (woman).—*Tr.*

[2] Also יְמוֹת in poetry Deut. **32**, 7, Ps. **90**, 15.—*Tr.*

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§ 97.

NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad, decad,* πεντάς, though they are also used *adverbially* (§ 120). Only אֶחָד *one* (*unus*), *fem.* אַחַת (*una,* see § 96), is construed as an adjective. Of the numbers from 3 to 10, each has a masculine and a feminine form, both properly of the same import, but so oddly distinguished by usage that the *feminine* form stands in connection with *masculine* nouns, and the *masculine* form with *feminines.*—It is only in the word for *one* and in the dual form for *two,* שְׁנַיִם, *fem.* שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:—

	With the masculine.		*With the Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם[1]	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֲשַׂר[2]

[1] Shortened from שְׁנֵתַּיִם (Arab. *thintain*), according to others for אֶשְׁתַּיִם (Arab. *'ithnatain*) with *'A'lĕph prosthetic* (§ 19, 4), hence the *Dāghē'sh lenè* in the *Tāw.* [In the Chald. תַּרְתֵּין *two,* fem. of תְּרֵין, the 2d ה is inserted in like manner].

[2] That the simple numerals, from 1 to 10, are words of very high antiquity may be inferred from their essential agreement in all the Semitic tongues; and chiefly among these a connecting-point has often been found for maintaining the historical affinity between these languages and the Indo-Germanic (see § 1, 3, 4), since the numerals from 1 to 7 appear at first sight to be

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The other Semitic languages exhibit the same peculiarity in respect to the genders, which may be explained by the fact, that these numerals, being originally *abstract substantives* (like δεκάς, τριάς), might have had both the masculine and the feminine form (§ 107, 3, *b*). The feminine was the chief form, and hence became connected with words of the predominant masculine gender [1]. This distinction was settled only by usage.—Exceptions are very rare; e. g. שְׁלֹשֶׁת נָשִׁים Gen. **7**, 13, **38**, 24, Job **1**, 4, Zech. **4**, 2, comp. Ez. **7**, 2 (in K^{e}thîbh), Jer. **36**, 23.

2. The numbers from 11 to 19 are expressed by adding to the *units* the numeral *ten* (in the form עֶשְׂרֵה *masc.*, עֶשְׂרֶה *fem.*), written as separate words and without the conjunction. In the feminine numerals (masculine in form), the *units* stand in the construct state, which in this case indicates merely a close connection, not the genitive relation (§ 116, 6). These compound numerals have only this form, and are always used adverbially.

In the first two of these numerals there are some deviations from analogy; but the third (i. e. 13) shows the manner in which the rest (i. e. 14 to 19) are formed.

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very similar in these two families. With שֵׁשׁ (prop. שֵׁדֵשׁ as the Arab. and Eth. show [comp. *Pâsha* = *Padisha* = פָּדָחָה = Zend. *Pakhsha*]) is compared the Sanskrit *shash* [Keltic *se*, also *chwech*], Zend. *khshwas*, Gr. ἕξ, Lat. *sex*, ancient Slavic *shestj*; with שֶׁבַע, Sansk. *saptan*, Zend. *hapta*, modern Pers. *haft*, Gr. ἑπτά, Lat. *septem* [Keltic *seacht*, also *saith*], our *seven*; with שָׁלֹשׁ (Aram. תְּלָת), Sansk. *trî*, fem. *tisri*, Zend. *thri*, fem. *tisharô*, [Kelt. *tri*], Gr. τρεῖς, Lat. *tres*; with אֶחָד, Sansk. *êka* [perhaps also Welsh. *ychydig*, i. e. *fevc*]; with חָמֵשׁ, Sansk. *pantshan*, Gr. πέντε [= Aeolic πέμπε, Welsh *pump*], Lat. *quinque* [Gaelic *cuig*]; with אַרְבַּע, Lat. *quatuor* [Keltic *ceathar*, also *pedwar* = Aeol. πίσυρες]; with שְׁנַיִם (Aram. תְּרֵין), Sansk. *dva*, Lat. *duo*, [Kelt. *dau*, *do*], etc. But a close analysis makes these apparent coincidences again doubtful [though not in the judgment of Gesenius, Ewald, etc.], because there is a great probability, on the other side, that at least the numerals שְׁנַיִם (prop. *two folds*), חָמֵשׁ (prop. *the fist*, i. e. the *five* fingers) and עֶשֶׂר (prop. *combination, multitude*) are to be traced back to the pure Semitic stems שָׁנָה *to bend, to fold*, חָמַשׁ *to contract* (comp. קָמַץ, קָפַץ) and עָשַׂר *to bind together* (comp. אָסַר, חָשַׁר, etc.)

[1] In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also when speaking of the number as such and in the abstract (Gen. **4**, 15).

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	Masc.	*Fem.*
11.	אַחַד עָשָׂר / עַשְׁתֵּי עָשָׂר[1]	אַחַת עֶשְׂרֵה / עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר / שְׁנֵי עָשָׂר	שְׁתֵּים עֶשְׂרֵה / שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

Very rarely the *units* appear also in the *masc.* in the constr. st., as in חֲמִשַּׁת עָשָׂר *fifteen* Judg. **8**, 10, 2 Sam. **19**, 18, שְׁמֹנַת עָשָׂר *eighteen* Judg. **20**, 25; but joined with *fem.* the form for *eighteen* is always שְׁמֹנֶה עֶשְׂרֵה.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always stands for *ten-times* the unit), as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. But *twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*[2]. They are of *common gender*, and do not admit the *construct state*. When units and tens are written together, the earlier writers commonly (but with many exceptions) place the units first (e. g. *two and twenty*, as in Arabic and German); but in the later writers the order

[1] The etymology of this word is obscure. *R. Jona* explains it by עַד שְׁתֵּי עֶשְׂרֵה *to twelve*, as if *close to twelve*, an expression like *undeviginti*, only not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עַשְׁתֵּי עָשָׂר, where we should expect עַד שְׁנֵי עָשָׂר for עַד שְׁנֵי עָשָׂר, or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עָשַׁת *to think*. Of the cognate tongues, only the Assyrian has a similar form, viz. the numeral *'ishtin* (one) = עִשְׁתִּן, whence also *Iul. Oppert* (Grammaire Assyr. p. 32, p. 38 in 2d ed.) so explains the Heb. עַשְׁתֵּי, that עַשְׁתֵּי עָשָׂר would be a compound numeral like the Sansk. *ekâdaçan*, Lat. *undecim* = ἕνδεκα. Yet the *fem.* for *one* in Assyr. is אַחַת=אִתְּתוּ. The word for 11 in Assyr. has not yet been discovered. [But עַשְׁתֵּי may well be a coruption of אַחַד; since ע=א (as in עוּד=אוּד), ש=ח (as in שֵׁשׁ = *six* = ἕξ = W. *chwech;* אֵשׁ=אח = *ignis*), and ת=ד (as in בָּתַל=בָּדַל). The Samar. has here actually צַד=חַד; thus *eleven* for *masc.* is חדרה עסר, but for *fem.* עד עסרי (cf. *Ewald's* Ausführ. Lehrbuch d. heb. Sprache. 8te Ausg. § 268). So too our no less obscure Eng. *eleven* = G. *elfe*=Dan. *elleve*=O. E. *enlene* = Fr. *onze*, all corruptions of ἕν-δεκα=L. *un-decim* = *one-ten* (like *thirteen* = *three-ten*) = *ein-zehn* = *un-dix*].—*Tr.*

[2] The anomalous plural forms תִּשְׁעִים, שִׁבְעִים, עֶשְׂרִים, from the S'gholates שֶׁבַע, עֶשֶׂר, תֵּשַׁע, for which we should (according to § 93, 6) expect תִּשְׁעִים, שִׁבְעִים, עֶשְׂרִים, is also found but very seldom, as [perh.] in שִׁקְמִים *mulberry-trees* [and in פִּשְׁתִּים *(flax)*, pl. of פֵּשֶׁת].

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is most commonly reversed (*twenty and two*, as in Syriac, French, comp. English *twenty-two*) e. g. Num. **3**, 39, **26**, 14; comp. 1 Ch. **12**, 28, **18**, 5. The conjunction (וְ *and*) is always used between them.

The remaining numerals are:—

100	מֵאָה *fem., constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200	מָאתַיִם *dual* (for מְאָתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, etc.
1000	אֶלֶף *masc., plur.* אֲלָפִים *thousands.*
2000	אַלְפַּיִם (*dual*).
3000	שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.
10000	רִבָּבָה, but not in later books, where we find רִבּוֹ, רִבּוֹא (prop. *multitude* = *myriad*), *pl.* רְבֹאוֹת (contracted רְבוֹת)
20000	רִבּוֹתַיִם (*dual*), also שְׁתֵּי רִבּוֹת.
30000	שְׁלֹשׁ רְבֹאוֹת, 40000 אַרְבַּע רְבֹאוֹת, etc.

Rem. 1. The dual form occurs in some of the units, with the effect of our ending *-fold*, as in אַרְבַּעְתַּיִם *fourfold* 2 Sam. **12**, 6, שִׁבְעָתַיִם *sevenfold* Gen. **4**, 15, 25, Ps. **79**, 12. Besides its use for the *tens*, we find the plural also in אֲחָדִים [comp. Ger. *einige*, W. *ychydig*] *some, a few*, also *the same* (*iidem*), and in עֲשָׂרוֹת *decads* (not *decem*) Ex. **18**, 21, 25.

2. The *suffixes* to numerals are, as with nouns, prop. genitives of the pronoun, though we translate them as in nominative or acc., as שְׁלָשְׁתְּכֶם *you three*, prop. *your triad=the three of you*, שְׁנֵינוּ *we two* (1 Sam. **20**, 42) or *us two* (Job **9**, 33). Yet the numerals stand at times before the separate Pronoun, as in שְׁנֵיהֶם־אֲנַחְנוּ *we two* (1 K. **3**, 18).

§ 98.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination ־ִי (§ 86, No. 5), besides which another ־ִי also is mostly inserted in the preceding syllable. They are as follows, שֵׁנִי *second*, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by רִאשׁוֹן for רֵאִישׁוֹן, from רֹאשׁ *head, beginning*, with the ending וֹן (§ 86, No. 4). The feminine forms have the ending ־ִית, more rarely ־ִיָּה, and are em-

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ployed also for the expression of *fractions* or *parts*, as חֲמִשִּׁית *fifth part*, עֲשִׂרִית and עֶשְׂרִיָּה *tenth part*. The same meaning is found also in forms like חֹמֶשׁ *fifth part*, רֹבַע and רֶבַע *fourth part*.

How to express the other relations of number, for which the Hebrew has no appropriate forms, see in the Syntax, § 120.

CHAPTER IV.

THE PARTICLES.

§ 99.

GENERAL VIEW.

1. The particles, which in general express the secondary modifications of thought in speech, and the closer relation of the words or clauses and sentences to each other, are for the most part borrowed or derived (§ 30, 4) from nouns, but a few also from pronouns and verbs (§ 30, 4); and only very few can with certainty be taken for *primitives*.

2. The particles that are not primitive are in their origin, —1) either *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *certo, falso, partim, verum, causa*, and the Eng. *except, instead, away;* or—2) *derived* from other parts of speech, either—*a*) by the *addition of formative syllables*, like יוֹמָם *by day*, from יוֹם (§ 100, 3); or most commonly—*b*) by *abbreviation*, occasioned by very frequent use, and effected in various ways; so that the original form has often become disguised, e. g. אַךְ *only* (prop. *certainly*) for אָכֵן.

Compare in Ger., *gen* from *gegen, Gegend; seit* from *Seite; weil* (orig. a particle of time) from *Weile*=our *while;* in Eng. *sith* and *since* (old Eng. *sithence*); [our *lo!*=*look*=λεύσσω=W. *loch!* in *loch acw!* (*look there*)=λεῦσσε ἐκεῖ: comp. Aram. אֵרוּ=אֶלָּא *lo!* akin to רָאָה *to see*].

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Such words suffer still greater changes in the Greek and the Latin, and in the languages derived from the latter, as in ἀπὸ, *ab, a;* ἐξ, *ex, e; ad,* Fr. *à; aut,* Fr. *ou,* Ital. *o; super,* Ital. *su*[1]; Fr. *alors* from *ad illam horam.*

The greatest curtailing of the particle occurs when, having ceased to be an independent word, it has been reduced to a single letter *prefixed* to the following word (as in the case with the preformatives of the Imperfect, § 47, 1, 2), e. g. the prefix לְ from אֶל (§ 102).

That this shortening of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitic dialects, such abbreviations become more and more striking and frequent. Thus אֲשֶׁר was shortened into אש in Phœn., and in Heb. to שֶׁ, שַׁ and even שְׁ (see § 36), which later became more and more customary among the Rabbins; the דִּי of the Biblical Chaldee at a later period became דְּ; in modern Arabic we have *hallaq* (now) from *hâlwaqt, lêsh* (why?) from *li-ayyi-shaiin,* and many others. This view derives confirmation from the analogy of the Western languages, and agrees with the natural progress of speech. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is natural that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with only few of them; and the probability remains, that even these must have had a derivation.

3. Particles are formed, less frequently, by *composition:* as in מַדּוּעַ (for מַה־יָּדוּעַ *what known?* τί μαθών;) *wherefore?* בִּלְעֲדֵי (from בַּל and עֲדִי) *besides;* מִלְמַעְלָה (from מִן, לְ, מַעְלָה) *from above.*

More frequent is the combination of two words without contraction; as בִּי־עַל־כֵּן, אִם־כִּי, אַחֲרֵי־כֵן.

[1] Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr (il est vrai),* Lat. *forsitan* from *fors sit an,* δηλονότι, δηλαδή, Fr. *peut-être,* [E. *prithee* from *I pray the*]. In the Chinese, most of the particles are verbs or nouns; e. g. *iù* (*to give*), employed as a sign of the dative; *ì* (*to make use of*), hence *for; nëi* (*the interior*), hence *in.*

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§ 100.

ADVERBS.

1. As *primitive* adverbs we may regard the negative לֹא *not,* and some particles of place and time, as שָׁם *there,* אָז *then*[1].

These adverbs may, at least for grammatical purposes, be regarded as primitive, even though it is possible to trace them still to other roots, specially to pronouns.

2. Forms of other parts of speech, which, without any farther change, are used *adverbially,* are—

a) Substantives with prepositions, as בִּמְאֹד (prop. *in strength*) *very, greatly;* לְבַד *alone* (prop. Fr. *à part*=E. *apart*), with suff. לְבַדִּי *I alone;* מִבַּיִת (prop. *from house*) *within;* כְּאֶחָד (prop. *as one*) *together.*

b) Substantives in the accusative (the *adverbial case* of the Shemites, see § 118, comp. τὴν ἀρχήν, δωρεάν), as מְאֹד (*strength*) *very, greatly;* אֶפֶס (*cessation*) *no more;* הַיּוֹם (*the day*) *to-day;* יַחַד (*union*) *together.* Many of these substantives but seldom have their proper signification as nouns, e. g. סָבִיב and in *plur.* form סְבִיבוֹת (*circuit*) *around;* others have wholly lost it, as כְּבָר (*length*) *long ago;* עוֹד (*repetition, duration*) *again, farther, longer.*

c) Adjectives, especially in the *feminine* (answering to Lat. *neuter*), as כֵּן *recte* (prop. *rectum*) *rightly, so;* רִאשׁוֹנָה (*primum*) *at first, formerly;* רַבָּה and רַבַּת (*multum*) *much, enough;* נִפְלָאוֹת (prop. *mirabilia*) *wonderfully;* שֵׁנִית *second time;* יְהוּדִית *Jewish,* i. e. in the Jewish tongue.

d) Verbs in the *Infinitive absolute,* especially in *Hĭph'il,* which are also to be regarded as accusatives (§ 130, 2); e. g. הַרְבֵּה (prop. *to do much*) *much.*

e) Pronouns and numerals, as זֶה (prop. *this=at this place*) *here,* הֵנָּה *hither,* אַחַת, שֶׁתַּיִם, שֶׁבַע, מֵאָה *once, twice, seven-times,* 100-*times.*

See a list of the adverbs most in use, classified according to their meanings, in § 150.

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[1] Akin to זֶה *this;* see Student's Heb. Lex. under אָז.—*Tr.*

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3. Some adverbs are formed by the addition of the formative syllable ם־ (sometimes ם־) to substantives, as אֱמֶת and אֱמֶתְם *truly* (from אֱמֶת *thruth*); חִנָּם (*for thanks*) *gratis, in vain* (from חֵן); רֵיקָם *vainly, rashly;* יוֹמָם *by day* (from יוֹם); פִּתְאֹם for פֶּתַע (from פֶּתַע *twinkling*) *in a twinkling, suddenly.*

The termination ם־, ם־, occurs also in the formation of substantives, like ן, ן־ (§ 84, No. 15), e. g. סֻלָּם *ladder* (from סָלַל), פְּדוּיִם and פִּדְיוֹן *ransom*, λύτρον; בְּפִתְאֹם (with prep.) *in a twinkling* 2 Ch. **29**, 36; hence these forms may be regarded as denominative nouns used adverbially. But others think that the ם־ is nothing else than an obsolete plural-ending of the noun (see § 87, 1, *d*), and that these adverbs are properly nouns in the accusative plural, hence אֱמֶתְם like מֵישָׁרִים as adv. in Ps. **58**, 2, חִנָּם like Lat. *gratis* i. e. gratiis.

4. Adverbs formed by the abbreviation or mutilation of longer words; such as אַךְ *only* (prop. *only so,* from אָכֵן, Chald. הָכֵי, הָכִין) and especially the *interrogative* הַ, e. g. הֲלֹא *nonne?* הֲגַם *etiam?* This הַ comes from הַל, as still used in Arabic and found perhaps once in Heb. in Deut. **32**, 6.

This *interrogative* ה is pointed,—1) generally with *Chāṭĕph-păthăch*, as הַשָּׁמְתָּ *hast thou set?* (see examples in § 153, 2);—2) usually with *Păthăch* and *Dāghēsh fortè* (according to the original form הַל, and hence like the article) before a letter that has *Shᵉwa*, as הַפְרֵךְ *num in via* Ez. **20**, 30, הַגְּבֶן Gen. **17**, 17, **18**, 31, **37**, 32, once without this condition (הַיִּיטַב in Lev. **10**, 19), or also with the *Păthăch* only, as in הַמָצְתָ Gen. **30**, 15, **27**, 38;—3) with *Păthăch* (and *Dāghēsh f. implicitum*) before gutturals, as הַאֵלֵךְ *shall I go?* הַאַתָּה (art) *thou?* הַאַתְ *num si*, very rarely with *Qā'mĕṣ*, as הָאַתֶּם Judg. **6**, 31, **12**, 5[1];—4) with *Sᵉghôl* before gutturals that have *Qā'mĕṣ*, as הֶאָנֹכִי *num ego?* הֶהָיִתָה *was there?* The place of this interrogative particle is always at the beginning of the clause.

6. Some adverbs, involving a verbal idea, admit also of *pronominal suffixes,* which are here used generally in the same form as with verbs, commonly with *Nûn epenthetic* (§ 58, 4); e. g. יֶשְׁנוֹ *he (is) existing;* אֵינֶנִּי *I (am) not,* אֵינֶנּוּ *he (is) not,* אֵינְךָ, אֵינָם; עוֹדֶנּוּ *he (is) yet,* עוֹדְךָ, עוֹדָם; אַיּוֹ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הִנֵּנִי (in *pause* הִנֵּנִי and הִנֵּנִי) *behold me* (prop. *here I am*), הִנְּהוּ, הִנְּהוּ *behold him,* הִנָּנוּ *behold us* (in *pause* הִנֵּנוּ and הִנֵּנוּ), הִנְּכֶם, הִנָּם.

[1] Prob. so also in הָאִישׁ *an vir?* Num. **16**, 22, and in הָאָדָם in Deut. **20**, 19.—*Tr.*

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§ 101.
PREPOSITIONS.

1. Most of the words, which by usage serve as prepositions, were originally—

a) Substantives in the *accusative case* and in the *construct state,* so that the noun governed by them is to be considered as in the genitive, and it actually has in Arabic the genitive-ending (compare in German *statt dessen,* in Greek τούτου χάριν, in Latin *hujus rei causa* or *gratia, montis instar*); as אַחַר[1] (hinder part*) *behind, after;* אֵצֶל (side*) *close by;* בֵּין (intermediate space, midst*) *between;* בְּעַד, בַּעַד (interval of space) *behind, about;* זוּלַת (removal, want) *besides;* יַעַן (purpose) *on account of;* מוּל *before, over against;* מִן (part) *from, out of;* נֶגֶד (what is in front) *before, over against;* עַד (progress, duration*) *during, until;* עַל (upper part*) *upon, over;* עִם (connection, also לְעֻמַּת, עֻמַּת) *with;* תַּחַת (under part*) *under, in place of.*

b) Substantives in the *construct state with prefix prepositions* (spec. the inseparable); as לִפְנֵי (to face of) *before;* כִּפִי, לְפִי (to the mouth of, i. e. *the command**) *according to;* בִּגְלַל (in the occasion of) *on account of,* לְמַעַן (for the purpose of) *on account of.*

2. Substantives used adverbially, in this manner, are very apt to become prepositions; e. g. בִּבְלִי, בְּאֵין, בְּאֶפֶס (with nought of) *without;* בְּעוֹד (in duration of) *during;* כְּדֵי, בְּדֵי (for the requirement of) *for, according to measure of.*

§ 102.
PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section מִן *from, out of,* is frequently written as a *prefix*, yet its Nûn,

[1] In these examples, the signification of the noun is put in parenthesis, and marked with an asterisk when it is still in use.—On a similar fact in other languages, see *W. Von Humboldt* über die Kawisprache, Bd. III., p. 621.

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assimilated to the following consonant, is still represented by the *Dāgē'sh fortè* in that consonant, as in מִיַּעַר *from a forest.*

Rem. The preposition מִן is used as follows. It stands apart generally only before the article, as מִן־הָאָרֶץ [comp. Note[3] on p. 95], also here and there before softer letters, as מִן־אָז Jer. **44**, 18, מִן־בְּנֵי 1 Ch. **5**, 18, and elsewhere in the later books (like the usage of the Aramæan); there is besides a poetical form מִנִּי (comp. § 90, 3, *a*). Its form is mostly מִ *prefixed* (as in מִדָּם *from blood*) by means of *Dāghē'sh fortè*, which can be omitted only in letters that have *Shᵉwâ* (according to § 20, 3, *b*); but before gutturals it becomes מָ (according to §. 22, 1), e. g. מֵאָדָם, מֵעָם; but also מִ (w. *Dāgh. f. impl.*) before ח and ה, as in מֵחוּרִין, מֵחִירוּת, מֵחוּט Gen. **14**, 33. From מִנִּי we yet (after § 24, 1, *a*) מִי with long *î*, as in מִירַם, מִירְהוּדָה.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with the slightest vowel (Shᵉwâ); viz.—

בְּ *in, at, on, with* (from בַּיִת, בֵּי),
לְ *towards, to, for,* L. *ad* (from אֶל, prob. c. st. of אֵל),
כְּ *like, as, according to* (from כֵּן[1]).

On the pointing of these (inseparable) prefixes it is to be observed that—

a) They have usually a vocal Shᵉwâ, which is, however, changed according to the remarks in § 28, 1, 2, as in לִפְרִי *for fruit*, כַּאֲרִי *as a lion;* and before feeble letters it follows the rules in § 23, 2, and § 24, 1, *a*, e. g. לֶאֱמֹר for לְאֱמֹר, לִיהוּדָה for לְיהוּדָה.

b) Before the article they usually displace the ה and take its pointing, as בַּגָּן for בְּהַגָּן *in the garden.* See full particulars in § 35, Rem. 2.

c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they take also *Qā'mĕṣ* (§ 26, 3), yet not always, but only in the following cases,—α) before the Infinitives which have the above-mentioned form, as לָתֵת *for to give*, לָדִין *for to judge*, לָשֵׂאת *for to bear*, except when another word closely follows the Inf. (as its subject § 133, 2), as in לְשָׁבְתּ Gen. **16**, 3;—β) before many pronominal

[1] The derivation of לְ from אֵל is not doubted, and אֵל itself comes from a root meaning *to approach* (Heb. and Aram. לָוָה, לְוָא *adhæsit*, Arab. ولى *accessit*). On the derivation of בְּ from בַּיִת (not from בֵּין *between*), Aram. also בֵּי (prop. *in the house*), hence *in*, see Heb. Lexicon; כְּ (from כֵּן *so*), prop. a noun, like Lat. *instar, secundum;* doubled כְּ—כְּ *as—so.* [Prob. כְּ, כֹּה, כֵּן are akin to כִּי; comp. ὁ, ὅς, ὡς, ὅτι, οὕτως also akin].—*Tr.*

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forms, בָּזֶה, לָזֶה, בָּזֹאת, בָּזֹאת, לָזֹאת, בָּאֵלֶּה *like these*, but also (in close connection with a following word) בְּזֹאת, לְזֹאת, בְּזֹאת, בָּאֵלֶּה; but specially always בָּכֶם, לָכֶם, בָּכֶם; and בָּהֶם, לָהֶם, בָּהֶם (see § 103, 2);—γ) when the word is closely connected with the foregoing and not the following word, e. g. פֶּה לָפֶה *mouth to mouth* 2 K. **10**, 21, בֵּין מַיִם לָמָיִם *between water and water* Gen. **1**, 6, particularly at the end of a clause; see the instructive example in Deut. **17**, 8; also—δ) in certain standing expressions, as לָעַד *to eternity*, לָרֹב *in multitude*, לָבֶטַח *in security*, לָנֶצַח *to perpetuity*, but לָנֵצַח נְצָחִים *to all eternity* Is. **34**, 10.

d) With the *interrogative* מָה they are quite closely joined by means of *Păthăch* and *Dāghēsh fortè*, as בַּמָּה *by what?* כַּמָּה *how much?* לָמָּה (*Milĕl*) *for what? why?* Before gutturals לָמָּה (*Milra'*) is used instead of לָמָּה; but before the ח we find also לָמָּה.

NB. Rem. The divine name יְהוָה, which has not its own original vowels (probably יַהְוֶה), but those of אֲדֹנָי (see Lexicon under the word), takes the *prefixes* also after the manner of אֲדֹנָי, as לַיהוָה, בַּיהוָה, מֵיְהוָה (because the Jews read in these cases לַאדֹנָי, בַּאדֹנָי, מֵאֲדֹנָי, see bot. of p. 52).

§ 103.

PREPOSITIONS WITH SUFFIXES AND IN PLURAL FORM.

1. So far as all prepositions were originally nouns in the accusative (§ 101), they are also united with the pronoun after the manner of the nouns, i. e. they take the pronouns after them in the form of the suffixes to nouns (§ 91, 1, 2), as אֶצְלִי (at my side) *by me*, אִתִּי (in my proximity) *with me*, תַּחְתָּם (in their place) *instead of them* (like L. *mea causa, on my account*).

Rem. 1. The preposition אֵת *near, with* (from אָנָה), is distinguished from אֵת (the sign of the definite accusative, see § 117, 2) when suffixes are added, by the difference of pointing, the former making אִתּוֹ, אִתִּי, אִתָּם, אִתָּכֶם, while the latter retains its original *o* before most of the pronouns, as אֹתִי *me*, אֹתָךְ, אֹתָךְ *thee*, אֹתוֹ *him*, אֹתָהּ *her*; אֹתָנוּ *us*, אֶתְכֶם, אֶתְכֶן *you*, אֹתָם and אֶתְהֶם *them*, rarely אוֹתְכֶם (Josh. **23**, 15), אוֹתְהֶם and אוֹתְהֶן (Ez. **23**, 45, 47). Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, this אֵת *with* is at times incorrectly inflected אִתִּי, אִתָּם, as if it were the sign of definite accusative.

2. The preposition עִם *with* takes *Qā'mĕṣ* (pretonic) before כֶּם and הֶם, in order that the doubling of the *Mêm* may be distinctly heard, as in עִמָּכֶם, עִמָּהֶם. In the first person, besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal-suffixes, as

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תַּחְתַּנִי 2 Sam. **22**, 37, 40, 48 (for which we find תַּחְתַּי in Ps. **18**, 37, 40, 48), תַּחְתֶּנָּה Gen. **2**, 21, and בַּעֲדַנִי Ps. **139**, 11 (perh. for the sake of rhyming with יְשׁוּפֵנִי). But in these cases the form of the suffix may be certainly accounted for in this way, that the idea of *direction whither* is implied, so תַּחְתַּנִי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחְתַּי *under me*, תַּחְתֶּנָּה *in its place* ('he put flesh in-*to* its place'), בַּעֲדַנִי *hither around me.*

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כְּ is appended the syllable מוֹ, and מִן is lengthened into מִמֶּן (prop. L. *a parte,* from the side of —), and for בְּ and לְ we have at least בָּ and לָ with full vowel (§ 102, 2, *c*).

a) לְ with suffixes:

	Sing.	*Plur.*
1.	לִי *to me.*	לָנוּ *to us.*
2.	*m.* לְךָ, לָךְ, in pause לָךְ *f.* לָךְ — *to thee.*	לָכֶם, לָכֶן[1], לָכֶנָּה — *to you.*
3.	*m.* לוֹ *to him.* *f.* לָהּ *to her.*	לָהֶם, לָהֵמָּה, poet. לָמוֹ[2], לָהֶן[3] לָהֵנָּה — *to them.*

[1] לָכֶן happens not to occur in the O. Testament.

[2] It has frequently been maintained, that the form לָמוֹ stands also for the *sing.* לוֹ, for which various explanations have been given. An analogy might certainly be found in תִּקְטֹלְנָה, used for תִּקְטֹל (see § 47, Rem. 3). But it is, in fact, so used only with reference to *collectives;* see Gen. **9**, 26 (in reference to Shem = the Shemites), Deut. **33**, 2 (Israel), Ps. **73**, 10 (in reference to the people), Is. **30**, 5 (referring to כֹּל), Is. **44**, 15 (in reference to פֶּסֶל, אֵל, which the Sept. render θεοί), **53**, 8 (in reference to the foregoing word דּוֹרוֹ *his generation*, i. e. He and his like).

The same is true of עָלָיו for עֲלֵיהֶם, as in Job **20**, 23 (in reference to the ungodly man who is a collective in the whole description, vs. 5—20, which actually begins in v. 5 with the plural רְשָׁעִים) and **27**, 23 (comp. עָרִיצִים at the beginning of the passage in v. 13). More surprising is עָלָיו in Job **22**, 2, in reference to גֶּבֶר *man* (human being); yet this, too, is doubtless collective.

[The use of לָמוֹ for the *sing.* לוֹ is still maintained by ***Ewald*** in the latest edition of his Ausführliches Lehrbuch der Heb. Sprache, 8te Ausgabe, 1870. The same is maintained by other eminent Hebraists].—*Tr.*

[3] Not לָהֵן, which signifies *therefore* [but see לָהֵן *therefore* perh. in Job **30**, 24].

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בְּ takes suffixes in the same manner, except that for the 3*d person plur.* we have בָּהֶם, בָּם, בָּהֵמָּה, *fem.* בָּהֶן or בָּהֵן, בָּהֵנָּה.

b) כְּ with suffixes:

	Sing.	*Plur.*
1.	כָּמוֹנִי[1] *as I.*	כָּמוֹנוּ *as we.*
2.	*m.* כָּמוֹךָ, *f.* — *as thou.*	כָּכֶם, seldom כְּמוֹכֶם — — — *as ye.*
3.	*m.* כָּמוֹהוּ *as he.* *f.* כָּמוֹהָ *as she.*	כְּמוֹהֶם, כָּהֶם, כָּהֵן, כָּהֵנָּה *as they.*

c) מִן with suffixes:

	Sing.	*Plur.*
1.	מִמֶּנִּי, poet. מִנִּי, in pause מֵנִּי *from thee.*	מִמֶּנּוּ *from us.*
2.	*m.* מִמְּךָ, in p. מִמֶּךָּ, *f.* מִמֵּךְ *from thee.*	מִכֶּם, מִכֵּן *from you*
3.	*m.* מִמֶּנּוּ, poet. in pause מִנְּהוּ, מֵנְהוּ *from him.* *f.* מִמֶּנָּהּ *from her.*	מֵהֶם, מֵהֵמָּה, poet. מִנָּם, מֵהֵנָּה, מֵהֵן *from. them.*

Rem. The syllable מוֹ (in Arabic *mâ* מא = Heb. מָה *what*) in כָּמוֹנִי (prop. *according to what I* for *as I*), is in poetry appended to the three simple prefixes בְּ, כְּ, לְ, even without suffixes, so that לָמוֹ, כָּמוֹ, בָּמוֹ appear as independent words equivalent to בְּ, כְּ, לְ. In this case, poetry distinguishes itself from prose by the longer forms; in the case of מִן it has adopted the shorter ones, resembling the Syriac.

The preposition מִן (see § 102, 1, Rem.) with *suff.* makes מִמֶּנּוּ *from him*, which comes from מִמֶּנּוּ־הוּ (according to § 19, 2), and is identical in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנּוּ־נוּ[2].—The form מִמֶּנָּה always stands without *Mappîq*, and comes from מִמֶּנְּהָ.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* or the Eng. *besides* (for the ground of this, see § 108, 2, *a*)[3]. Some of them occur ex-

[1] The use of נִי for נִי— here is simply for euphony.

[2] The Babylonian grammarians wanted to distinguish the last by writing it מִמֶּנּוּ *from us*, but Ibn Ezra justly objected.

[3] Some of these words, which come from stems ל״ה, viz., אֲצֵי, עֲצֵי, עֲדֵי, may certainly be traced back to singular forms like אֲצַי, עֲצַי, עֲדַי; but the

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clusively in the plural construct state (but some in the singular also), or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). Such are[1]—

אַחַר, more frequently אַחֲרֵי (prop. *hinder parts*) *behind, after*, with suff. always thus: אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם etc.

אֶל־ [rarely אֵל, prob. *c. st.* of אַל], poet. also אֱלֵי (*regions, directions*) *towards, to,* with suff. אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֲלֵיכֶם, אֲלֵיהֶם, for which latter also poet. אֲלֵימוֹ.

בֵּין (*interval*) *between*, with suff. בֵּינִי, בֵּינְךָ, בֵּינוֹ, but also בֵּינֶיךָ, בֵּינֵיכֶם, בֵּינוֹתֵינוּ, בֵּינוֹתָם (from בֵּינִים, בֵּינוֹת, *intervals*).

מִן *from, out of,* seldom מִנֵּי (*const. st. plur.*) Is. **30**, 11.

סָבִיב (*circuit*) *around*, oftener in pl. סְבִיבוֹת with suff. as סְבִיבוֹתַי *around me*, סְבִיבֹתֵיהֶם, סְבִיבוֹתָיו.

עַד (*progress, duration*, from עָדָה) *as far as, unto, plur.* עֲדֵי (only poet.), but with suff. even in prose always עָדַי, עָדֶיךָ, עָדָיו, עָדֵיכֶם (this last word with irregular Qā'měṣ).

עַל־ *upon, over* (*constr. st.* of עָל *what is above*, from עָלָה *to go up*), *plur.* עֲלֵי (only poet.), but with suff. even in prose always עָלַי, עָלֶיךָ, עָלָיו, עָלֶיהָ, עֲלֵיהֶם, for which עָלֵימוֹ is also often used in poetry.

תַּחַת *under* (prop. *what is beneath*), in plur with suff. תַּחְתַּי, תַּחְתָּיו, תַּחְתֵּינוּ, תַּחְתֵּיכֶם, תַּחְתֵּיהֶם; but also in the singular, as תַּחְתָּם, תַּחְתָּנִי.

§ 104.

CONJUNCTIONS.

1. The conjunctions serve to connect words and sentences, and to express their relations to each other. Most of them come originally from other parts of speech, viz.—

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analogy of the others makes it more probable that these also should be regarded as plurals. Comp. the plural forms בְּנֵי from בֵּן; רַגְלֶיךָ, רַגְלַי, etc., from רֶגֶל.

[1] For the inflection of the prepositions אֵת *with* (μετά) and עִם *with* (σύν), see § 103, Rems. 1 and 2.—*Tr.*

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a) Originally pronouns, as אֲשֶׁר and כִּי *that, because, for,* the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

b) Originally adverbs, as אַל (not) *that not*, אִם (*num?*) *if*. Also adverbs with prepositions; e. g. בְּטֶרֶם (in not yet) *before that;* or with a conjunction added, as אַף כִּי *added that=much more* or *much less*.

c) Prepositions, which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connection between clauses or prepositions; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *account of*), prop. *on account that*, אַחַר אֲשֶׁר *after that*, כַּאֲשֶׁר *according as* (אֲשֶׁר and כְּ), עֵקֶב כִּי and עֵקֶב אֲשֶׁר (*in consequence that*) *because*. The preposition may still be employed in this manner, even when the conjunction is omitted, e. g. עַל (for עַל אֲשֶׁר) *although*.

In like manner, all prepositions prefixed to the Infinitive may be rendered in English as conjunctions (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, originally belonged to other parts of speech, and having been strictly nouns, they generally betray their affinity with verbal-roots, as אוֹ (prop. *will, choice*, from אָוָה *to desire*, comp. Prov. **31**, 4) *or*, like Lat. *vel, ve*, from *velle* (*volo*); פֶּן (prop. *a warding off*, from פָּנָה) *lest, that not*. Even the only *prefix* conjunction וְ (*and*) must have come from a root meaning *to add* or *join*[1].

NB. The pointing of the conjunction וְ is in many respects analogous to that of the *prefixes* בְּ, כְּ, לְ, (§ 102, 2), but as a feeble letter it has some peculiarities:—

a) Usually it has simple *Sh^{e}wâ* (וְ).

b) Before words beginning with a guttural and a *composite Sh^{e}wâ*, it takes the vowel with which the Sh^{e}wâ is compounded (according to § 28, 2), as וַחֲכַם *and be thou wise*, וַעֲבָדִים *and slaves*, וַעֲזוּז *and force*, וַאֲכֹל *and eat thou*, וַחֲלִי *and sickness*.

c) Before words whose first consonant has simple Sh^{e}wâ (excepting the cases under *d*), *Wāw* becomes the vowel *û*, as וּלְכֹל *and to all* (see § 26, p. 70, Note [1]), and even before a *Chāṭ^{e}ph* (under letters not guttural, as וּזְהַב Gen. **2**, 12. It is also sounded thus (yet with the

[1] See in Student's Heb. Lex. under וְ, p. 175.—*Tr.*

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exception of the cases under *e*) before its cognate labials בּ, מ, פּ; as וּמֶלֶךְ.

d) Before וְ *Wāw* takes *Chîrĕq*, as in וְיִחִי (for וְיְחִי, according to § 24, 1, *a*); and before חְ and חָ it takes *Chîrĕq* or *Sᵉghôl*, as וְדִרְיֵהֶם Josh. **8**, 4, and וְחֲרַת Gen. **20**, 7 (comp. § 63, Rem. 5).

e) Immediately before the tone-syllable, it often takes *Qāmĕṣ*, like בָּ, כָּ, לָ (§ 102, 2, *c*), yet chiefly only at the end of a clause, e. g. 2 K. **7**, 4 (וָמֵתְנוּ and וָמֵתְנוּ), Ruth **3**, 3 (וָסַכְתְּ), Ps. **10**, 15 (וָרָע), 2 Sam. **13**, 26 (וָלֹא), 1 Sam. **9**, 4 (וָאַרְץ), Ez. **47**, 9 (וָחָי), at times with the word before the last in the clause, as וָמֵתוּ כָּל־הַצֹּאן Gen. **33**, 13, Ex. **25**, 3, 2 Sam. **15**, 12, and especially when two short words are connected in pairs, as תֹּהוּ וָבֹהוּ Gen. **1**, 2, יוֹם וָלַיְלָה **8**, 22, כֹּה וָכֹה *so and so*, כָּבוֹד וָעֹז Ps. **96**, 7, וְרֶכֶב וָסוּס Ps. **76**, 7; yet always only close before the tone, as שֵׁם וְתֹם וְנֶפֶשׁ Gen. **7**, 13, אֱלֹהִים וָמֶלֶךְ 1 K. **21**, 10, even with 3 words as in פֶּתַח וָפֶתַח פֶּתַח Is. **24**, 17. It is otherwise when the word stands in close connection with the following, e. g. אִישׁ וְאִישׁ יָצַר בָּהּ Ps. **87**, 5; and hence always with monosyllabic words, the nature of which is to lean upon the following, as וְזֶה, וְאֵת, וְלֹא, וְגַם and others.

§ 105.

INTERJECTIONS.

1. Among the interjections are many primitive words which are merely natural sounds, or as it were vocal movements, called forth by some emotion, or any excitement of the nerves, as אֲהָהּ, אָח *ah!* אוֹי, הוֹי *wo!* חֶאָח *ho! aha!*

2. Others, however, were borrowed from other parts of speech, and became interjections only by use in animated discourse, as הֵן or הִנֵּה *behold!* (prop. *here*); רְאֵה[1] *lo!* (prop. *see*, Imp. of רָאָה); הָבָה, *plur.* הָבוּ (prop. *give*, Imp. from יָהַב) for *come on! go to!* (L. *age, agite*); לְכָה (also לְהָ in Judg. **19**, 13), לְכוּ (prop. *go ye*, Imp. of הָלַךְ) *go to! come on*[1]*!* חָלִילָה *far be it!* (prop. *ad profana!*), בִּי (perhaps for בְּעִי *entreaty*) *I beseech, prithee!* (for *I pray thee*), נָא *now! I pray* (cf. Ethiop. נע *nă'â*, an Imp. *come on!*), a particle of

[1] רְאֵה, הָבָה and לְכָה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

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incitement and entreaty (which is put after the expression it belongs to)[1].

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[1] The particle נָא serves to express the most various shades of thought, which are exhibited in various places in the Syntax. A short statement must here suffice. נָא stands—*a*) after the *Imp.* in commanding as well as in entreating (§ 130, 1, Rem.);—*b*) after the *Impf.* in the first as well as in the third person (§ 127, 3, *b*, and § 128, 1);—*c*) once after the *Perf.* (§ 126, 4, in foot Note);—*d*) after various particles, as הִנֵּה נָא *behold now*, אַל נָא *no! pray* (*ne quæso*), particularly with conjunctions, as אִם־נָא *if now*, εἴποτε *if*, with a courteous or modest hesitation.—In courteous discourse this particle is used in redundance, as in Gen. **18**, 3, **19**, 7, 8, 19, **50**, 17.

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PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,— OF THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives, such as those of *material*[1], are almost entirely wanting. This deficiency is supplied by substantives, especially in the following ways:—

1. The substantive expressing some quality in another noun is placed after that noun in the genitive. This is constantly the case in specifying the material, e. g. כְּלֵי כֶסֶף *vessels-of-silver=silver vessels,* אֲרוֹן עֵץ *ark-of-wood=wooden ark*, like the Fr. *des vases d'or;* in like manner אֲחֻזַּת עוֹלָם *eternal possession* Gen. **17**, 8, מְתֵי מִסְפָּר *men-of-number=few men* Gen. **34**, 30, אֶבֶן חֵן *precious stone* Prov. **17**, 8. So likewise even in cases where the language had an adjective, e. g. בִּגְדֵי הַקֹּדֶשׁ *garments of holiness=the holy garments*[2] Ex. **29**, 29. Hence

[1] A few adjectives of this kind, in the form of *passive participles,* are אֲרֻזִּי *of cedar,* נְחוּשִׁי *of copper,* comp. Lat. *cuneatus* (wedge-like).

[2] This might be expressed also in the simpler way by בְּגָדִים קְדוֹשִׁים, e. g. בָּתִּים קְדוֹשִׁים Num. 5, 17.—*Tr.*

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in the N. Test. ὁ οἰκονόμος τῆς ἀδικίας Luke **16**, 8. Comp. Fr. *un homme de bien.*

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְחַר עֲמָקֶיךָ *the choice of thy valleys*, i. e. *thy choice valleys* Is. **22**, 7 (comp. **17**, 4), **37**, 24, Gen. **23**, 6, Ex. **15**, 4. This is the usual construction with the substantive כֹּל *totality* used for the adj. *all* (see § 111, 1, Rem. 2).

2. Instead of an adjective, which ought to stand as the predicate of a sentence, a substantive is sometimes employed; e. g. Gen. **1**, 2 *the earth was desolation and emptiness*, Job. **3**, 4 *let that day be darkness*, Ps. **25**, 10, **85**, 6, **88**, 19, **110**, 3, Is. **5**, 12, Job **23**, 2, **26**, 13; more seldom with a preposition, as in Ps. **29**, 4 *the voice of the Lord is* בַּכֹּחַ *in power* i. e. *powerful.*

2. In Hebrew, many of our adjectives denoting a property, quality or habit, are often expressed by circumlocution, viz. by a substantive which denotes the attribute, preceded in the const. state by another noun (such as *man*, *lord*, *son*, *daughter*) to denote the *possessor* or *subject* of the attribute or property, in the following fashion:—

a) אִישׁ *man*, e. g. אִישׁ דְּבָרִים (prop. *man of words*) *eloquent man* Ex. **4**, 10; אִישׁ דַּעַת (prop. *man of knowledge*) *intelligent man* Prov. **24**, 5; אִישׁ חֵמָה *wrathful man* Prov. **15**, 18.—*b*) בַּעַל *master*, *owner*, e. g. בַּעַל שֵׂעָר *hairy* 2 K. **1**, 8, בַּעַל הַחֲלֹמוֹת *the dreamer* Gen. **37**, 19.—*c*) בֵּן *son* and בַּת *daughter*, e. g. בֶּן־חַיִל *valiant man* 1 K. **1**, 52; בְּנֵי־קֶדֶם *an oriental* Gen. **29**, 1; בֶּן־שָׁנָה *one year old* Ex. **12**, 5; בֶּן־מָוֶת *doomed to death* 1 Sam. **20**, 31; בַּת בְּלִיַּעַל *worthless woman* 1 Sam. **1**, 16; poet. also of a thing without life, as in Is. **5**, 1 בֶּן־שֶׁמֶן *fat ground* (of a fruitful hill).

A bolder construction, and merely poetic, is the use of the simple abstract in place of the concrete, as בְּלִיַּעַל *worthlessness* for *worthless*, like L. *scelus* for *scelestissimus;* and also for the plural, as קֶשֶׁת *bow* for *bowmen* Is. **21**, 17. Comp. § 83, Rem. 1. [Comp. in Greek ἡ ἵππος for οἱ ἱππεῖς, as also in Eng. *horse* for *horsemen*].

Rem. On the contrary, forms of adjectives or concretes, especially in the feminine, often take the abstract signification, as has been shown in § 84; comp. § 107, 3, *b*.

We here remark, also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אַבִּיר *the Strong*, i. e. *God;* אַבִּיר *strong*, i. e. *the ox*, in Jeremiah *the horse*, רֹזֵן *majestic, august*, for *the prince;* לְבָנָה *pale*, i. e. *the moon*. So also רֹבֵץ *lurking*, i. e. *the lurker*, for *a lurking lion* Gen. **4**, 7. In Arabic this is even far more common. Comp. L. *merum* for *vinum*, ὑγρή i. e. *the sea* in Odyss. **1**. 97.

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§ 107.
OF THE USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases (though there are many exceptions, see § 87, 4) from the use of the feminine plural form. We have now to show for what purposes the distinction of gender was employed.

1. The most natural use of it was with reference to the natural sex in men and beasts, but with several gradations, according as this natural distinction is more or less prominent in the mind's view. The principal cases are the following, viz.—

a) when the female is designated by an entirely distinct word, which, of course, requires no feminine-ending, as *father, mother,* in Heb. אָב, אֵם; אַיִל *ram,* רָחֵל *ewe;* חֲמוֹר *he-ass,* אָתוֹן *she-ass;*

b) when the female is indicated only by the addition of the feminine-ending, as אָח *brother,* אָחוֹת *sister;* עֶלֶם *young man,* עַלְמָה *young woman;* פַּר *ox,* פָּרָה *heifer;* עֵגֶל *he-calf,* עֶגְלָה *she-calf;*

c) when the feminine gender is shown only by the construction (*communia*), like ὁ, ἡ βοῦς, ὁ, ἡ παῖς, as גָּמָל *camel, masc.* in Gen. **24**, 63, but *fem.* in **32**, 16; בָּקָר *masc.* for *male cattle* in Ex. **21**, 37, but *fem.* for *female cattle* in Job **1**, 14;

d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicœna*), as in ὁ λύκος, ἡ χελιδών; e. g. דֹּב שַׁכּוּל *masc., a bear* (i. e. *she-bear*) *robbed of her young* Hos. **13**, 8 (yet it is construed as feminine in 2 K. **2**, 24); אַלּוּף *masc., ox* in Ps. **141**, 14, where however the *cow* is intended.

Writers often do not avail themselves of the more definite indications of gender given under *a, b, c,* though they exist in the language, but use less distinctive forms e. g. חֲמוֹר as *fem.* for אָתוֹן 2 Sam. **19**, 27, and

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אַיָּל for אַיָּלָה Ps. **42**, 2; alo נַעַר *a lad* for נַעֲרָה *a lass*, in the Pent. and in Ruth **2**, 21, comp. Job **1**, 19. Compare in German *Gemahl* for *Gemahlin;* and in Arabic, where the more ancient style avoids the feminine forms e. g. בעלה (*ba'la*) *mistress*, ערושה (*'arûsa*) *bride*, which become more and more common in later usage.

The same sparing use of the designation of sex appears also in other examples; viz. אָמוֹן *m. artificer* Prov. **8**, 30 (where *wisdom* חָכְמָה *f.* is meant, like *artifex omnium natura* in Plin. 2. 1); מֵת *m. a dead body*, spoken of the corpse of a woman Gen. **23**, 4, 6; אֱלֹהִים for a *goddess* **1** K. **11**, 5; comp. Eng. *friend, teacher*, also Lat. *auctor, martyr*.

Among *epicœne* nouns are found names of whole species of animals, which were regarded as masculine or feminine according as they appeared strong and powerful, or weak and timid; e. g. *m.* כֶּלֶב *dog*, זְאֵב *wolf; f.* יוֹנָה *dove*, חֲסִידָה *stork*, בַּת יַעֲנָה *ostrich*, אַרְנֶבֶת *hare*.

2. The use of the feminine-ending for denoting the feminine gender, is most constant in the adjectives and participles, [as *m.* קֹטֵל *killing, f.* קְטָלָה, also קְטֹלֶת, rarely קְטֵלָה, e. g. יוֹלֵדָה *child-bearing* in Mic. **5**, 2]. See § 87, 5.

3. Besides objects properly feminine, there are others (nearly the same as those which in Greek and Latin are *neuter*) for which the feminine form is preferred, viz.—

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the body), *thigh*, יַרְכָה *side* (of a country), *region;* מֵצַח *front* or *forehead*, מִצְחָה *greave* (from some resemblance).

b) Hence *abstract ideas*, which decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם, נְקָמָה *vengeance*, עֵזֶר, עֶזְרָה *help* (§ 84, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλὸν), commonly take the fem. form, as נְכוֹנָה *right* in Ps. **5**, 10; רָעָה *evil, ill-luck;* so also in the plur. fem. גְּדֹלוֹת *great things* Ps. **12**, 4. So too the fem. of the 3 pers. pronoun, as הִיא (but also הוּא), זֹאת *this* (besides זֶה), and the suff. pronouns (sing. and plur.), e. g. Gen. **15**, 6 וַיַּחְשְׁבֶהָ לוֹ צְדָקָה *and he counted it to him for righteonsness*, Is. **30**, 8 כָּתְבָהּ *write it*.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as כְּנוּוֹת *colleagues*, פְּרֻעוֹת *princes* (like our *highnesses*), קֹהֶלֶת *concionator* (description of king Salomon as *the preaching wisdom*), comp. סוֹפֶרֶת as a man's name in Neh. **7**, 57, Ezra **2**, 55. Even the feminine plural, אָבוֹת *fathers*, appears to be somewhat intended to express *dignity*. These words are, however, agreeably to their signification construed with the *masc*. This use of words prevails more extensively in Arabic, Ethiopic, and Aramæan, e. g. in *Chaliph* חליפה. Compare in Lat. *magistratus*, Ger.

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Herrschaft (Eng. *lordship*) for *Herr* (Eng. *lord*), *Obrigkeit* for *Oberer; Majesty, Excellency*, Ital. *podestà*[1], etc.

d) *Collectives*, as אֹרֵחַ *wanderer, traveller*, אֹרְחָה *caravan* (prop. *that which wanders* for *wanderers*); גּוֹלָה (from masc. גּוֹלֶה) *a company of exiles;* יוֹשֶׁבֶת Is. **12**, 6, Mic. **1**, 11, 12, prop. *that which inhabits* for *inhabitants;* אוֹיֶבֶת for *enemies* Mic. **7**, 8, 10. So in Arabic often. Comp. the poetic בַּת צוֹר for בְּנֵי צוֹר *sons* (= *inhabitants*) *of Tyre* Ps. **45**, 13, בְּנֵי עַמִּי=בַּת עַמִּי *my contrymen*. Comp. τὸ ἱππικόν and ἡ ἵππος for *the cavalry*, ἡ κάμηλος (Herodotus I. 80).

e) But on the contrary the feminine, as the *nomen unitatis* in Arabic, now and then denotes *an individual of a class*, when the masculine is used of the whole class, e. g. אֳנִי *ships, fleet* (1 K. **9**, 26, comp. 2 Ch. **8**, 18), אֳנִיָּה *single ship* (Jon. **1**, 3); שֵׂעָר *hair* (collectively), שַׂעֲרָה *a hair* (see Judg. **20**, 16, 1 Sam. **14**, 45, Ps. **40**, 13); שִׁיר *song* (mostly collective), שִׁירָה *a song*, so also תְּאֵנָה *a fig*, נֵצָה *a blossom* (besides the collective נֵץ Gen. **40**, 10), שׁוֹשַׁנָּה *a lily* (besides שׁוֹשָׁן), לְבֵנָה *a brick* Ez. **4**, 1 (Arab. *labina*, also collect. *labin*), and other instances, although the difference is partly lost sight of in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*—*d* in this section) are more or less regarded as feminine, without having the appropriate ending, but taking the syntactical construction, as if feminine. They belong chiefly to the following classes: —

a) Names of *countries* and *towns*, contemplated as mothers[2], or nurses (as it were), of the inhabitants, e. g. אַשּׁוּר *f. Assyria*, אֱדוֹם *f. Idumæa*, צוֹר *Tyre;* so also the appellative nouns which denote *country, city* or any *locality*, as אֶרֶץ *earth, land*, תֵּבֵל *the world*, עִיר *city*, הֶרֶךְ and אֹרַח *way*, חָצֵר *court*, מַחֲנֶה *camp*, שְׁאוֹל *the grave*, גֹּרֶן *threshing-floor*, בְּאֵר *a well*, צָפוֹן *north*, תֵּימָן *south*, etc.; at times even מָקוֹם (*place*) is *fem.*, as in Gen. **18**, 24 and **19**, 13 (referring to a city), and 2 Sam. **17**, 12 in *K*^{e}*thibh* (where the *Q*^{e}*rî* gives the *masc.*)[3].

As names of people are commonly masculine, it often happens that the same word is used as *masc.* for the people, and as *fem.* for the country; e. g. יְהוּדִי *m. Jews* Is. **3**, 8, *f. Judæa* Lam. **1**, 3; אֱדֹמִי *m. Idumæans* Num. **20**, 20 and *f. Idumea* Jer. **49**, 17.

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[1] So פַּחָה (=*pasha*) is *fem.* in form and inflection, but *mas.* in sense and construction.—*Tr.*

[2] Thus אֵם in 2 Sam. **20**, 19, and on Phœnician coins, stands for *mother-city*, μητρόπολις (comp. μήτηρ, *mater*), and by the same figure the inhabitants were called *sons* of the country, as *sons of Zion* Ps. **149**, 2, *sons of Babylon* Ez. **22**, 15 (like *son of the house, son of the womb*).

[3] As this word מָקוֹם is *masc.* everywhere else, so we find also in the others more or less fluctuation in the gender.

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But names are also construed as *fem.*, even when intended for the people, by a metaphorcial use (like the German *die Türkei schliesst Frieden*) Job 1, 15, 1 Sam. 17, 21, Is. 7, 2, 21, 2[1].

b) Many *members* and *parts of the body* in man or beast, יָד and כַּף *hand*, אֶצְבַּע *finger*, רֶגֶל *foot*, בֶּרֶךְ *knee*, כָּתֵף *shoulder*, יָרֵךְ *loin*, שׁוֹק *leg*, עַיִן *eye*, אֹזֶן *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, כָּנָף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments[2]; and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *peg*, אָרוֹן *ark* or *chest*, דַּד *bucket*, עֶרֶשׂ *bed*, נַעַל *sandal*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic dialects.

c) *Fem.* too are the words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (Eth. *ĕsât*), אוֹר (light Job 36, 32), נֹגַהּ *brightness*, and so אח and תַּנּוּר *oven*, also רוּחַ *wind* and *spirit*, נֶפֶשׁ *breath* and *soul*, etc.[3].

§ 108.

OF THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz.—*a*) certain words, with a *collective* signification, which have their corresponding *nomina unitatis*, i. e. nouns which designate an individual of the class, as שׁוֹר *an ox*, בָּקָר *oxen*, e. g. חֲמִשָּׁה בָקָר *five oxen* Ex. 21, 37, צאן *small cattle*, viz. *sheep* or *goats*, שֶׂה *a single head of the sheep* or *goats*;—*b*) the feminine-ending (§ 107, 3, *d*);—*c*) nouns which have the proper signification of the singular, but which are also used as collectives, e. g. אָדָם *man, the human race*, אִישׁ *a man*, for *men*, אוֹיֵב *enemy* for *enemies*, עֵץ *tree* for *trees*. These

[1] This applies also to the poetical personification of a people as a female, e. g. Is. 47, 1, 50, 1, 54, 1 seq., Ez. 16, Lam. 1. Therefore also בַּת־צִיּוֹן, בַּת־בָּבֶל used for a city and its people (see above in No. 3, *d*), and the styling of a smaller place in dependence on a city as its *daughter*, as in Josh. 15, 45.

[2] The *masc.* gender also is found in these nouns in a few cases, as זְרוֹעַ Is. 17, 5, שׁוֹק Ex. 29, 27, עַיִן Zech. 4, 10, לָשׁוֹן Ps. 22, 16. Only as masculine do we find אַף *nose*, מֵצַח *front*, צַוָּאר *neck*, עֹרֶף *nape of the neck*, פֶּה *mouth*, עָקֵב *heel*, זָנָב *tail*. In the dual form even עֵינַיִם, רַגְלַיִם, יָדַיִם vacillate.

[3] The particulars are to be found in the Lexicons. Some of these words have the feminine-ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the root קשׁ), עֵת *time* (for עִדֶּנֶת), and yet are now and then construed as masculine, from a misconception as to their origin.

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words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *d, e.*

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew at times uses plural forms where other languages employ the singular. The plural is thus used to denote:—

a) *Extension*[1] *of space* or *time;* hence the frequent use of it to express *portions of space, regions* or *spots* (comp. L. *loca*), שָׁמַיִם *heavens* (§ 88, Rem. 2), מְרוֹמִים *heights* (of heaven) Job **16**, 19, מֵי רַגְלוֹת *place at the feet,* מְרַאֲשׁוֹת *place at the head; certain portions of the body,* which are parts of its extension[2], as פָּנִים *face,* צַוְּארִים *neck; spaces of time,* as חַיִּים *life,* נְעוּרִים *youth,* זְקֻנִים *old age;* and finally *states, qualities,* which are *permanent,* or *of long continuance,* as עֲרָיִים *perverseness,* שִׁכְלִים *childlessness,* סַנְוֵרִים *blindness.* Comp. the prepositions of space and time in pl. form, § 103, 3.

b) *Might* and *power,* so far as these were originally conceived of as someting distributed and complex (*pluralis excellentiæ*). Of this sort particularly is the plural אֱלֹהִים *God* (whether the use of this plural originated in a polytheistic view, and then passed over to the „God of gods", or in a monotheistic view, and as such was intended to denote God's might in its diverse manifestations); so too a few times קְדֹשִׁים *the Holy* (God) Hos. **12**, 1, Prov. **9**, 10, **30**, 3 (comp. Josh. **24**, 19 and Chald. עִלָּיִין *the Highest* Dan. **7**, 18), and תְּרָפִים L. *penates* always in the plural (even when only one image is meant) 1 Sam **19**, 13, 16. Also most frequently אֲדֹנִים=אָדוֹן *lord,* e. g. אֲדֹנִים קָשֶׁה *a hard lord* Is. **19**, 4, אֲדֹנֵי הָאָרֶץ *the lord of the land* Gen. **42**, 30, **39**, 20, specially with *suff.* of 2d and 3d person, as אֲדֹנֶיךָ *thy lord,* אֲדֹנָיו *his lord* (but אֲדֹנָי *my lord,* אֲדֹנָי *the Lord,* God's name, § 121, Rem. 4); so also בַּעַל *master,* with *suff.* often בְּעָלָיו *his master,* בְּעָלֶיהָ *her master*[3].

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[1] By transferring (to use mathematical terms) an expression for arithmetical quantity to geometrical (comp. Rem. 1 on p. 244). The language has other examples of the designation of *great* and *many* by the same word (see צְבָאוֹת, רַב).

[2] Comp. the same use of the *plur.* in τὰ στέρνα, τὰ νῶτα, *præcordia, cervices, fauces.*

[3] Somewhat like is the use of *we* by kings when speaking of themselves (Ezra **4**, 18, **7**, 24; comp. 1 Mac. **10**, 19, **11**, 31), a mode of speaking which is then applied to God (Gen. **1**, 26, **11**, 7, Is. **6**, 8). The Jewish grammarians call such a plural רִבּוּי הַכֹּחוֹת *(pluralis virium* or *virtutum);* the moderns call it *pluralis excellentiæ* or *pluralis majestaticus.* The use of the plural as a form of respectful address, as modern languages have it, is rather remote from the Hebrew usage.

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Rem. 1. This use of the plural[1], according to letter *b*, is very limited, and very seldom extends beyond the above words, which (except תְּרָפִים) are used also in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2.

2. The plurals under *a* are also limited in common prose to few words, but in poetry their use is more extensive, e. g. חֲשֵׁכִים *tenebræ* (used like our *shades* for dark places), עֲרָיִם and חֲתָנִים *delights*, אֱמוּנִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done—*a*) most naturally by the plural form in the *governing* noun (§ 89, 1), as גִּבֹּרֵי חַיִל *valiant heroes* (prop. *heroes of valour*) 1 Ch. 7, 2, 9; so also in compounds, as בֶּן־יְמִינִי *Benjaminite, plur.* בְּנֵי יְמִינִי 1 Sam. 22, 7;—*b*) in *both* nouns, as גִּבֹּרֵי חֵילִים 1 Ch. 7, 5, בָּתֵּי כְלָאִים *prison-houses* Is. 42, 22, and so בְּנֵי אֱלִים *sons of God* Ps. 29, 1;—*c*) also in the *governed* noun only, as בֵּית אָב *father's house, family,* בֵּית אָבוֹת *families* Num. 1, 2 foll., בֵּית הַבָּמוֹת *the high houses* 2 K. 17, 29, also בָּתֵּי הַב׳ in 23, 19, בֵּית עֲצַבֵּיהֶם *their idol-houses* 1 Sam. 31, 9. As to this remark, formerly overlooked by the grammarians, compare also Judg. 7, 25 (*the head of Oreb and Zeeb* for *the heads*). Here the two words, by which the compound idea is expressed, are treated just as a compound noun[2].

The connection with *suffixes* is also effected according to letter *c*, as פִּימוֹ *their mouth* for *their mouths* Ps. 17, 10, יְמִינָם Ps. 144, 8, where we also can say *their mouth, their right hand*[3].

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every,* as יוֹם יוֹם *day by day,*

[1] May not the above use of the plural (under letter *b*) be fairly traced to that (under letter *a*) which expresses *quality* or *character*, so that אֲדֹנִים would be *lordship* for *lord* (as in Eng.), like the Ger. *Herrschaft* for *Herr*, and אֱלֹהִים would be *godhead* (like *deity* or *divinity*) for *god*, as in Ger. *Gottheit* for *Gott*?—*Tr.*

[2] All the three methods occur also in Syriac and Ethiopic. See *Hoffmanni* Gram. Syriaca, p. 254; *Ludolfi* Gram. Ethiopica, p. 139; *Dillmann*, Gram. d. äthiop. Spr., S. 364.

[3] So also לְבָבָם *their heart* is almost always used for לְבוֹתָם *their hearts;* hence we often find the same usage in the Greek Test., as in Luke 1, 66 καὶ ἔθεντο πάντες . . . ἐν τῇ καρδίᾳ αὐτῶν.—*Tr.*

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every day, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. **87**, 5, יוֹם וְיוֹם Est. **3**, 4, דּוֹר וָדוֹר *every generation* Deut. **32**, 7; hence *distributively*, as עֵדֶר עֵדֶר לְבַדּוֹ *each flock by itself* Gen. **32**, 17, Num. **31**, 4; also *a multitude* (in groups), even with the plural form, 2 K. **3**, 16, גֵּבִים גֵּבִים *ditches in abundance* Joel **4**, 14, Ex. **8**, 10, also in *constr. st.* with a following genitive, as in Gen. **14**, 10 בְּאֵרֹת בְּאֵרֹת חֵמָר *asphalt-pits in great number, nothing but asphalt-pits*, Judg. **5**, 22 (comp. Mark. **6**, 39, 40); finally (*with* the conjunction וְ) *diversity, of more than one kind*, just as כֹּל signifies *all* and *of every kind*, e. g. אֶבֶן וָאָבֶן *diverse* (*two*) *kinds of weights* Deut. **25**, 13, Prov. **20**, 10; לֵב וָלֵב *a double heart* Ps. **12**, 3, 1 Ch. **12**, 33.

Not here but to rhetoric belongs impassioned repetition in exclamations (e. g. Jer. **22**, 29, Lam. **1**, 16, Ez. **21**, 32, Is. **6**, 3), which with many writers appears to have but little emphasis, as if it were a mere habit (e. g. Is. **40**).

Rem. 1. Coherent substances (e. g. materials, metals, etc.), were mostly regarded as a *unity*, and very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine* (yet מַיִם *water* is expressed by the *plural*, but in Arabic it is singular). But when the word is used to express *portions*, then of course the plur. is used, as כְּסָפִים *pieces of silver* Gen. **42**, 25, comp. verse 35; עֲצִים *ligna* (*timbers* for building or *sticks* for burning)[1]. So of grain, as חִטָּה *wheat* (on the stalk), חִטִּים *wheat* (in the grain).

2. In cases where the plural is regarded as poetic, the idea of *plurality* or *extension* is not excluded, e. g. יַמִּים *seas* for *sea* Job **6**, 3, comp. Gen. **41**, 49; Job **17**, 1 *the graves are my portion* (that is *the grave-yard*, where many graves are together), **21**, 32.

§ 109.

USE OF THE ARTICLE.

The article[2] (הַ־, הָ, § 35) was originally a demonstrative pronoun (as in other languages, e. g. the Romance, see Rem. on top of p. 88, comp. ὁ, ἡ, τό in Homer); yet its force was so slight that it was used almost exclusively as a prefix to the noun.

Rem. The stronger demonstrative force of הַ· (*this*) is still found in some connections, as הַיּוֹם (L. *hodie*) *this day, to-day* [in Scotch *the*

[1] But עֲצִים is used also as the ordinary plur. for *trees*, as in Judg. **9**, 8—15.—*Tr.*

[2] The Heb. (like the Greek, Latin and Welsh) has no *indifinite* article, like E. *a* or *an*; but אֶחָד *one* (comp. τις indefinite) may seem at times to stand for it, as perh. in נָבִיא אֶחָד in K. **20**, 13. Comp. Rem. 1, p. 247.—*Tr.*

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day], הַלַּיְלָה *this night, to-night,* הַפַּעַם *this time.* To this demonstrative sense is to be referred in particular,—*a*) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוּ *that are found* 1 Ch. **29**, 17, **26**, 28, Josh. **10**, 24, Ezra **8**, 25; comp. Gen. **18**, 21, **46**, 27, Ruth. **1**, 22, **4**, 3, Job **2**, 11; and so הָעֲלֵיהָ=אֲשֶׁר עָלֶיהָ 1 Sam. **9**, 24;—*b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, as in Ps. **19**, 10 *the laws of the Lord are truth* .... ver. 11, הַנֶּחֱמָדִים *they, that are precious:* here the article has nearly the force of ὅτοι. So also in Ps. **104**, 3 (three times), Is, **40**, 22, 23, **46**, 6, Gen. **49**, 21, Job **41**, 25; and still more forcibly in Ps. **18**, 33 הָאֵל הַמְאַזְּרֵנִי חָיִל *the God that girds me with strength*, ver. 48, Jer. **19**, 13, Neh. **10**, 38.

The article is used with a noun to qualify its application in nearly the same cases as in Greek, German and English, viz., only when *a definite object*, i. e. *one previously mentioned,* is the subject of discourse, e. g. Gen. **1**, 3 *God said, Let there be light* (אוֹר), ver. 4 *and God saw the light* (אֶת־הָאוֹר); 1 K. **3**, 24 *Bring me a sword* (חֶרֶב), *and they brought the sword* (הַחֶרֶב), comp. Ec. **9**, 15; or *one already known*, as הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon;* or *the only one of its kind*, as הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth.* The article is *not* used when the object is thought of as something indefinite, general or before unknown, e. g. (besides the above instances) in Ec. **1**, 12 *I was king* (מֶלֶךְ) *in Jerusalem.*

In *poetry* only, where the article is much less used than in prose, even the definite nouns (as above) dispense with it, e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. **21**, 2, אֶרֶץ for הָאָרֶץ Ps. **2**, 2[1].

Special cases in which the article is usually employed are—

1. When a generic word is used collectively to denote all the individuals belonging to it, as *the righteous*, *the unrighteous* Ec. **3**, 17, *the woman* for *the female sex* Ec. **7**, 26, *the Canaanite* Gen. **13**, 7, **15**, 19, 20, just as we say *the Russian*, *the Turk*[2].

2. When a common term is applied by way of *eminence* to a *particular* object and thus becomes a kind of *proper*

[1] Certain old words, mostly used by the poets, stand always without the article, as תְּהוֹם, שְׁאוֹל, תֵּבֵל, תּוּשִׁיָּה, שַׁדַּי, שָׁדַי, רִיק, אֱלוֹהַּ, often too אֵל and אֱלֹהִים or אֱלֹהִים חַיִּים or אֱלֹהִים חַי or אֵל חַי, אֱלֹהִים *the living God,* אֵל עֶלְיוֹן, אֵל שַׁדַּי.

[2] Exactly so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακόσιος.

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name, like ὁ ποιητής (Homer), as שָׂטָן *adversary*, הַשָּׂטָן *the adversary*, *Satan*; בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the* (first) *man*, *Adam*; הָאֱלֹהִים, הָאֵל, ὁ θεός, *the only*, *true God*=יְהוָה (yet אֱלֹהִים is often used thus without the article, because it approaches the nature of a *proper name*, § 110, 1). So too הַנָּהָר *the river*, i. e. *the Euphrates*; הַכִּכָּר *the circuit*, viz. of the Jordan.

3. Hence it is used also with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague*, *le Havre*; also our names *the Nore* and *the Nase*=*the nose* i. e. the headland), as הַיְאֹר *the Nile* (prop. *the stream*), הַלְּבָנוֹן *Lebanon* (prop. *the white*, i. e. mountain), הַיַּרְדֵּן *the Jordan* (prop. *the descent*, i. e. rapid current), הָעַי the town *Ai* (prop. *the ruins*). But its use in connection with names of towns is rare, and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. The Hebrew article never stands for our *indefinite* article; but the Hebrews conceived and expressed many ideas definitely, which we are accustomed to put indefinitely. This is most common in the following cases:—

a) *In comparisons*, where fancy pictures the image of a particular object, and so causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. **1**, 18, *as the cattle* Ps. **49**, 15, *he flings thee like the ball* Is. **22**, 18, *the heavens are rolled up like the scroll* Is. **34**, 4, comp. Is. **10**, 14, **24**, 20, **27**, 10, **53**, 6, Ps. **33**, 7. Instructive examples in Judg. **14**, 6, **16**, 9, Is. **29**, 8. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כָּקֵן Is. **10**, 14, but כְּקֵן מְשֻׁלָּח **16**, 2, Job **30**, 14, comp. Ps. **1**, 4 with Is. **29**, 5. Exceptions to the above usage are rare, as כְּגִבּוֹר Job **16**, 14, כְּאָב **31**, 18.

b) *In the names of classes of objects which are generally known*, e. g. *the* gold, *the* silver, *the* cattle, *the* water. Hence Gen. **13**, 2 *Abraham was very rich in the cattle, the silver, and the gold* (where other languages would omit the article), that is, he had much (such is the force of the article here) of these well-known treasures. Comp. Gen. **41**, 42, Ex. **31**, 4, **35**, 32, Is. **1**, 22. So שָׂרַף בָּאֵשׁ *to burn in the fire*.

c) Often also *in the expression of abstract ideas* (like τὸ ἱππικόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. **19**, 11, *the darkness* Is. **60**, 2, *the falsehood* Is. **29**, 21.

On these principles, it is easy to explain the use of the article in special cases, as in הַשַּׁחַל *the lion* 1 K. **20**, 36, as the well-known enemy of the flocks (comp. 1 Sam. **17**, 34, Amos **3**, 12 and τὸν λύκον in

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John 10, 12), Gen. 8, 7, 8, 14, 13, 2 Sam. 15, 13. The frequent expression וַיְהִי הַיּוֹם should not be translated *it happened on a day* but *the day, at the time*, referring to what precedes.

NB. 2. The *vocative* also takes[1] the *article* (as in Greek), and for the most part in those cases where it would usually stand; e. g. 2 Sam. 14, 4 הוֹשִׁיעָה הַמֶּלֶךְ *save, O King* [in the Sept. σῶσον, ὁ βασιλεύς, σῶσον, cf. χαῖρε, ὁ βασιλεύς in John 19, 3], יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל *O Joshua, the high priest* Zech. 3, 8 1 Sam. 24, 9.

§ 110.

The article is regularly *omitted*[2]—

1. Before the *proper name* of a *person* or a *country* (דָּוִד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of the country (יִשְׂרָאֵל, אֲרָם). On the contrary, *gentilic* (p. 188) nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews* 1 Sam. 13, 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix (§ 111, 1), which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

3. Very often in *poetry*, see above on p. 246.

When by way of exception the article is used before a noun that is in the constr. st. or that has a suffix, some of the following reasons can generally be assigned for it (even apart from the rarer use in poetry, p. 246):—

a) In some cases the demonstrative force of the article is made more prominent; as in Jer. 32, 12 *I gave this bill of sale* (אֶת־הַסֵּפֶר הַמִּקְנָה) with reference to verse 11, Judg. 16, 14, 1 K. 14, 24, Josh. 8, 33 חֶצְיוֹ *a half thereof* in the next clause הַחֶצְיוֹ *the* (other) *half thereof*, Is. 9, 12.

b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as חַמִּזְבֵּחַ בֵּית־אֵל *the altar of Bethel* 2 K. 23, 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. 31, 13, הַמַּלְךְ אַשּׁוּר *the*

[1] But the article is often *omitted* before the *vocative*, as in 1 K. 22, 28 שִׁמְעוּ עַמִּים *hear ye, pcoples.—Tr.*

[2] In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Keltic tongues. In Greek it is quite otherwise, the article being freely used in all these cases, except the last.—*Tr.*

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king of Assyria Is. **36**, 16; comp. Gen. **24**, 67, Jer. **46**, 32, Ezek. **47**, 15 comp. **48**, 1), Ezra **8**, 29; so also in the *vocative*, as in דַּעֲתִ יְרוּשָׁלִַם *O daughter of Jerusalem* Lam. **2**, 13.

c) When the connection between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental qualification, relating chiefly to the material, as חָאֶבֶן הָעֹפֶרֶת *the weight, the leaden one* Zech. **4**, 10, חַמִּזְבַּח הַנְּחֹשֶׁת *the altar of copper* 2 K. **16**, 14, 17, where the second noun might possibly be supposed, as in Arabic, to stand in apposition to the first (§ 113 and § 116, 5); but also we find נְשִׂאֵי הָאָרוֹן הַבְּרִית Josh. **3**, 14, cf. Ex. **28**, 39, כָּל־הַמַּמְלְכוֹת הָאָרֶץ Jer. **25**, 26.

4. Before the predicate, which from its nature is indeterminate, as in Gen. **29**, 7 עוֹד הַיּוֹם גָּדוֹל *yet is the day great*, i. e. *it is yet high day* **33**, 13, **40**, 18, **41**, 26, Is. **5**, 20 הָאֹמְרִים לַטּוֹב רַע *who call the good evil*, Is. **66**, 3.

Yet there are cases where the nature of the predicate requires the article, as in Gen. **2**, 11 הוּא הַסֹּבֵב *it is the encompassing*, i. e. *that which encompasses;* **45**, 12 כִּי פִי הַמְדַבֵּר *that my mouth (is) the speaking* =*it is my mouth that speaketh*, Gen. **42**, 6, Ex. **9**, 27, Num. **3**, 24. See another case where the article stands before the predicate in § 109, Rem. top of p. 246.

§ 111.

1. When a compound idea, expressed by a noun in the *constr. st.* followed by another in the genitive (§ 106), is to be made definite, it is done by prefixing the article to the second noun; as אִישׁ מִלְחָמָה *man-of-war* Josh. **17**, 1, but אַנְשֵׁי הַמִּלְחָמָה *the men-of-war* Num. **31**, 49; דְּבַר שֶׁקֶר *word-of-falsehood* Prov. **29**, 12, but דִּבְרֵי הַשֶּׁקֶר *the words-of-falsehood* Jer. **7**, 8, דְּבַר הַנָּבִיא *the prophet's word* Jer. **28**, 9.

Rem. 1. The article is put in the same way when only the genitive, and not the *nomen regens*, is definite, as חֶלְקַת הַשָּׂדֶה *a part of the field* 2 Sam. **23**, 11 (see on the contrary Josh. **24**, 32, Gen. **33**, 19), אִישׁ הָאֲדָמָה *a husbandman* Gen. **9**, 20 (but also אִישׁ שָׂדֶה Gen. **25**, 27). Yet in this case we usually find another construction chosen in order to avoid ambiguity, see § 115.

NB. 2. This explains the use of the article after כֹּל (prop. *totality, the whole*). The article is used after it to express definitely *all, whole* (like F. *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout*

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homme, à tout prix)[1]; e. g. כָּל־הָאָדָם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth;* but כָּל־אֲבָנִים *stones of all kinds* 1 Ch. **29**, 2, כָּל־דָּבָר *any thing* Judg. **19**, 19, בְּכָל־יוֹם *in every day* Ps. **7**, 12. Yet also כָּל־חַי *every living thing=all living* Gen. **8**, 20.

3. Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בֶּן־יְמִינִי *a Benjaminite* (§ 86, 5), בֶּן־הַיְמִינִי *the Benjaminite* Judg. **3**, 15, בֵּית הַלַּחְמִי *the Bethlehemite* 1 Sam. **17**, 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 110, 2, *b*. So in the later style in Dan. **11**, 31, comp. **12**, 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, then the adjective also (including the demonstrative pronoun זֶה, הוּא, § 122, 1), agreeing in *gender* and *number* with the substantive and placed *after* it (§ 112), takes the article; as הַדָּבָר הַזֶּה *this word* (or *thing*), pl. הַדְּבָרִים הָאֵלֶּה; הָעִיר הַגְּדוֹלָה *the great city* Gen. **10**, 12; הַמָּקוֹם הַהוּא *that place* **28**, 19; יָדְךָ הַחֲזָקָה *thy strong hand* Deut. **3**, 24; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of God* Deut. 11, 7.

Not quite rare is the use of the article also—

a) With the adjective alone, which then serves to make the noun definite, e. g. יוֹם הַשִּׁשִּׁי *day the sixth=the sixth day* Gen. **1**, 31 (on the contrary יוֹם שֵׁנִי *a second day* **1**, 8), **41**, 26, 1 Sam. **19**, 22, Ps. **104**, 18, Neh. **8**, 6, **9**, 35, Zech. **14**, 10. So also נֶפֶשׁ הַחַיָּה Gen. **1**, 21, **9**, 10. This is the usual construction, when the adjective is properly a participle, as in Jer. **46**, 16 חֶרֶב הַיּוֹנָה *the sword that oppresses*.

b) With the substantive alone, as in הַגּוֹיִם רַבִּים *the many nations* in Ez. **39**, 27, Gen. **43**, 14, Jer. **2**, 21, 2 Sam. **6**, 3; yet rather frequently in connection with the pronouns זֶה, הוּא, אֵלֶּה, which are sufficiently definite of themselves, as בַּגַּיְלָה הוּא Gen. **19**, 33, הַהוֹר זֶה Ps. **12**, 8, כָּל־הָעָם אֵלֶּה 1 Sam. **2**, 23, particularly when the noun is made definite by a suffix, as in עֲבָדֶיךָ אֵלֶּה 1 K. **10**, 8, comp. Ex. **10**, 1, Josh. **2**, 20, Judg. **16**, 5, 6, 15. Designedly indefinite is דִּבָּתָם רָעָה *an evil report respecting them* Gen. **37**, 2 (דִּבָּתָם רָעָה would be *their evil report*), compare Num. **14**, 37; in Gen. **42**, 19 אֲחִיכֶם אֶחָד means *one of your brethren*, Gen. **43**. 14.

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[1] What is here said of כֹּל applies also to its Greek equivalent, πᾶς; e. g. πᾶσα ἡ πόλις *the whole city* (Mat. **8**, 34) = כָּל־הָעִיר, but πᾶσα πόλις *every city* (Mat. **12**, 25) = כָּל־עִיר.—*Tr.*

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§ 112.

CONSTRUCTION OF THE SUBSTANTIVE WIHT THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number* (as אִשָּׁה יָפָה, אִישׁ גָּדוֹל). If the substantive is qualified by an intervening noun in the genitive (§ 114), then the adjective stands after such noun, e. g. עֲטֶרֶת זָהָב גְּדֹלָה *a great crown of gold* Est. 8, 15.—On the setting of the article in this construction, see § 111, 2.

Rem. 1. *Before* its substantive the qualifying-adjective very seldom stands; when this is the case, it is emphatic (and becomes itself a substantive) as in Is. 23, 12, 28, 21, 53, 11, Jer. 16, 16, Neh. 9, 28, Prov. 31, 29, Ps. 145, 7; compare also Ps. 18, 4. Rare and mostly poetic is the form of expression חַלְקֵי אֲבָנִים *smooth ones of stones* for *smooth stones* 1 Sam. 17, 40, Job 41, 21, Ez. 7, 24, Is. 35, 9; or with a collective noun instead of the plural, אֶבְיֹנֵי אָדָם *the poor of men* = *the poor* Is. 29, 19, Hos. 13, 2. Similar is the Lat. *canum degeneres.*

2. When substantives of the feminine gender, or those which incline to it (§ 107, 4), take *two* adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלֵאכָה נְמִבְזָה וְנִמְאָס 1 Sam. 15, 9, רוּחַ גְּדֹלָה וְחָזָק 1 K. 19, 11, Ps. 68, 2. Comp. § 147, Rem. 1.

NB. 3. In regard to *number*, it is first to be noticed, that the nouns in the dual take adjectives in the plural, as עֵינַיִם רָמוֹת *lofty eyes* Prov. 6, 17, Ps. 18, 28, Job 4, 3, 4, Is. 35, 3. Comp. § 88, 1. Moreover, the *constructio ad sensum* is frequent; so that collectives are construed with the plural in 1 Sam. 13, 15, Jer. 28, 4; but the *pluralis majestatis* (§ 108, 2, *b*) on the contrary with the singular, as אֱלֹהִים צַדִּיק Ps. 7, 10, Is. 19, 4 (but with the *plur.* in 1 Sam. 17, 26).

2. An adjective often has its meaning modified by a substantive, which then follows it in the genitive case[1], as יְפֵה־תֹאַר *beautiful of form* Gen. 39, 6, נְקִי כַפַּיִם *pure of hands* Ps. 24, 4, אֲגְמֵי נֶפֶשׁ *sorrowful of spirit* Is. 19, 10. In the same manner are often construed the *participles* and *verbal*

[1] In Greek and Latin, the genitive is employed in the same manner, as *integer vitae scelerisque purus;* see *Ruhnken* ad Vell. Paterculum, 2, 93; *Madvig's* Lat. Sprachl. f. Schulen, 3d ed., 1857, § 290, *g.* [*Xenophon*, Memor. i. 5, 3 (ὁ ἀκρατὴς) κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος].

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adjectives, only that they govern also the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see §§ 144—148.

§ 113.

APPOSITION.

By this is meant the placing together of two substantives, so that one of them (commonly the second[1]) serves to limit or qualify the other, as אִשָּׁה אַלְמָנָה *a woman* (who is) *a widow* 1 K. 7, 14, נַעֲרָה בְתוּלָה *a damsel* (who is) *a virgin* Deut. 22, 28, אֲמָרִים אֱמֶת *words* (which are) *truth* Prov. 22, 21. Sometimes the first of the two substantives has the form of the *constr. st.,* see § 116, 5.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בֶּהָרוֹת כֵּהוֹת לְבָנוֹת *pale white spots* Lev. 13, 39, in verse 19 בַּהֶרֶת לְבָנָה אַדַמְדֶּמֶת *a white red* (bright red) *spot.*

See more on apposition in § 116, Rem. *b,* § 118, 3, § 120, 1, 2, § 121, 3.

§ 114.

OF THE GENITIVE.

1. It has been shown above (in § 89), that the Hebrew regularly expresses the genitive-relation by making the noun in the genitive (*nomen rectum*) dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is regularly dependent upon only one governing noun. The language avoids, also, letting a noun in the *constr. st.* be followed by several genitives connected by *and* (וְ), and prefers in that case to repeat the *nomen regens;* e. g. Gen. 24, 3 אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth,* Jer. 8, 1. But several genitives may follow in succession when they depend on each other. Even then the repe-

[1] The first only in certain formulas, as חַמֶּלֶךְ שְׁלֹמֹה, חַמֶּלֶךְ דָּוִד like the Ger. *der König David,* Eng. *the king David,* where the arrangement דָּוִיד חַמֶּלֶךְ 2 Sam. 13, 39, like *Cicero consul,* is of rare occurrence.

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tition of the *constr. st.* has indeed often been avoided by means of a circumlocution (see § 115), though this was not always resorted to; e. g. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers* Gen. **47**, 9, שְׁאָר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְּנֵי־קֵדָר *the residue of the number of the bows of the heroes of the sons of Kedar* Is. **21**, 17[1].

In these examples (comp. also Is. **10**, 12, Job **12**, 24 and others) all the nouns but the last are in the *construct state.* Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus, in Is. **28**, 1 גֵּיא שְׁמָנִים חַלּוּתֵי יָיִן *the fat valley* (prop. *valley of fatness*) *of the smitten of wine*, 1 Ch. **9**, 13, Ps. **68**, 22.

2. The noun in the genitive expresses not only the subject, but often also the object; e. g. Ez. **12**, 19 חֲמַס הַיּוֹשְׁבִים *the wrong which the inhabitants did*, but otherwise in Obad. verse 10 חֲמַס אָחִיךָ *the wrong against thy brother*[2], Prov. **20**, 2 אֵימַת מֶלֶךְ *the dread of a king*, יִרְאַת יְהוָה *the fear of the Lord*, זַעֲקַת סְדֹם *the cry concerning Sodom* Gen. **18**, 20, שֵׁמַע צֹר *the report about Tyre*, שְׁלַל אֹיְבֶיהָ *the spoil of* (taken from) *thy foes* Deut. **20**, 14; comp. § 121, 5, § 135. Other applications of the genitive are, דֶּרֶךְ עֵץ *way of* (i. e. *to*) *the tree* Gen. **3**, 24, קְצִינֵי סְדֹם *judges of* (i. e. *as those in*) *Sodom* Is. **1**, 10, זִבְחֵי אֱלֹהִים *sacrifices of* (*pleasing to*) *God* Ps. **51**, 19, שְׁבֻעַת יְהוָה *an oath of* (i. e. *sworn by the name of*) יְהוָה 1 K. **2**, 43.

3. The genitive construction stands also at times in place of apposition (§ 113), as נְהַר פְּרָת *river of Euphrates;* see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive an intervening word is found, in some rare cases, as in Hos. **14**, 3, 2 Sam. **1**, 9, Job **27**, 3 (in all these passages the word intervenes after כֹּל, comp. also Is. **38**, 16).

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[1] It would be quite unusual to say בְּנֵי וּבְנוֹת דָּוִד *the sons and daughters of David,* which ought to be expressed by בְּנֵי דָוִד וּבְנֹתָיו *the sons of David and his daughters.* But see Ez. **31**, 16, Is. **11**, 2. [Compare the Biblical Greek in Mat. **6**, 33 τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ.]

[2] In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. **50**, 30), *metus* (like *metus hostium, metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. **9**, 12. In Greek compare εὔνοια τῶν φίλων, πίστις τοῦ θεοῦ, λόγος τοῦ σταυροῦ 1 Cor. **1**, 18.

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2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for further specification; yet this is the case with geographical names, as in אוּר כַּשְׂדִּים *Ur of the Chaldees* Gen. 11, 28, אֲרַם נַהֲרַיִם *Aram of the two rivers=Mesopotamia*; so also יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah* the God *of hosts*.

§ 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive-relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic expressions*, chiefly by means of the preposition לְ, denoting the idea of *belonging to*, which corresponds to the genitive relation. Accordingly, we find—

1. אֲשֶׁר לְ, used principally for the genitive of *possession*, as הַצֹּאן אֲשֶׁר לְאָבִיהָ Gen. **29**, 9, **47**, 4 *the flock of her father* (prop. *the flock which to her father* belonged); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 114, 1), as אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. **21**, 8, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the song of songs of Solomon* Cant. **1**, 1, Gen. **40**, 5, 2 Sam. **2**, 8, 1 Ch. **11**, 10. (Hence came the Rabbinic sign of the genitive (שֶׁל), comp. Cant. **1**, 6, **3**, 7; in Chaldee and Syriac, the simple relative דִּי or דְ serves as sign of the genitive).

2. לְ (without אֲשֶׁר), which also denotes the genitive of *belonging to* and of *possession*[1], as חַצְּפִים לְשָׁאוּל *the scouts of Saul* 1 Sam. **14**, 16. This is used particularly,—*a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֵּן לְיִשַׁי *a son of Jesse* 1 Sam. **16**, 18 (whereas בֶּן־יִשַׁי signifies as well *the son of Jesse*), כֹּהֵן לְאֵל עֶלְיוֹן *a priest of the most high God* Gen. **14**, 18, **41**, 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 K. **2**, 39, אֹהֵב לְדָוִד *a friend of David* (was Hiram) 1 K. **5**, 15, מִזְמֹר לְדָוִד also מִזְמוֹר לְדָוִד *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. **11**, 1, **14**, 1;—*b*) when several genitives depend on one substantive, e. g. חֶלְקַת הַשָּׂדֶה לְבֹעַז *the portion of the field of Boaz* Ruth **2**, 3, 2 K. **5**, 9, דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 K. **15**, 31, רֵאשִׁי הָאָבוֹת

[1] Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive, viz. one which has the force of לְ, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called σχῆμα Κολοφώνιον, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see Bernhardy's *Syntax*, p. 88).

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לְמַטּוֹת בְּנֵי יִשְׂרָאֵל Josh. 19, 51, where the sets of more closely-connected nouns which form one conception are joined by means of the *constr. state*, while the לְ stands between the sets to indicate a looser connection (yet comp. § 114, 1);—*c*) after specifications of number, e. g. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month* Gen. 8, 14, 7, 11.

§ 116.

FURTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connection, is, in the flow of speech, used not only for the genitive-relation, but also—

1) Before prepositions, particularly in poetry, and oftenest when the governing word is a participle, e. g. before בְּ, as שִׂמְחַת בַּקָּצִיר *the joy in the harvest* Is. 9, 2, 5, 11, Judg. 8, 14; before לְ, as מִצָּפוֹן לָעִיר *on the north of the city* Josh. 8, 13, אֹהֲבֵי לָנוּם Is. 56, 10, 30, 18, Ps. 58, 5, Job 18, 2, 24, 5; before אֶל Is. 14, 19; before מִן, as גְּמוּלֵי מֵחָלָב *weaned from milk* Is. 28, 9; before עַל in Judg. 5, 10[1].

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where*— Gen. 39, 20, 40, 3, Lev. 4, 24, 33, 2 Sam. 15, 21, Jer. 22, 12[2].

3) Before relative clauses with the אֲשֶׁר understood, e. g. קִרְיַת חָנָה דָוִד *the city where David dwelt* Is. 29, 1, לֹא מָקוֹם יָדַע אֶל *the place of him who knows not God* Job 18, 21, 29, 2, 1 Sam. 25, 15, Ps. 90, 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before *Wāw copul.*, as חָכְמַת וְדַעַת Is. 33, 6, 35, 2, 51, 21, Ez. 26, 10[3].

5) In appositions (viz., where an actual genitive-relation cannot be supposed, as in § 114, 3), e. g. 1 Sam. 28, 7 אִשָּׁה בַּעֲלַת אוֹב *a woman, mistress of a soothsaying spirit* (comp.

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[1] So also מְשֻׁתָּאַת לָהּ Gen. 24, 21, פּוּגַת לָךְ Lam. 2, 18.—*Tr.*

[2] Also before the interrog. pronoun, e. g. דְּבַר־מִי Jer. 44, 28, דְּבַר מַה־נִּרְאֵנִי Num. 23, 3.—*Tr.*

[3] The constr. state appears even before אֵת, the sign of the definite accusative, in Jer. 33, 22, where we find מְשָׁרְתַי אֹתִי instead of מְשָׁרְתַי as in Jer. 5, 21.—*Tr.*

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παιδίσκη ἔχουσα πνεῦμα πύθωνος Acts **16**, 16; so also in בְּתוּלַת בַּת צִיּוֹן *virgin daughter of Zion* Is. **37**, 22, Jer. **14**, 17.

6) Also in other cases of closer connection in the expression; thus, at times we have אַחַד *one* for אֶחָד 2 Sam. **17**, 22, Zech. **11**, 7, Gen. **48**, 22, Is. **27**, 12, and moreover Is. **28**, 4. Compare besides the *constr. st.* in the numerals for *thirteen*, *fourteen* (§ 97, 2), and in the adverb (§ 100, 2, *c*).

Rem. When in the above cases the *absolute st.* could in general stand quite as well as the *construct*, there are yet other constructions where the *constr. st.* might be expected rather than the *absolute*. Thus, for example—

a) In geographical names like אָבֵל בֵּית מַעֲכָה *'Abēl Bêth-Ma'ᵃchā*[1] (i. e. Abel of Beth-Ma'cha, to distinguish it from other places called Abel). Comp. on the contrary, § 114, Rem. 2.

b) In some other cases, seemingly, where the connection is not close enough for the genitive-relation, so that it must rather be considered as in apposition (§ 113), or the second noun as an adverbial accusative (§ 118). Here belongs Ez. **47**, 4 מַיִם בִּרְכַּיִם *water up to the knees;* Is. **30**, 20 מַיִם לַחַץ *water of affliction*, i. e. *water in affliction* (in prison); Ps. **60**, 5 יַיִן תַּרְעֵלָה not *wine of reeling*, but rather *wine* that causes *reeling*.

c) In the expression אֱלֹהִים צְבָאוֹת *God hosts*, elliptical for אֱלֹהִים אֱלֹהֵי צְבָאוֹת *God (the God) of hosts;* so also the same ellipsis in יְהוָה צְבָאוֹת (comp. § 114, 3, Rem. 2).

§ 117.

INDICATION OF THE OTHER CASES.

1. Since the Hebrew language has lost the living use of case-*endings* (§ 90), we must inquire what substitutes it adopted for expressing the various case-relations of nouns in a sentence. The *nominative*[2] is always to be known [as generally in English and always in Welsh] only from the syntactical construction. So also the *vocative*.[2] On the modes of expressing the *genitive*, see §§ 114—116. The *dative* is periphrastically indicated by לְ

[1] So in English, *Bedford Street, Covent-garden*, for *near* Covent-garden. But in Latin the genitive is used in such cases, as *Augusta Vindelicorum*.

[2] Though the *vocative* often takes the article (see § 108, Rem. 2 and Note [2]), it is really identical in form with the nominative, and can be clearly known only from the context.—*Tr.*

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(*to*)[1], the *ablative* by מִן (*from, out of*) the *locative* and *instrumental* mostly by בְּ (*in, at, by*); but the Shemite regarded the nouns dependent on these prepositions as *genitives,* because these particles were themselves originally nouns; and in Arabic they have also the genitive-ending. Comp. § 101, 1.

On the use of the dative particle לְ, so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative,* when expressing *direction* or *motion* to a place, has still frequently its ending ה— (§ 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the אֶת־ or אֵת[2] (before suffixes also אֹת or אוֹת), put before it, which, however, is used only when the noun in the accusative is made definite by the article, the construct state, a suffix, or otherwise (Gen. **6**, 2, 2 Sam. **13**, 17, **18**, 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. **1**, 1 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (on the contrary, אֶרֶץ וְשָׁמַיִם Gen. **2**, 4), **6**, 10, Ex. **1**, 11[3].

Rem. The cases are rare in which אֵת stands before an indefinite noun, but more are found in the loftier style, where the article also

[1] Just as the Lat. preposition *ad* in the Romance tongues (Ital *a*, before vowels *ad*, French *à*, Span. *á*) and *to* in Eng. are used to indicate periphrastically the dative.

[2] אֹת or אוֹת (this form used only before pronominal suffixes, § 103, 1, Rem. 1), אֶת־ (without the accent in close connection with the following word) and אֵת (with a tone-long *ē*), Phœnician אית (*'iyat*), Arab. before suff. *'iyyâ*, Aram. *yâth, yăth,* was originally a substantive, which signified *essence, substance* (like the Aram. יָת, ܝܬ, comp. Heb. אוֹת *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse,* αὐτός (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi, ipsum;* Germ. *desselben, demselben, denselben;* and the Hebrew אֵת הַשָּׁמַיִם prop. αὐτόν τὸν οὐρανόν (comp. αὐτὴν Χρυσηΐδα Il. i. 144) *it, the heaven,* is not stronger than τὸν οὐρανόν.—That אֵת may denote also the nominative, is not of itself inconceivable; and it seems to occur so in some instances, like Hag. **2**, 17, Ec. **4**, 3 perhaps also Josh. **22**, 17, Dan. **9**, 13. Yet in other places (e. g. 2 Sam. **11**, 25, Neh. **9**, 32 and even 1 Sam. **17**, 34), which some wish to reckon with the foregoing, it may be considered as a loosely governed accusative, which it certainly indicates when connected with the passive (see § 143, 1, *a*).—In Ez. **47**, 17, 19, אֵת stands for זֹאת, and ought rather to be so emended in the text; comp. verse 20.

[3] Hence it may well be called the *sign of the definite accusative.—Tr.*

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may be omitted before a noun that is definite according to the sense (§ 109), as Prov. **13**, 21 אֶת־צַדִּיקִים, Is. **50**, 4, Job **13**, 25, Ezek. **43**, 10; very few occur in prose, like 1 Sam. **24**, 6, Ex. **11**, 1 (where, however, the noun is made definite by the context), Lev. **20**, 14.

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed—1) as the object of the transitive verbs (§ 138); but serves also—2) for what are rather adverbial expressions, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of these chief usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised at all to reject the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place;*—*a*) in answer to the question *whither?* after verbs of motion, as נֵצֵא הַשָּׂדֶה *let us go out into the field* 1 Sam. **20**, 11, לָלֶכֶת תַּרְשִׁישׁ *for to go to Tarshish* 2 Ch. **20**, 36, Ps. **134**, 2, Ex. **4**, 7[1];—*b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיךָ *in the house of thy father* Gen. **38**, 11, Is. **3**, 6, פֶּתַח הָאֹהֶל *in the door of the tent* Gen. **18**, 1. Then also—*c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. **7**, 20 *the water rose fifteen cubits.*

In both the cases, *a* and *b*, especially the first, the accusative-ending ה— is often appended, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that, where these particles are omitted, they must be supplied.

2. In designations of *time;*—*a*) in answer to the question *when?* as הַיּוֹם *the day* i. e. *on the day, then;* or *on this day, today;* עֶרֶב *at evening* (=לָעֶרֶב); לַיְלָה *by night;* צָהֳרַיִם *at noon* Ps. 91, 6; תְּחִלַּת קְצִיר שְׂעֹרִים *at the beginning of barley harvest*

[1] So in the Greek, but only poetically, Il. i. 317 κνίσσῃ δ' οὐρανὸν ἶκε; Lat. *rus tendere, Romam profectus est,* and generally so in Sanskrit.

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2 Sam. **21**, 9 (*Kᵉthîbh*);—*b*) in answer to the question *how long?* שְׁתֵּים עֶשְׂרֵה שָׁנָה *twelve years* (*long*) Gen. **14**, 4; שֵׁשֶׁת יָמִים *six days* (*long*) Ex. **20**, 9; עוֹלָמִים *for eternal ages* 1 K. **8**, 13; also with the article and אֵת in Deut. **9**, 25 אֵת אַרְבָּעִים הַיּוֹם *the* 40 *days and the* 40 *nights (long).*

3. In other adverbial expressions, where we say *in regard* or *respect to*, etc. as Gen. **41**, 40 רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ *only in respect to the throne will I be greater than thou;* 2 Sam. **21**, 20 *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμόν); 1 K. **22**, 13 פֶּה אֶחָד *with one mouth* i. e. *with one voice;* Zeph. **3**, 9 *they served God* שְׁכֶם אֶחָד *with one shoulder* i. e. *with one mind.* With a following genitive, יִרְאַת שָׁמִיר *for fear of thorns* Is. **7**, 25; Job **1**, 5 *he brought burnt-offerings* מִסְפַּר כֻּלָּם *according to the number of them all.* Here belong also cases like מִשְׁנֶה־כֶּסֶף *the double in money* Gen. **43**, 15, אֵיפָה שְׂעֹרִים *an ephah of barley* Ruth **2**, 17, שְׁנָתַיִם יָמִים *two years' time* Gen. **41**, 1; yet these may rather be taken as cases of apposition (§ 113).

Similar cases in connection with verbs are explained in § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with בְּ (*as, according to, after the manner of*), but in that case the prefix בְּ alone is in the accusative relation, while the noun is to be considered in the genitive, comp. the Lat. *instar.* Thus,—*a*) of *place;* בְּדָבְרָם *as in their pasture* Is. **5**, 17, comp. **28**, 21; כְּמוֹ לְבוּשׁ *as in splendid attire* Job **38**, 14; כַּחֲלוֹם *as in a dream* Is. **29**, 7, comp. **28**, 15;—*b*) of *time*, especially in the forms כְּיוֹם *as the day=as in the day* Is. **9**, 3, Hos. **2**, 5; כִּימֵי *as in the days of*—, Hos. **2**, 17, **9**, 9, **12**, 10, Amos **9**, 11, Is. **51**, 9;—*c*) with another reference, as in Is. **1**, 25 *I will purge away thy dross* כַּבֹּר *as with lye;* Job **28**, 5 כְּמוֹ אֵשׁ *after the manner of fire=as by fire;* כָּאֶבֶן *after the manner of the stone*, i. e. *as into stone* (the water is gathered in freezing) Job **38**, 30.

Very rarely a preposition is used after such a בְּ, e. g. בְּרֵאשֹׁנָה Is. **1**, 26, 1 Sam. **14**, 14.

A substantive with בְּ may in meaning stand either for the accusative or for the nominative relation.

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§ 119.

HOW TO EXPRESS THE COMPARATIVE AND SUPERLATIVE[1].

1. The *comparative* is expressed by the positive followed by the particle מִן (מִ·) *from* prefixed to the word with which the comparison is made, e. g. 1 Sam. 9, 2 גָּבֹהַּ מִכָּל־הָעָם *taller than* (lit. *tall* in distinction *from*) *all the people*, Judg. 14, 18 מָתוֹק מִדְּבַשׁ *sweeter than honey;* so also after verbs, especially those denoting an attribute, as וַיִּגְבַּהּ מִכָּל־הָעָם *and he was taller than all the people* 1 Sam. 10, 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph more than all his* (other) *sons* Gen. 37, 3.

In other cases also the particle מִן is employed in expressing *pre-eminence* (e. g. יִתְרוֹן מִן *pre-eminence over* Ec. 2, 13; comp. Deut. 14, 2), which the Hebrew conceived as a separating *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius, egregius*, and in Homer ἐκ πάντων μάλιστα Il. iv. 96, and simply ἐκ πασέων xviii. 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of עַל also in comparisons, Job 23, 2, Ps. 137, 6).

The predicate is sometimes wholly omitted, and must be supplied from the connection, e. g. Is. 10, 10 פְּסִילֵיהֶם מִירוּשָׁלַם *their idols* are more numerous (mightier) *than* those in *Jerusalem*, Job 11, 17 מְצָהֳרַיִם clearer *than noon*.

The correlative comparatives, such as *greater, less*, are expressed simply by *great, little*, Gen. 1, 16.

2. The several modes of expressing the *superlative* are in principle the same; thus, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently *the* possessor of the quality expressed (comp. Fr. *le plus grand*); e. g. 1 Sam. 17, 14 *and David was* הַקָּטָן *the small* (*one*), i. e. *the smallest,*

[1] There exists in Arabic a strengthened form for the superlative and comparative, which would be like אַקְטָל. Perhaps of this origin are אַכְזָר *cruel*, אַכְזָב *deceptive* (of a drying up brook), and its opposite אֵיתָן (contr. from *'aithan*) *constant, perennial*, although these forms have lost their force and remain as solitary traces, in the same way as the Lat. comparative disappears in the Italian, and still more in French, and its place is supplied by circumlocution (with *più, plus*).

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and the three great (*ones*), i. e. *the greatest,* etc., Gen. **42**, 13, Jon. **3**, 5, מִגְּדֹלָם וְעַד קְטַנָּם *from the greatest among them* (lit. *their great one*), *even unto the least among them* (lit. *their little one*), 2 Ch. **21**, 17 קְטֹן בָּנָיו *the youngest of his sons.*

Rem. A kind of *superlative* in substantives of quality is made by the construction קֹדֶשׁ קָדָשִׁים *the holiest of all,* prop. *holiness of holinesses;* שִׁיר הַשִּׁירִים *the song of songs* (*the choicest song* i. e. the Canticles).

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), may be connected with substantives in three different ways. They may stand either,—*a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), שְׁלֹשֶׁת יָמִים *three days,* prop. *triad of days,* שְׁנֵי הָאֲנָשִׁים *the two men* Josh. **2**, 4; or—*b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons,* שְׁנַיִם אֲנָשִׁים *two men;* or—*c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), בָּנוֹת שָׁלוֹשׁ *three daughters* 1 Ch. **25**, 5.

Accordingly, the constructions מְאַת שָׁנָה (Gen. **17**, 17) and מֵאַת שָׁנָה (**25**, 7, 17) *hundred years,* are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 K. **22**, 1) with the plural. But the tens (from 20 to 90) when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction; e. g. Judg. **11**, 33 עֶשְׂרִים עִיר *twenty cities;* on the contrary, אַמּוֹת עֶשְׂרִים *twenty cubits* 2 Ch. **3**, 3, seq. The plural *may* be used in the first case (Ex. **36**, 24, 25, 2 K. **2**, 16 חֲמִשִּׁים אֲנָשִׁים), but the singular never occurs in the second.

Rem. The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as יוֹם *day,* שָׁנָה *year,* אִישׁ *man,* etc. (comp.

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our *four year old, a thousand man strong*); e. g. אַרְבַּעַת עָשָׂר יוֹם prop. *fourteen day* Ex. 12, 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Ch. 4, 27, 25, 5).

3. Numerals compounded of tens and units (like 21 or 62) take the object numbered either after them in the singular (in the accusative), as שִׁשִּׁים וְשִׁשִּׁים שָׁנָה *two and sixty years* Gen. 5, 20; or before them in the plural, as in the later books (Dan. 9, 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as in Gen. 12, 4 חֲמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*, Gen. 23, 1 מֵאָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred and twenty-seven years*.

4. The *ordinals* beyond 10 have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בִּשְׁבָעָה עָשָׂר יוֹם *on the seventeenth day* Gen. 7, 11; בְּאַרְבָּעִים שָׁנָה *in the 40th year* Deut. 1, 3, 2 K. 25, 27, or בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the year twenty-seven* 1 K. 16, 10. In the later case, the word שָׁנָה is sometimes repeated, as in Gen. 7, 11, 1 K. 6, 1, 2 K. 13, 10.—In numbering days of the month and years, the cardinals are used also instead of the ordinals even for the numbers from 1 to 10, e. g. בִּשְׁנַת שְׁתַּיִם *in the year two* [lit. *the year of two*], בִּשְׁנַת שָׁלוֹשׁ *in the year three* 1 K. 15, 25, 2 K. 18, 1 בְּתִשְׁעַת לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לַחֹדֶשׁ *on the first of the month* Gen. 8, 13, Lev. 23, 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁלֹשָׁה *the three* 1 Ch. 11, 20, 21. With the numbers from 11 to 19 the article stands before עָשָׂר Josh. 4, 4, 1. K. 19, 19. Such a case as שִׁבְעַת הַיָּמִים *the seven days* (Judg. 14, 17) is to be explained on the principle stated in § 111, 1.

2. Certain substantives employed in designations of *weight*, *measure*, or of *time*, are commonly omitted after numerals; e. g. Gen. 20, 16 אֶלֶף כֶּסֶף *a thousand (shekels) of silver;* so also before זָהָב *gold* 1 K. 10, 16; Ruth 3, 15 שֵׁשׁ שְׂעֹרִים *six* [prob. סְאָה, σάτον; 6 *seahs* being about 2 *bushels*] *of barley;* 1 Sam. 7, 17 עֲשָׂרָה לֶחֶם *ten (loaves) of bread.* Thus יוֹם is omitted in Gen. 8, 5, and חֹדֶשׁ in 8, 13.—The number of *cubits* is often stated thus, מֵאָה בָּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit* Ex. 27, 18.

5. Numbers are expressed *distributively* or *adverbially* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two* Gen. 7,

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9, 15. *One time, once,* is expressed by פַּעַם (prop. *a tread*), as הַפַּעַם *this time,* פַּעֲמַיִם *two times, twice,* שָׁלוֹשׁ פְּעָמִים *thrice* (also שָׁלוֹשׁ רְגָלִים *three times* Num. **22**, 32). The same may be denoted also by merely the *fem.* forms of the cardinals, as אַחַת *once,* שְׁתַּיִם *twice,* שֶׁבַע *seven times,* מְאַת *hundred times* Ec. **8**, 12 (and מֵאָה Prov. **17**, 10), also בְּאַחַת *once* Num. **10**, 4. The ordinals too are employed in the same way, as שֵׁנִית *second time* Gen. **22**, 15, Jer. **13**, 3, also בַּשְּׁתַּיִם 1 Sam. **18**, 21, Job **33**, 14. Comp. L. *tertium consul.*

CHAPTER II.

SYNTAX OF THE PRONOUN.

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§ 121.

USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject[1] of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 144), e. g. אָנֹכִי הָרֹאֶה *I* (am) *the seer* 1 Sam. **9**, 19, כֵּנִים אֲנַחְנוּ *honest* (are) *we* Gen. **42**, 11, תְּמִים אַתָּה *upright* (wast) *thou* Ez. **28**, 15, כִּי עֵירֻמִּים הֵם *that naked they* (were) Gen. **3**, 7, חֲלוֹם אֶחָד הוּא *one dream it* (is) Gen. **41**, 26.

2. The pronoun of the *third* person frequently serves to connect subject and predicate, and is then a sort of *substitute* for the copula or the verb *to be*; e. g. Gen. **41**, 26 *the seven cows* שֶׁבַע שָׁנִים הֵנָּה *seven years* (are) *they,* Ec. **5**, 18 זֹה מַתַּת אֱלֹהִים הִיא *this is God's gift.* Sometimes such a pronoun in

[1] A personal pronoun as the subject of a verb (as in Greek and Latin) is not written (in the separate form § 32) except for emphasis (see § 137, Rem. 2); since the pronoun is already included in the *affformatives* or *præformatives* of the verb (see § 40, 2).—*Tr.*

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the *third* person refers to a subject that is of the *first* or *second* person, e. g. אַתָּה הוּא מַלְכִּי *thou art my king* Ps. **44**, 5, where הוּא at the same time points to the predicate and makes it prominent (prop. *thou* art *he, my king*), Neh. **9**, 6, 7, Deut. **32**, 39. (Comp. in Chaldee Ezr. **5**, 11, also in Coptic; comp. French *c'est moi, c'est vous*.)

3. To the general rule (§ 33, 1), that the *separate pronouns* are in the *nominative* and the *suffixes* in the *oblique cases*, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then to be taken as in the same case with the preceding suffix, with which it is in apposition; e. g. in the accusative (with verbal suffix) Gen. **27**, 3 בָּרֲכֵנִי גַם אָנִי *bless me, even me*, comp. Prov. **22**, 19; oftener in the genitive (with nominal suffix, § 33, 4) אֶת־דָּמְךָ גַּם אַתָּה 1 K. **21**, 19 *thy blood, yea thine* (prop. *sanguinem tui, utique tui*), Prov. **23**, 15, Ps. **9**, 7. So also when the pronoun in apposition is under the influence of a preposition (i. e. in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. **1**, 4 לָכֶם אַתֶּם *for you, you*, 1 Sam. **25**, 24 בִּי אֲנִי *in me, me*, 1 Sam. **19**, 23 עָלָיו גַּם הוּא *also on him;* 2 Chr. **35**, 21 לֹא עָלֶיךָ אַתָּה *not against thee*[1]. On the same principle is to be explained Gen. **4**, 26 לְשֵׁת גַּם הוּא *to Seth, even to him*, Gen. **10**, 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, *a*, § 57), and is the most common form of expressing the accusative of the pronoun (see Rem. below). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. **7**, 5 הֲצַמְתֻּנִי *did ye fast for me?* i. e. to my advantage, for לִי הֲצַמְתֶּם; Job **31**, 18 גִּדַּלַנִי כְאָב *he* (the fatherless) *grew up to me as to a father*, Is. **44**, 21, Ez. **29**, 3, comp. verse 9.

Rem. The accusative of the pronoun *must* be indicated by אֵת (§ 117, 2),—*a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֹתְךָ הָרַגְתִּי *thee had I killed* Num. **22**, 33;—*b*) when the verb

[1] In rare cases the emphatic pronoun precedes the verb, as in Gen. **49**, 8, Ec. **2**, 15; and it may precede the preposition, as in 2 Ch. **28**, 10 (cf. Ewald's Lehrbuch d. Heb. Sprache, § 311).—*Tr.*

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has two pronouns in the accusative, only one of which can be a suffix, as וְיַרְאֵנִי אֹתוֹ *and he will make me see it* 2 Sam. **15**, 25; it is found, also in other cases for the sake of emphasis, as in Gen. **4**, 14, **15**, 13.

5. The *suffix to nouns,* which are properly *genitives* (§ 33, 2, *b*), and supply the place of *possessive pronouns*[1], express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. חֲמָסִי *my wrong* (i. e. done to me) Jer. **51**, 35, Gen. **16**, 5, יִרְאָתוֹ *his fear* (i. e. caused by him) Ex. **20**, 20.

6. When one noun in the *constr. st.* is so connected with another in the genitive, as together to express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs specially often in the case (mentioned in § 106, 1), where the second noun is used to express a quality of the first, and serves for an adjective to it; e. g. Ps. **2**, 6 הַר קָדְשִׁי *the mount of my holiness,* i. e. *my holy mount,* עִיר קָדְשֶׁךָ *the city of thy holiness* (i. e. *thy holy city*) Dan. **9**, 24, אֱלִילֵי כַסְפּוֹ *his silver idols* Is. **2**, 20, **31**, 7, צַעֲדֵי אוֹרֹ *his firm steps* Job **18**, 7.

Only seeming exceptions are constructions like הַזְנוּתֵךְ זִמָּה in Ez. **16**, 27 *thy conduct,* (thy) *lewdness,* or *thy conduct in lewdness* (זִמָּה being in apposition or in adverbial accusative), Ps. **35**, 19 אֹיְבַי שֶׁקֶר *my enemies for a falsehood* i. e. *without real cause* (שֶׁקֶר adverb. acc., cf. שִׂנְאֵי חִנָּם in parallel clause).

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, *masculine* pronouns are sometimes used in reference to *feminine* substantives, Gen. **41**, 23, Ex. **1**, 21.

NB. 2. The accusative of the pronoun, as object of the verb, is often *omitted,* where it can be easily supplied from the context, specially the accusative *it,* after verbs of saying as וַיַּגֶּד *and he told* (*it*) Gen. **9**, 22; but also after other verbs, e. g. Gen. **38**, 17 *till thou send* (*it*), **24**, 12 *let* (*it*) *meet me.*

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[1] The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan, as in Ruth. **2**, 21 הַנְּעָרִים אֲשֶׁר לִי *the youths who* (are) *to me,* i. e. *my servants;* especially after a substantive, which is followed by another in the genitive, as in 1 Sam. **17**, 40. (Comp. the analogous circumlocution for the genitive, § 115).—In this case there is sometimes a pleonastic use of the suffix, as מִטָּתוֹ שְׁלֹמֹה prop. *his palanquin, Solomon's,* Cant. **3**, 7, comp. 1. 6.

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3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. 2, 6 *she saw him, the child*, Prov. 5, 22, 13, 24, Ez. 10, 3 בְּבֹא֣וֹ הָאִ֔ישׁ *when he went in, the man*, 1 Sam. 21, 14. So also Gen. 2, 19 נֶ֣פֶשׁ חַיָּ֔ה . . . לוֹ *to them, the living creatures;* and with repetition of the preposition Josh. 1, 2.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to be felt; e. g. אֲדֹנָי *my Lord* (prop. *my lords*, see § 108, 2, *b*), namely in addressing God (Gen. 15, 2, 18, 3, Ps. 35, 23), but also without regard to the pronominal suffix, *the Lord*, meaning God[1]; יַחְדָּו (prop. *his* or *its conjunctions=he, it together*), e. g. כָּל־חָכְמָם יַחְדָּו Ex. 19, 8, then even after the *first* person, without regard to the suffix, as אֲנַחְנוּ יַחְדָּו 1 K. 3, 18, comp. Is. 41, 1, after the *second* person in Is. 45, 20. Thus we find in Mic. 1, 2 *hear, ye nations* כֻּלָּם.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The *personal* pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵן, הֵנָּה (L. *is, ea, id; ii, eæ, ea*) is also used as a *demonstrative*, and then it takes regularly (see exceptions in § 111, 2, *b*) the article, but almost everywhere in connection with a substantive that is also definite; e. g. הָאִישׁ הַהוּא *that man*, בַּיָּמִים הָהֵם *in those days* [comp. in vulgar English *in them days* for *in those days*].

The demonstrative הוּא is to be distinguished from זֶה; for זֶה=ὅδε, L. *hic*, always points to a fresh object, but הוּא=οὗτος, *is*, indicates (like the article, § 109) an object already mentioned or known [the זֶה answering to *this*, and the הוּא nearly to *that*]. The distinction is clearly seen in Judges 7, 4, *of whom I say to thee, „this* (זֶה) *shall go with thee", that one* (הוּא) *shall go with thee; and of whomsoever I say to the, „this* (זֶה) *shall not go with thee", that one* (הוּא) *shall not go*[2]. So also in Ps. 20, 8 אֵלֶּה οὗτοι, and הֵמָּה αὐτοί, in verse 9. Yet זֶה often stands like οὗτος, but not הוּא like ὅδε. Hence הַיּוֹם הַזֶּה *this day*, means the day in which any one speaks or writes (Gen. 26, 33), but הַיּוֹם הַהוּא (*that day*) means the day or time, of which the historian has just made mention (Gen. 15, 18, 26, 32), or the prophet just predicted (Is. 5, 30, 7, 18, 20), and goes on to relate or to predict.

[1] See *Gesenii* Thesaurus Linguæ Hebrææ, p. 329. Comp. the Phœnician names of idols, *Adonis* (אֲדֹנִי) and *Baaltis* (בַּעֲלָתִי), also the French *Notre Dame*, Eng. *Our Lady* (the virgin Mary).

[2] Comp. Æschines c. Ctesiph. § 55; Krüger's Griechische Sprachl. § 51, 7.

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2. The *demonstrative* זֶה (also זוּ, זֹו) occurs, especially in poetry, also for the relative אֲשֶׁר, as in English *that* for *which;* e. g. Prov. **23**, 22 *hearken to thy father* זֶה יְלָדֶךָ *that begat thee* [prop. *this* (δειχτιχῶς) who *begat thee,* for אֲשֶׁר is understood]; Ps. **104**, 8 *to the place* זֶה יָסַדְתָּ לָהֶם *which* [prop. *this* which] *thou hast appointed for them.* It is even employed (like אֲשֶׁר, § 123, 1) simply as the sign of a relative clause; e. g. Ps. **75**, 2 *Mount Zion* זֶה שָׁכַנְתָּ בּוֹ *in which thou dwellst* [prop. *this thou dwellest in it*].

The Aram. form of זֶה, namely דִּי or דְ, is always relative.

זֶה is used adverbially,—*a*) for *there,* הִנֵּה זֶה *see there!* and then merely as an intensive particle, especially in questions, as לָמָּה זֶה *wherefore then?* (prop. *wherefore there?*);—*b*) in reference to *time,* for *now,* as זֶה פַּעֲמַיִם זֶה *now* (already) *twice* Gen. **27**, 36.

3. The *interrogative* מִי *who?* is used in reference to *persons* (male or female Cant. **3**, 6), also to a *singular* or to a *plural,* as מִי אַתֶּם *who are ye* Josh. **9**, 8, מִי אֵלֶּה Gen. **33**, 5, Num. **22**, 9 (for which, however, מִי וָמִי is also used in Ex. **10**, 8), also in reference to *things,* yet only when the idea of persons is implied, e. g. מִי שְׁכֶם *who are the Shechemites?* Judg. **9**, 28, comp. Gen. **33**, 8, 2 Sam. **7**, 18.—מִי may also stand in the genitive, as בַּת מִי אַתְּ *whose daughter art thou?* Gen. **24**, 23, 1 Sam. **17**, 55, 56, 58, דְּבַר מִי *whose word?* Jer. **44**, 28, 1 Sam. **12**, 3; in the accusative, as אֶת־מִי *whom?* 1 Sam. **28**, 11, Is. **6**, 8; and with prepositions, as לְמִי Gen. **32**, 18, אַחֲרֵי מִי 1 Sam. **24**, 15.—מָה, מַה־, מֶה *what?* stands as nominative and as accusative (see examples in § 37), as genitive (Jer. **8**, 6), with prep. e. g. עַל־מָה *upon what?* Job **38**, 6; עַד־מָה *till when?* Ps. **74**, 9.—Both מִי and מָה stand in a direct and in an indirect question, and at times even without interrogation so as to serve for the *indefinite* pronouns *whoever* and *whatever* (Lat. *quisquis, quodcunque* or *quicquam*), as in Judg. **7**, 3, Job **13**, 13, 14, 2 Sam. **18**, 12, 22, 23; but for מָה in this sense מְאוּמָה [=מָה וּמָה, comp. L. *quidquid*] also is used.

On the use of מָה in the sense of negation, see § 153, 2, Note.

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§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun אֲשֶׁר[1] often serves merely as a *sign of relation,* i. e. to give a relative sense to adverbs or pronouns; e. g. שָׁם *there,* שָׁם—אֲשֶׁר *where;* שָׁמָּה *thither,* שָׁמָּה—אֲשֶׁר *whither;* מִשָּׁם *thence,* מִשָּׁם—אֲשֶׁר *whence.* In the same manner, the Hebrew mostly forms the *oblique cases* of the relative pronoun, *who, which,* viz.—

Dative, לוֹ *to him,* אֲשֶׁר לוֹ *to whom;* לָהֶם, לָהֵן *to them,* אֲשֶׁר לָהֶם, אֲשֶׁר לָהֵן *to whom.*

Accusative, אֹתוֹ, אֹתָהּ *him, her;* אֲשֶׁר אֹתוֹ, אֲשֶׁר אֹתָהּ *whom.*

With *prepositions,* בּוֹ *in him* or *in it,* אֲשֶׁר בּוֹ *wherein,* מִמֶּנּוּ *from him* or *from it,* אֲשֶׁר מִמֶּנּוּ *wherefrom.*

Genitive, אֲשֶׁר לְשֹׁנוֹ *whose language* Deut. **28**, 49.

The accusative *whom* (Lat. *quem, quam, quod*) may, however, be expressed by אֲשֶׁר alone, as in Gen. **2**, 2. [See more on next page, Note[1]].

Rem. 1. The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German and English the third must be used; e. g. Gen. **45**, 4 אֲשֶׁר אֹתִי, Num. **22**, 30 אֲשֶׁר עָלַי, Is. **41**, 8 *Jacob* אֲשֶׁר בְּחַרְתִּיךָ (*thou*) *whom I have chosen,* Hos. **14**, 4. But in the nom. of the 1st and 2nd persons, this is admissible also in German, e. g. *der ich, der du, die wir,* where *der* stands for *welcher,* and serves (like the Heb. אֲשֶׁר) merely as a sign of relation.

2. The word אֲשֶׁר is commonly separated by one or more words, from the one to which it refers, as אֲשֶׁר הָיָה שָׁם *where was* Gen. **13**, 3. Only seldom are they written closely together, as in Deut. **19**, 17, 2 Ch. **6**, 11.

2. The pronoun אֲשֶׁר regularly includes the *antecedent* when expressed by the personal or demonstrative pronoun *he, she, they, that,* for which the Heb. has no appropriate word (see § 124, 2), somewhat as *qui* in Lat. stands for *is qui;* e. g. Num. **22**, 6 וַאֲשֶׁר תָּאֹר *and* (he) *whom thou cursest,*

[1] אֲשֶׁר is properly of demonstrative nature, but always serves syntactically (like זֶה, זוּ, § 122. 2) for the relative pronoun, often including also the demonstrative (see No. 2).

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Is. **52**, 15 אֲשֶׁר לֹא שֻׁמְעוּ (that) *which they have not heard.* This is almost always the case where a preposition stands before אֲשֶׁר, the preposition being then construed with the supplied pronoun, and the relative taking the case which is required by the following part of the sentence; e. g. לַאֲשֶׁר (Lat. *ei qui, quæ, quod,* or *ei quem, quam,* etc., and *iis qui, quæ, quæ,* etc.) *to him who,* or *to them who;* מֵאֲשֶׁר *from him who, from those who* or *which;* כַּאֲשֶׁר prop. *according to that which,* hence, *as;* אֶת־אֲשֶׁר *him, her who, that which,* or *those who*[1].

Sometimes the idea of place or time is also be supplied; as בַּאֲשֶׁר *in* (that place) *where;* מֵאֲשֶׁר *from* (that time) *when.*

3. The pronoun אֲשֶׁר may be *omitted* in all the cases which have been specified; there is then (as often in English) no expression of the relative, e. g. *the friend I met, the book I told you of;* where the only indication of relation is, that the relative clause is added or rather subordinated to a preceding word, in the way of apposition. This omission (most frequent in poetry) takes place, when the אֲשֶׁר would stand,—

a) As a pronoun in the nominative[2] or accusative; e. g. Gen. **15**, 13 בְּאֶרֶץ לֹא לָהֶם *in a land* (which belongs) *not to them,* Ps. **7**, 16 וַיִּפֹּל בְּשַׁחַת יִפְעָל *and he falls into the pit* (which) *he makes,* Gen. **39**, 4 כָּל־יֶשׁ־לוֹ *all* (which) *was* i. e. *belonged to him* (comp. vs. 5, where אֲשֶׁר is inserted), Ec. **10**, 5 (comp. **6**, 1, where with the same words אֲשֶׁר is employed)[3].

b) As a sign of relation, e. g. Ps. **32**, 2 *happy the man,* לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן *to whom the Lord imputeth not iniquity,* Job **3**, 3, Ex. **18**, 20. Frequently in specifications of time, when it would mean *when,* 2 Ch. **29**, 27 בְּעֵת הֵחֵל הָעוֹלָה

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[1] Very rare are the examples in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. עִם אֲשֶׁר Gen. **31**, 32 (Sept. παρ' ᾧ) for עִמּוֹ אֲשֶׁר *with whom* (**44**, 9, 10); perhaps בַּאֲשֶׁר Is. **47**, 12, for אֲשֶׁר בָּהֶם *in which.* Comp. also אֵת אֲשֶׁר־דָּקְרוּ Zech. **12**, 10, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

[2] So in Is. **28**, 16 הִנְנִי יָסַד *lo! I am* (he that) *lays,* etc.—*Tr.*

[3] The Arabic omits the relative when the substantive to which it refers is indefinite, as above; but inserts it when the substantive is definite. In the latter case, the Hebrew commonly inserts it in prose (see Jer. **23**, 39, Ex. **14**, 13); though it is sometimes omitted (Ex. **18**, 20, 2 Sam. **18**, 14), especially in poetry (Ps. **18**, 3, **49**, 13, 21, Deut. **32**, 17, Job **3**, 3).

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at the time (when) *the sacrifice began,* Jer. **36**, 2 מִיּוֹם *from the day* (when) *I spoke to thee,* Ps. **4**, 8 עֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ *in the time* (when) *their corn and their new wine are abundant,* Ps. **49**, 6, Ps. **56**, 10 בְּיוֹם אֶקְרָא *in the day* (when) *I call,* in v. 4 יוֹם אִירָא *the day* (when) *I fear,* Ex. **6**, 28 בְּיוֹם דִּבֶּר יְהוָה *in the day* (when) *the Lord spoke;* with the utmost brevity in Is. **51**, 1 *look to the rock* חֻצַּבְתֶּם (from which) *ye were hewn.*

c) Also as including the antecedent personal or demonstrative pronoun (No. 2); e. g. Is. **41**, 24 תּוֹעֵבָה יִבְחַר בָּכֶם *an abomination* (is) *he who chooses you,* Job **24**, 19 *Sheol* (snatches away) חָטְאוּ (those who) *sin,* comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Ch. **15**, 12 אֶל־הֵכַנְתִּי לוֹ *to* (the place which) *I have prepared for it,* comp. Ex. **23**, 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. st.;* e. g. Ex. **4**, 13 בְּיַד תִּשְׁלָח *by the hand* (of him whom) *thou wilt send,* Hos. **1**, 2 תְּחִלַּת דִּבֶּר־יְהוָה *the beginning* (of that which) *God spoke,* Ps. **81**, 6 שְׂפַת לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not,* **65**, 5, Job **29**, 16, Lam. **1**, 14, Jer. **48**, 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job **29**, 12 *the orphan* וְלֹא עֹזֵר לוֹ *and he that hath no helper,* Is. **13**, 14.

§ 124.

HOW TO EXPRESS THOSE PRONOUNS FOR WHICH THE HEBREW TONGUE HAD NO PROPER FORMS.

1. The *reflexive pronoun* (in the *oblique case*), *myself, thyself, himself,* etc., is expressed,

a) by the conjugations *Niph'ăl* and *Hithpă'ēl,* see § 51, 2, § 54, 3;

b) by the pronominal suffix of the 3d pers. (specially after prepositions)[1], e. g. Judg. **3**, 16 וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב *and*

[1] So also often in Luther's Bible, where *ihm, ihr,* stand for *sich,* and in the English Bible, where *him, her* stand for *himself, herself.* But this usage is by no means confined to the *3rd person;* for in fact the *other* personal pronouns are, with a certain tone or emphasis often used as *reflexive* in Germ. and Eng.; so also in Heb., e. g. Gen. **11**, 4 *let us build us* לָנוּ=*for ourselves,* and Lev. **19**, 4 *ye shall not make* לָכֶם *to you=for yourselves.*—Tr.

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Ehud made for him (himself) *a sword,* Gen. **22**, 3 *Abraham took two of his servants* אִתּוֹ *with him* i. e. *with himself,* Gen. **8**, 9, **33**, 17, 1 Sam. **1**, 24 *she took him up* עִמָּהּ *with her,* for *with herself;* Jer. **7**, 19 אוֹתָם *themselves*, Ez. **34**, 2, 8, 10.—In the like manner is the pronoun *suus, sua, suum* expressed by the pronominal suffix of the 3d pers. with the noun, since סוּסוֹ signifies either *equus suus* (prop. *sui*, genit.) or *equus ejus;*

c) partly by suffixes, אוֹתִי, אוֹתְךָ, אוֹתָם (comp. under *b* above), partly by circumlocution with substantives, especially נֶפֶשׁ, e. g. לֹא אֵדַע נַפְשִׁי *I know not myself* (prop. *my soul*)[1] Job **9**, 21, Jer. **37**, 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*) Gen. **18**, 12, [also בְּלִבּוֹ *in his heart,* i. e. within himself Gen. **17**, 17]. Comp. Rem. 3.

The Arabic, in a similar manner, expresses the idea *self* by *soul, spirit,* and so the Sanskrit (*âtman*); the Arabic also by *eye;* the Rabbinic by עֶצֶם, גֶּרֶם *bone,* גּוּף *body;* the Ethiop. and Amharic by רֹאשׁ *head;* the Egyptian by *mouth, hand,* etc.[2]. Comp. middle High German *mîn lîp, dîn lîp.*

2. The *personal* or *demonstrative* pronoun is generally included (comp. § 123, 2) in אֲשֶׁר in all the cases, both singular and plural; but now and then it is expressed by the interrogative pronoun (for the *indefinite*, § 122, 3), as מַה־שֶּׁ *that which* Ec. **1**, 9, **3**, 15.

Rem. 1. *Each, every one,* with reference to a person, is expressed by אִישׁ *a man* Gen. **42**, 25, Num. **17**, 17, sometimes repeated אִישׁ אִישׁ Ex. **36**, 4, אִישׁ וְאִישׁ Ps. **87**, 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111, 1, Rem. 2); by repetion, as בַּבֹּקֶר בַּבֹּקֶר *every morning;* also by the plural לַבְּקָרִים *every morning* Ps. **73**, 14, Job **7**, 18.

2. *Any one, some one,* is expressed by אִישׁ Ex. **16**, 29, Cant. **8**, 7; and by אָדָם Lev. **1**, 2; *anything, something* (especially in connection with a negation) by כָּל־דָּבָר, דָּבָר without the article. Comp. also § 122, 3.

3. *Self* [*the emphatic* not the *reflexive*] is expressed (besides the way in No. 1, *c*, above), in reference to persons or things, by הִיא, הוּא, as אֲדֹנָי הוּא *the Lord he,* i. e. the Lord *himself* Is. **7**, 14, וַיְהוּדִתִּים הֵמָּה

[1] This idiom occurs in N. Test. Greek; e. g. for the Hebraistic τὴν ψυχήν αὐτοῦ in Mat. **16**, 26, we find the usual Gr. ἑαυτὸν in Luke **9**, 25.—*Tr.*

[2] *M. G. Schwartze,* Kopt. Gram. Berlin, 1850, p. 346, 341.

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the Jews themselves Est. 9, 1.—*The same* is הוּא, הִיא with the article; e. g. הָהוּא הָאִישׁ Job 1, 1 *the same man*, בָּעֵת הַהִיא *at the same time* (but this signifies also *that man, at that time*, comp. § 122, 1). In reference to things the noun עֶצֶם prop. *bone, body* (in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the self-same day* Gen. 7, 13, Josh. 10, 27, Ez. 24, 2, Ex. 24, 10 כְּעֶצֶם הַשָּׁמַיִם *as the very heavens*, בְּעֶצֶם חֻמּוֹ *in his very prosperity* (i. e. in the midst of his prosperity) Job 21, 23.

4. *The one—the other* (*alter—alter*) is expressed by repeating זֶה (Is. 6, 3) or אֶחָד (2 Sam. 14, 6, cf. 1 Sam. 14, 40), or by אִישׁ with אָחִיו *his brother* or רֵעֵהוּ *his friend;* and where the feminine is required, by אִשָּׁה *woman* with אֲחוֹתָהּ *her sister* or רֵעוּתָהּ *her friend;* both the *masc.* and *fem.* forms are used also with reference to inanimate things. See the Lex. under these words. The same form is used to express *one another*, as Gen. 13, 11 *and they separated* אִישׁ מֵעַל אָחִיו *the one from the other* (i. e. *from one another*), Ex. 26, 3 *five curtains shall be joined* אִשָּׁה אֶל־אֲחוֹתָהּ *to one another.*

5. *Some* is often expressed simply by the plural form, as יָמִים *some days* Dan. 8, 27, שָׁנִים *some years* Dan. 11, 6, 8; and sometimes by יֵשׁ אֲשֶׁר (ἔνιοι=ἔστιν οἵ, L. *sunt qui*) Neh. 5, 2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40, 48), we may naturally expect some *vagueness* in their use.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in Note [2] on page 108. The *Perfect* serves to express what is concluded, ended and past, whether

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it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand as relatively earlier, in comparison with a subsequent event. The *Imperfect* (mostly called *Future*, rarely *Tempus Infectum*) expresses on the contrary, what is just incoming, what is unfinished, what repeatedly happens, what is continued (even in the past), what is coming to pass and about to be. The Imperfect is, also, especially used in a modified form (see § 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive. We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz. that of joining by means of *Wāw consecutive*, Imperfects to a Perfect and Perfects to an Imperfect. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as *tenses*, but as designed originally to express distinction of *mood*[1] and not relations of *time*. The reference of the two forms to the time of the action or the state, indicated by the verb, cannot be ignored.

As examples where the *Perfect* and *Imperfect* stand in plainly expressed opposition of time, we refer to Josh. 1, 5 כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה *as I was with Moses* (so) *will I be with thee* v. 17; Is. 46, 4 אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done it, and I will* (still) *bear* (you), and v. 11 דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה *I have spoken it, and will bring it to pass; I have purposed, and will accomplish it;* Ex. 10, 14, Deut. 32, 21, 1 K. 2, 38, Joel 2, 2, Ec. 1, 9.

§ 126.

THE USE OF THE PERFECT.

The Perfect stands—

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. 40, 8 חָלַמְנוּ חֲלוֹם *we have dreamed a dream*, Gen. 3, 10, 11 מִי הִגִּיד לְךָ *who has declared to thee?* v. 13 *why hast thou done this?* Comp. ver-

[1] We might rather compare them to the *Actio perfecta* and *Actio infecta*, according to the distinction introduced after Varro into Latin grammar; but these designations too would not quite correspond to the fact.

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ses 14, 17, 22. Hence it is used [for the historic tense] in reports and narrations of past things, Job **1**, 1 אִישׁ הָיָה . . וְהָיָה הָאִישׁ הַהוּא בְּאֶרֶץ עוּץ *there was a man in the land of Uz . . . and this man was,* etc., v. 4 *and they went* (וְהָלְכוּ) . . *and made* (וְעָשׂוּ) *a feast;* Dan. **2**, 1 *in the 2d year of his reign, Nebuchadnezzar dreamed* (חָלַם) *dreams,* Ruth **4**, 7, Judg. **6**, 3.

In this narrative style, the Perfect is commonly followed by the Imperfect with *Wāw consecutive*, see § 129, 1.

2. For the *Pluperfect*, e. g. Gen. **2**, 2 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done,* v. 5 *the Lord had not yet caused it to rain* **7**, 9, **19**, 27, **20**, 18, **27**, 30, **29**, 9, **31**, 20, 1 Sam. **6**, 19, Jon. **1**, 5.

3. For our abstract *Present,* where this denotes,—*a*) a condition or attribute already long continued and still now existing, as יָדַעְתִּי *I know* (prop. *I have discerned*) Job **9**, 2, **10**, 13; לֹא יָדַעְתִּי *I know not* Gen. **4**, 9 (yet also with a reference to the past, *I knew not* Num. **22**, 34); שָׂנֵאתִי *I hate*[1] Ps. **31**, 7; צָדַקְתִּי *I am righteous* Job **34**, 5; גָּדַלְתָּ *thou art great* Ps. **104**, 1; קָטֹנְתִּי *I am little* Gen. **32**, 11; or—*b*) a past but still ever recurring action (often in statements of general experience), e. g. אָמַרְתִּי *I say* (*I mean*) Ps. **31**, 15, Job **7**, 13; Ps. **1**, 1 *happy the man who walks* (הָלַךְ) *not in the counsel of the ungodly, nor stands* (עָמַד) *in the way of sinners, nor sits* (יָשַׁב) *in the seat of scorners,* **10**, 3, **119**, 30, 40.—At times, also, in the tone of firm confidence (comp. No. 4 below) e. g. נִשְׁבַּעְתִּי *I swear* Jer. **22**, 5, הֵרִימוֹתִי *I raise* (my hand in ratifying an oath) Gen. **14**, 22.

NB. Here (in the sphere of our Present) the Perfect and the Imperfect meet together and are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ended, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense לֹא יָכְלוּתִי (Ps. **40**, 13) and לֹא אוּכַל (Gen. **19**, 19,

[1] Similar in Latin are *novi, memini, odi;* in Greek οἶδα, μέμνημαι, δέδορκα, ἔοικα, κέκραγα, etc., in N. Test. ἤλπικα, ἠγάπηκα.

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31, 35). In such cases the two tenses often stand side by side as interchangeable, e. g. Is. **5**, 12, Prov. **1**, 22, Job **3**, 17, 18.

4. The Perfect stands even for our *Future,* in *protestations* and *assurances,* in which the mind of the speaker views the action as already accomplished, being as good as done. In German and English the Present is often used, in this case, for the Future. So in stipulations or promises in the way of a contract, Gen. **23**, 11 *I give* (נָתַתִּי) *to thee the field*, v. 13 *I give* (נָתַתִּי) *money for the field;* particularly in promises made by God, Gen. **1**, 29, **15**, 18, **17**, 20. Also in confident discourse, especially when God is said to be about to do something (perhaps, with reference to the divine counsel, where it is already present as an accomplished fact), e. g. פָּדִיתָה אוֹתִי יְהוָה *thou deliverest me, O Lord* (Ps. **31**, 6); hence frequently used in lively representations of the future, and in *prophecies* (the *prophetic Perfect*), e. g. Is. **9**, 1 *the people who walk in darkness see* (רָאוּ) *a great light*, **5**, 13 *therefore my people goes into captivity* (גָּלָה); verses 14, 17, 25, 26; **11**, 1, 2, 4, 6, 10. (Also in these cases the Perfect interchanges with the Imperfect, see, e. g., Is. **5**.). Comp. No. 6 below.

The Arabs likewise employ the Perfect, made still stronger by the particle قَدْ, in emphatic promises, etc. They say, *I have already given it to thee*, meaning, it is as good as done[1].—A similar usage is that of the Lat. *perii*, Gr. ὄλωλα, διέφθορας Il. 15, 128. [Comp. the use of ἀπωλόμην in *Eurip.* Alcestis, line 386].

5. For those *relative tenses*, in which the past is the principal idea, viz.—*a*) for the *Imperfect subjunctive* (for which the Future too can stand, § 127, 5), as in Is. 1, 9 (הָיִינוּ) כִּסְדֹם לַעֲמֹרָה דָּמִינוּ *as Sodom were we, to Gomorrah were we like;*—*b*) for the *Pluperfect Subjunctive,* Is. **1**, 9 לוּלֵי הוֹתִיר *if he had not left,* Num. **14**, 2 לוּ מַתְנוּ *if we had died!* (לוּ with the Imperfect would be, *if we should die!* § 136, 2), Judg. **13**, 23,

[1] The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. **40**, 14 וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי וגו׳ *and do thou a kindness, I pray, with me* (prop. thou surely doest kindness with me, I hope), *and make mention of me to Pharaoh.* The addition of נָא makes this sense of the Perf. here unquestionable. In Arabic, likewise, the Perf. is employed in whises and obtestations. In Heb. further, Job **21**, 16 *the counsel of the wicked* רָחֲקָה מֶנִּי *be far from me!* **22**. 18. Comp. the use of the Perfect when following the Imperative, in No. 6, *c.*

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Job 10, 19 כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had not been;—c*) for the *Future Perfect* (*futurum exactum*) e. g. Is. 4, 4 אִם רָחַץ *if he shall have washed away,* prop. *if he has washed away,* 6, 11, 24, 13.—Gen. 43, 14 כַּאֲשֶׁר שָׁכֹלְתִּי *as I am bereaved* (for, if I shall be, *ubi orbus fuero*) *then I am bereaved* (the language of despondent resignation), Est. 4, 16.

* * *

6. In all the foregoing cases, we have viewed the Perfect as used independently, without close connection with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction וְ (*Wāw consecutive of the Perfect*); *for it then takes the tense and mood of the verb going before, and it shifts the tone forward, as explained above in* § 49, 3. Hence it stands—

a) Mostly frequently for our *Future,* when a future idea goes before it, e. g. Gen. 24, 40 *the Lord will send his angel* וְהִצְלִיחַ דַּרְכֶּךָ *and prosper thy way* (prop. *and he prospers*), Judg. 6, 16, 1 Sam. 17, 32. Here the Imperfect, in the progress of the discourse, passes over by means of the Perf. into quiet description, and the sense of the Perf. follows the usage explained in No. 4 above; also—

b) For our *Present* or *Imperfect Subjunctive,* when the preceding Imperfect form has this sense (according to § 127, 3); e. g. Gen. 3, 22 פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. *and takes and eats*), 22, 12, 19, 19, Num. 15, 40, Is. 6, 10, 2 Sam. 15, 4, Ez. 14, 13, 14.

c) For the *Imperative,* when a verb in that sense goes before, e. g. Gen. 6, 21 קַח לְךָ . . . וְאָסַפְתָּ *take for thyself . . . and gather* (prop. *and thou gatherest*), Gen. 27, 43, 44, 1 K. 2, 36. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Perf. in this sense is separated from *Wāw,* as in Ps. 22, 22.

d) For the *past* or the *present*, as the time of the preceding Perf. or Impf. may require, e. g. Am. 4, 7, 1 Sam. 17, 34, 35, 7, 16, Job 7, 4, Jer. 18, 8, 10.

Rem. 1. The *Perf.* with *Wāw consec.* relates to futurity, also when it is not preceded by an *Imperfect*, but by some other indication of

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futurity[1]. Ex. **16**, 7 עֶרֶב וִידַעְתֶּם *at even, and ye shall know*, Ex. **17**, 4 *yet a little while* וְעוֹד מְעַט וְסָקְלוּנִי *and they will stone me*, 1 Sam. **20**, 18, 1 K. **2**, 42, Ez. **39**, 27, Prov. **24**, 27. After a participle which relates to futurity, 1 K. **2**, 2, Gen. **41**, 29, 30, Ruth **3**, 3.

The *Perf.* with *Wāw cons.* may be thus employed in the sense of our *fut.* [and *imp.*], even when there is no indication of futurity, e. g. after antecedent clauses which imply,—*a*) a cause, or—*b*) a condition. Comp. for letter *a*, Num. **14**, 24 *because another spirit is with him* וַהֲבִיאֹתִיו *and* (*therefore*) *I will bring him;* and without the causal particle, Gen. **20**, 11 *there is no fear of God in the place* וַהֲרָגוּנִי *and* (*therefore*) *they will kill me* (i. e. there is etc., *so* they kill me), **45**, 12, 13, Ex. **6**, 6. Comp. Ps. **25**, 11 *for thy name's sake* וְסָלַחְתָּ *so forgive* (or *thou wilt forgive*). For letter *b*, Gen. **33**, 10 *if I have found favour* וְלָקַחְתָּ *then take;* and without the conditional particle (§ 155, 4, *a*), Gen. **44**, 22 *should he leave his father* וָמֵת *then he* (the father) *would die*, **28**, 20, **42**, 38, Is. **6**, 7 *lo, this touches thy lips* וְסָר *and thy iniquity is taken away.*—Also to other very various specifications of the present we find appended those of the future by means of וְ with the *Perf.* (e. g. Judg. **13**, 3 *thou art barren* וְיָלַדְתְּ *but thou shalt conceive and bear*, 1 Sam. **9**, 8 *here is the fourth part of a shekel* וְנָתַתִּי *and I give it*), or expressions of a wish (e. g. Ruth **3**, 9 *I am Ruth* וּפָרַשְׂתָּ *and spread thou*), or also of interrogation (e. g. Ex. **5**, 5 *the people are many in the land* וְהִשְׁבַּתֶּם אֹתָם *and will you let them rest?* Gen. **29**, 15, 1 Sam. **25**, 10, 11).

2. A very frequent formula in prophetic language (like וַיְהִי *and it came to pass* in the historic style) is וְהָיָה *and it will come to pass.* This is found both with and without a previous reference to futurity (see Rem. 1), especially when a particular time is named, as Is. **7**, 18 וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

§ 127.

USE OF THE IMPERFECT.

Although the signification of the Imperfect is almost more comprehensive still than that of the Perfect, yet the language has here a more definite expression for certain modal relations, inasmuch as it has (as shown in § 48) a shortened and a lengthened form of the Imperfect, the former as the *Jussive* and the latter as the *Cohortative* (see § 128).

[1] In all such cases the language is most likely elliptical (comp. Note[2] on p. 283), the verb *to be* (יִהְיֶה or some other form of הָיָה) being understood in in the first clause, for we find the fuller expression in Gen. **29**, 23, Ex. **16**, 13, 2 Sam. **11**, 2.—*Tr.*

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The *Wāw consecutive* also has a very extensive and important influence on this tense (§ 129). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms as they are written; and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations, for which the shortened form is especially designed.

The Hebrew Imperfect forms, in general, the exact contrary of the Perfect, and expresses, accordingly, what is unfinished or just incoming, what is taking place and future, but also what repeatedly happens and is continued at any point of time, even of the past (see Notes on p. 100 and 108).

Hence the Imperfect stands—

1. For strictly *future time,* Gen. **9**, 11 לֹא יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood,* Ex. **4**, 1 הֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְקֹלִי כִּי יֹאמְרוּ *lo! they will not belive me nor hearken to my voice, for they will say,* etc.; Gen. **6**, 1, 1 K. **1**, 13, 24, 30 יִמְלֹךְ אַחֲרָי *he will* (or *shall*) *reign after me.* Also in speaking of the future from some point of view in the past, as 2 K. **3**, 27 *the first-born who was to reign* (*regnaturus erat*), Gen. **43**, 5 *they had heard that they should eat* (יֹאכְלוּ) *there,* Ps. **78**, 6 *so that* בָּנִים יִוָּלֵדוּ *sons who* (in the future) *should be born* (qui nascituri essent) *should know it,* Job **3**, 3 *perish the day* אִוָּלֶד בּוֹ *on which I was to be born*[1], v. 11 לָמָּה לֹא מֵרֶחֶם אָמוּת *why was I not going to die* (moriturus eram) *from the womb?*— For *Fut. Perfect* only in connection with a Perf. in this sense (§ 126, 5, *b*) Is. **4**, 4, 6, 11.

2. For *present time* (very often), 1 K. **3**, 7 לֹא אֵדַע *I know not,* Is. **1**, 13 לֹא אוּכַל *I cannot bear,* Gen. **19**, 19, **31**, 35, **37**, 15 מַה־תְּבַקֵּשׁ *what seekest thou?* Gen. **44**, 7, Ex. **5**, 15, Ps. **1**, 2, 3, 1 Sam. **1**, 8. It is employed especially in expressing permanant states, which exist now and always will exist, hence also in the expression of general truths (where the Perf. also is used, but less frequently, § 126, 3, *a, b*), e. g. Gen. **43**, 32 *the Egyptians may not eat with the Hebrews,* Job **4**, 17 *is man just*

[1] In the imitation of this passage in Jer. **20**, 14 we find the synonymous (but less poetical) expression אֲשֶׁר יָלַדְתִּי בּוֹ.

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before God? **2**, 4, Prov. **15**, 20 בֵּן חָכָם יְשַׂמַּח אָב *a wise son gladdens a father;* and very often so in Job and Proverbs.

In the same formula we find at one time the Perfect and at another the *Imperfect*, but not necessarily without difference of meaning, e. g. Job **1**, 7 מֵאַיִן תָּבֹא *whence comest thou?* Gen. **16**, 8 אֵי־מִזֶּה בָּאת *whence art thou come?*

3. For a number of relations which in Latin are expressed by the *Subjunctive,* especially by the *Present Subjunctive.* In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some other condition. It stands—

a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, specially לְמַעַן אֲשֶׁר and לְמַעַן (without אֲשֶׁר), also יַעַן אֲשֶׁר *that, in order that*[1]; e. g. Gen. **11**, 7 אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand,* Num. **17**, 5 לְמַעַן אֲשֶׁר לֹא יִקְרַב *that there come not near,* Deut. **4**, 1 לְמַעַן תִּחְיוּ *that ye may live,* Ps. **78**, 6, Ez. **12**, 12 יַעַן אֲשֶׁר לֹא יִרְאֶה *that he see not;* and after פֶּן *that not, lest,* e. g. פֶּן יִשְׁלַח יָדוֹ Gen. **3**, 22. Also after a simple וְ, e. g. Lam. **1**, 19 *they sought for themselves food* וְיָשִׁיבוּ אֶת־נַפְשָׁם *that they might sustain their life,* Is. **51**, 2.

b) For the Optative; Job **3**, 3 יֹאבַד יוֹם *may the day perish;* vs. 5, 6, 8, **6**, 9. In this sense the lengthened or shortened form is properly used (§ 128, 1, 2), followed often by the particle נָא[2]; e. g. Ps. **7**, 10 יִגְמַר־נָא *O that might cease—!* Gen. **44**, 18 יְדַבֶּר־נָא עַבְדְּךָ *might thy servant speak!* i. e. *let me speak,* v. 33 יֵשֶׁב־נָא *may he now abide!* Yet, at times, the full form is employed, even when the shortened one also exists, e. g. תֵּרָאֶה *let appear* Gen. **1**, 9 (comp. **41**, 34), תִּשְׁית Prov. **22**, 17, אַל יֵרָאֶה Job **3**, 9.

c) For the Imperative, the place of which it *always* supplies in negative[3] commands (prohibitions); when prohibitory, it is preceded by לֹא, as לֹא תִגְנֹב *thou shalt not steal* Ex.

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[1] When these particles have another signification, the Imperfect is not used; e. g. יַעַן אֲשֶׁר *because* with the *Perf.* in Judg. **2**, 20, אֲשֶׁר *because* in Gen. **34**, 27.

[2] The particle נָא (§ 105) gives to the verb the force of a request and of a wish. On its use with the first person, see § 128, 1.

[3] A negative is never used with the Imperative in Hebrew, see § 46, 1.

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20, 15 (also verses **3**, 4, 5, 7, 10); when deprecatory or dissuasive, by אַל, as אַל־תִּירָא *fear not* Gen. **46**, 3, Job **3**, 4, 6, 7. And in this connection, specially with אַל, the Jussive or shortened form is proper to be used, § 128, 2. It is also used for the Imperative when the third person is required, and for the Imperative of the passives, so far as proper forms for these do not occur (see § 46); e. g. יְהִי אוֹר *let light be* Gen. **1**, 3, יוּמַת *let him be put to death* Ex. **35**, 2, Deut. **32**, 1, 2, 1 K. **2**, 24. Comp. § 128, 2.

d) For the so-called Potential, where we use *may, can, might, could, ought*, etc.; e. g. Ps. **22**, 9 יְפַלְּטֵהוּ *may he rescue him,* Gen. **2**, 16 אָכֹל תֹּאכֵל *thou mayest surely eat,* Gen. **3**, 2, 3, Prov. **20**, 9 מִי יֹאמַר *who can say?* Gen. **43**, 7 הֲיָדֹעַ נֵדַע *could we really know?* Gen. **20**, 9 אֲשֶׁר לֹא יֵעָשׂוּ (deeds) *that may* (or *should*) *not be done*; comp. 2 Sam. **13**, 12.

4. Even within the sphere of the *past* the Imperfect has scope; and it is so used chiefly in these cases:—

a) After the particles אָז *then*[1], טֶרֶם *not yet,* בְּטֶרֶם (*in not yet*) *before;* e. g. Josh. **10**, 12 אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua,* Ex. **15**, 1, Num. **21**, 17, 1 K. **3**, 16, Gen. **2**, 5 טֶרֶם יִהְיֶה *there was not yet,* **19**, 4, **37**, 18; בְּטֶרֶם תֵּצֵא *before thou camest forth* (*priusquam exires*) Jer. **1**, 5 (compare the use of the Perf. and Impf. in the same sentence in 1 Sam. **3**, 7).

b) Often also of constantly repeated actions, of what is customary and habitual, like the Imperfect of the Latin and French. Repeated or customary action, as it involves the conception of something ever recurring or unfinished, is fitly expressed by the Imperfect; Job **1**, 5 *thus did* (יַעֲשֶׂה) *Job continually*, **22**, 6, 7, 8, **29**, 12, 13, Judg. **6**, 4, **14**, 10, 1 Sam. **1**, 7, 2 Sam. **13**, 18 *for so the king's daughters used to clothe themselves* (תִּלְבַּשְׁנָה), 1 K. **3**, 4 (*a thousand burnt-offerings did Solomon offer*, יַעֲלֶה), **5**, 25, Is. **10**, 6, Ps. **32**, 4, **42**, 5, **78**, 40, Ex. **1**, 12. Yet also—

c) Of single acts that are done and past, where the Perfect might be expected. This takes place, especially in poetry,

[1] When אָז signifies *then* in respect to future time, then the Imperfect has the force of our Future (Ex. **12**, 48, Ps. **2**, 5).

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on the same principle as we employ the Present tense in lively representations of the past, e. g. Job **4**, 12, 15, 16, **10**, 10, 11, Ps. **18**, 7, very notable also is Judg. **2**, 1 אַעֲלֶה *I caused to go up.*

5. For the Lat. Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*), in both the protasis (antecedent clause) and the apodosis (consequent clause), or only in the latter, Ps. **23**, 4 גַּם כִּי־אֵלֵךְ . . . . לֹא אִירָא *even if I should go . . . . I should not fear,* Job **5**, 8 *I would apply unto God* (were I in thy place), **9**, 20 אִם אֶצְדַּק *if I were just*, **3**, 16, **20**, 24, Ruth **1**, 13. (In this case, also, the shortened form is properly used, § 128, 2, *c*).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect as lengthened by the ending ה— (the *Cohortative*, § 48, 3) is used almost exclusively in the first person; and is expressive of *resolve* or *endeavour*. Hence this form is employed,—

a) to express excitement of one's self, or a determination, spoken with some degree of emphasis; Ps. **31**, 8 אָגִילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* **2**, 3 נְנַתְּקָה (*come!*) *let us break asunder*, Gen. **11**, 3, **18**, 21. Also, with less emphasis, in soliloquy; Ex. **3**, 3 אָסֻרָה־נָּא וְאֶרְאֶה *I will turn aside now and see,* Gen. **33**, 21;

b) to express a wish, a request (for permission); Deut. **2**, 27 אֶעְבְּרָה *let me pass through*, Num. **20**, 17 נַעַבְרָה־נָּא *let us, pray, pass through;*

c) when a purpose is expressed, the tense being then commonly joined by וְ to a preceding Imperative; Gen. **27**, 4 *bring it hither* וְאֹכְלָה *and I will eat*=that I may eat, **29**, 21, **42**, 34, Job **10**, 20, Ps. **2**, 8;

d) less frequently it stands in conditional sentences with *if, though*, expressed or implied, Job **16**, 6, **11**, 17, Ps. **139**, 8;

e) moreover, it stands, frequently after *Wāw consecutive* (§ 49, 2).

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2. The shortened Imperfect (the *Jussive*, § 48, 4) stands principally,—

a) in the expression of command, wish and request, as תּוֹצֵא *proferat* Gen. **1**, 24 (on the contrary, as Indicative תּוֹצִיא *profert* Is. **61**, 11), יָקֻם *sistat* Jer. **28**, 6, Num. **6**, 25, 26, Gen. **33**, 9 יְהִי לְךָ *be it to thee,* לוּ יְהִי *utinam fiat* Gen. **30**, 34; also joined to a preceding Imper. by וְ (comp. No. 1, *c*), as in Ps. **27**, 14 חֲזַק וְיַאֲמֵץ לִבֶּךָ *take courage and let thy heart be strong,* Ex. **8**, 4 *intreat the Lord* וְיָסֵר *and may he take away*=that he may take away, **10**, 17, Judg. **6**, 30, 1 K. **21**, 10, Est. **7**, 2 וְתֵעָשׂ *and it shall be done*;

b) with a negative in prohibition, or dissuasion, as לֹא תָשֵׁב *bring not back* Gen. **24**, 8, 1 K. **2**, 6, אַל־תַּשְׁחֵת *destroy not* Deut. **9**, 26, with the tone of entreaty, as אַל־תָּשֵׁב אֶת־פָּנַי *turn not away my face* 1 K. **2**, 20, Ps. **27**, 9, **69**, 18, or of warning, as אַל־יַאֲמֵן *let him not trust* Job **15**, 31, **20**, 17, אַל־תְּהִי *be thou not* Prov. **3**, 7, 24, 25[1],

c) frequently in conditional sentences (like the Arabic usage) in both the protasis and the apodosis (comp. § 127, 5); thus in Ps. **45**, 12 (יִתְאָו *desires he . . . then*), **104**, 20 (תָּשֶׁת and וַיְהִי *settest thou darkness . . . then it becomes night*), Hos. **6**, 1 (יַךְ), Is. **50**, 2 (תָּמֹת), **41**, 28 (וְאֶרְא), Gen. **4**, 12 (תֹּסֶף), Ex. **7**, 9 (יְהִי), Lev. **15**, 24 (וְתְהִי . . . אִם), Deut. **20**, 5, Prov. **20**, 22, Job **10**, 16, **13**, 5, **17**, 2, **22**, 28, 1 Sam. **7**, 3 (וְיַצֵּל);

d) after *Wāw consecutive*, where however the shortening has another cause, see § 49, 2.

As the jussive form is far from being always orthographically different from the usual form of the Imperfect (§ 48, 4, and § 127, 3, *b*, *c*), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense, e. g. Ps. **25**, 9, **47**, 4, Joel **2**, 20. The jussive form, in that case, expresses rather a subjective feeling, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require; with the negative אַל Ps. **50**, 3, **121**, 3.

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[1] On the cases under *a* and *b*, see above in § 127, 3, *b* and *c*.

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§ 129.

USE OF THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The Imperfect with *Wāw consecutive* (וַיִּקְטֹל *and he killed*, § 49, 2), stands only in close connection with something preceding. Most commonly a narrative begins with a *Perfect*, and then goes on in the *Imperfect* with *Wāw consecutive;* which is the most usual way of relating past events, e. g. Gen. **4**, 1 *and Adam knew* (וַיֵּדַע) *Eve his wife, and she conceived and bare* (וַתַּהַר וַתֵּלֶד) *Cain*, **6**, 9, 10, etc., **10**, 9, 10, 15, 19, **11**, 12—15, 27, 28, **14**, 5, etc., **15**, 1, 2, **16**, 1, 2, **21**, 1, etc., **24**, 1, 2, **25**, 19, 20, etc, **36**, 2—4, **37**, 2[1].

If there be, however, any connection with an earlier event, the *Impf.* with *Wāw cons.* may even begin a narrative or a section of one; in which case we find a most frequent use of וַיְהִי (καὶ ἐγένετο) *and it happened* Gen. **11**, 1, **14**, 1, **17**, 1, **22**, 1, **26**, 1, **27**, 1[2]; וַיֹּאמֶר יְהוָה *and God said* 12, 1.

This is found also, especially,—*a*) after an antecedent clause, e. g. after *because*, as in in 1 Sam. **15**, 23 *because thou hast rejected the Lord's word* וַיִּמְאָסְךָ *so he too rejected thee*, Gen. **33**, 10; after *since* (כִּי) Job **4**, 5;—*b*) after an absolute noun, e. g. 1 K. **12**, 17 *as to the children of Israel,* וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם *so Rehoboam reigned over them*, **9**, 21, Jer. **6**, 19, Dan. **8**, 22[3].

The *Wāw cons.* (וַ) may be rendered *that* in sentences like the following: Ps. **144**, 3 *what is man* וַתֵּדָּעֵהוּ *that thou takest knowledge of*

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[1] The preceding *Perf.* is, at times, only implied in the sense, particularly in specifications of time, e. g. Gen. **11**, 10 *Shem* (was) 100 *years old* וַיּוֹלֶד *and he begat*, **10**, 1. So also in Gen. **22**, 4 *on the third day* וַיִּשָּׂא אֶת־עֵינָיו *then* (prop. *and*) *he lifted up his eyes*, which in full would be, *it happened on the third day that*—, Is. **37**, 19, **6**, 1, 1 Sam. **4**, 20 [comp. Note[1] on p. 277].

[2] This connection is customary when a specification of time is to be made, e. g. Gen. **22**, 1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם *and it happened after these things, that God tried Abraham,* וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיַּשְׁקֹף, **39**, 13, 15, 18, 19; Judg. **16**, 16, 24. See the numerous passages in *Gesenius,* Thes. Ling. Hebr. p. 372. In a similar way, we find וְהָיָה used of futurity (§ 126, Rem. 2).

[3] On the sentences which begin with the *Infinitive* or *Participle*, and then proceed with this *Imperfect of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

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him! (comp. Ps. **8**, 5, where כִּי is used), Is. **51**, 12 *who art thou* וַתִּירְאִי *that thou shouldest be afraid?* But the idea in the former passage (Ps. **144**, 3) is this, „how insignificant is man! *and* yet thou dost notice him".

2. As to the relations of time indicated by this *Imperfect of consecution* (see Note[2], p. 114), we may remark that, in accordance always with the preceding tense, it may refer—

a) to the present time, viz. in continued descriptions of it, when preceded by a *Perfect* (as a *Present*), Gen. **19**, 9, **32**, 6, Is. **2**, 7, 8, Ps. **7**, 16, **33**, 9, Job **7**, 9, **14**, 2; or an *Imperfect* (as a *Present*), Ps. **42**, 6, Job **4**, 5, **14**, 10, 1 Sam. **2**, 29; or a *Participle*, Nah. **1**, 4, 2 Sam. **19**, 2, Amos **9**, 6; or if anyhow the present is spoken of, as in Ps. **144**, 3, Is. **51**, 12;

b) less frequently to futurity, when preceded by a *Perfect* (in the sense of a *Future*), Is. **5**, 15, 16, **22**, 7, 8, Joel **2**, 23, Mic. **2**, 13, Ps. **120**, 1; or by a *Jussive*, Joel **2**, 18, 19; or by an *Imperative*, Ex. **4**, 23, (also joined to a clause without a verb, e. g. Gen. **49**, 15, or to an absolute noun, e. g. Is. **9**, 11, or when it turns to the future, e. g. **2**, 9, **9**, 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לוּלֵא, e. g. Is. **48**, 18, 19; and וָאֹמַר in a conditional clause, e. g. Ps. **139**, 11 *and* (if) *I should say* (comp. the common Imperfect, § 127, 5).

§ 130.

THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. **10**, 12), entreaty (2 K. **5**, 22, sometimes with הָ— cohortative Judg. **9**, 8, see § 48, 5, sometimes with נָא Is. **5**, 3), wish (with לוּ Gen. **23**, 13), permission (2 Sam. **18**, 23, Is. **45**, 11). It is employed especially in *assurances, strong promises* (comp. *thou shalt have it,* which sounds like a command); and hence, in prophecies, as Is. **6**, 10 *thou shalt make the heart of this people hard,* for *thou wilt make.* These may be either,—*a*) *promises*, Ps. **128**, 5 *thou shalt see* (רְאֵה) *the prosperity of Jerusalem*, Is.

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37, 30, **65**, 18, Ps. **22**, 27, Gen. **20**, 7; or,—*b*) *threatenings*[1], Is. **23**, 1 *howl, ye ships of Tarshish,* for *ye shall* (*will*) *howl,* vs. 2, 4, **10**, 30, **13**, 6.—In all these cases the use of the Imp. approximates much to that of the Impf., which may therefore precede (Gen. **20**, 7, **45**, 18) or follow it (Is. **33**, 20) in the same signification.

Rem. In nearly all its significations, the Imperative is often enlivened or strengthened by the addition of the particle נָא *now! pray!* (§ 105), particularly in *commands*, both the milder (*do now this* or *that*), e. g. Gen. **24**, 2, and the rebuking or menacing, e. g. Num. **16**, 26, **20**, 10; and in the sense of *entreaty*, e. g. אִמְרִי נָא Gen. **12**, 13. In the sense of ironical permission we have עִמְדִי־נָא *only persist!* Is. **47**, 12, comp. Job. **40**, 10.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and;*—*a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like the Lat. *divide et impera*), e. g. Gen. **42**, 18 זֹאת עֲשׂוּ וִחְיוּ *this do, and* (ye shall) *live*, Prov. **20**, 13 *keep thine eyes open* (be wakeful, active), *have* (i. e. *then shalt thou have*) *plenty of bread*, Ps. **37**, 27 (comp. v. 3), Prov. **7**, 2, **9**, 6, 2 K. **5**, 13, Job **22**, 21, Is. **36**, 16, **45**, 22, Hos. **10**, 12, Amos **5**, 4, 6;—*b*) where, a threat is expressed, the first Imp. ironically permitting an act, while the second denounces the consequences, Is. **8**, 9 רֹעוּ עַמִּים וְחֹתּוּ *rage, ye people, and be ye* (i. e. *ye shall surely be*) *dismayed,* Is. **29**, 9. Instead of the second Imp. the Impf. also may stand, Is. **6**, 9, **8**, 10, 1 Sam. **17**, 44.

Rem. 1. How far the *Perf.* and *Impf.* may be employed to express command has been shown in § 126, 6, *c*, § 127, 3, *c*, and § 128, 2.

2. It is incorrect to suppose that the Imperative is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. **17**, 10 הִמּוֹל לָכֶם כָּל־זָכָר *every male among you shall he circumcised* (in verse 12, יִמּוֹל is used; and הִמּוֹל here is the Infinitive, which gives the same sense, § 131, 4, *b*), Ps. **22**, 9 (גּל Inf.), Gen. **31**, 50, Judg. **9**, 28, Is. **45**, 21 (in the last three passages we have actual Imperatives of the 2nd person).

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[1] Analogous is the form of menace in the comic writers, *vapula* Ter. Phorm. V. 6, 19, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

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§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected (in the genitive) with something following, nor dependent on a preceding noun[1] or particle[2]. The most important cases of its use are—

1. When it is governed by a *transitive verb*, and stands in fact as an accusative; Is. **42**, 24 לֹא אָבוּ הָלוֹךְ *they would not go*, **7**, 15 לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב *until he learn to refuse the evil and to choose the good*, Jer. **9**, 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. **22**, 13 *behold! joy and gladness*, חָרוֹג בָּקָר וְשָׁחוֹט צֹאן וגו׳ *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*), Is. **5**, 5 *I will tell you what I do to my vineyard* (namely) פָּרוֹץ גְּדֵרוֹ . . . הָסֵר מְשׂוּכָתוֹ *take away its hedge, tear down its wall.*

2. When it is in the accusative and used *adverbially*[3] (in Latin as *gerund* in *do*); e. g. הֵיטֵב *well* (*bene faciendo* for *bene*), הַרְבֵּה *much* (*multum faciendo* for *multum*). Hence—

3. When it is used for emphasis in connection with a *finite verb:*—

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[1] Exceptionally it stands as a genitive (like other verbal nouns), as in Prov. **21**, 16 דֶּרֶךְ הַשְׂכֵּל *the way of prudence*, **1**, 3; Is **14**, 23 הַשְׁמֵד *ruin.*

[2] Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְשָׁתוֹ *to eat and* (to) *drink* Ex. **32**, 6; comp. 1 Sam. **22**, 13, **25**, 26, Jer. **7**, 18, **44**, 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4, *a*, of this section.

[3] On the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the distinctive accusative-ending. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.

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a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*, e. g. 1 Sam. **20**, 6 נִשְׁאֹל נִשְׁאַל מִמֶּנִּי *he urgently besought of me,* Gen. **43**, 3 *he strictly charged us* (הָעֵד הֵעִיד). A very clear example is in Amos **9**, 8 *I will destroy it from the face of the earth, except that I will not utterly destroy* (לֹא הַשְׁמִיד אַשְׁמִיד) *the house of Jacob,* Judg. **1**, 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb, which effect other languages produce chiefly by the tone of the voice or by particles, as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts, as in Gen. **43**, 7 *could we* (then) *know?* **37**, 8 הֲמָלוֹךְ תִּמְלֹךְ עָלֵינוּ *wilt thou* (indeed) *rule over us?* **31**, 30 *hadst thou even gone*[1] (הָלוֹךְ הָלַכְתָּ), *since thou didst so earnestly long* (נִכְסֹף נִכְסַפְתָּ), Judg. **15**, 13 *we will bind thee, but we will not kill thee,* 1 Sam. **9**, 6, 2 Sam. **24**, 24, Hab. **2**, 3.

b) When the Inf. stands *after* the finite verb, this connection generally indicates *continued* or *lasting* action, as Is. **6**, 9 שִׁמְעוּ שָׁמוֹעַ *hear ye on continually,* Jer. **23**, 17, Gen. **19**, 9 וַיִּשְׁפֹּט שָׁפוֹט *and he will always be acting the judge!* Two Infinitives absolute may be thus used, 1 Sam. **6**, 12 הָלְכוּ הָלוֹךְ וְגָעוֹ *they went going on and lowing,* i. e. *they kept going on and lowing,* 1 K. **20**, 37. Instead of the second Inf., a finite verb is sometimes used (Josh. **6**, 13), or a participle (2 Sam. **16**, 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connection, Is. **22**, 17, Jer. **22**, 10, Gen. **31**, 15, **46**, 4, Dan. **10**, 11, 13. In Syriac, the Inf. when it expresses intensity stands regularly *before*, and in Arab. always *after*, the finite verb.—When a negative is used it is commonly placed between the two (Ex. **5**, 23), seldom before them both (Gen. **3**, 4, Ps. **49**, 8).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. **17**, 13, **40**, 15), but also often that of *Qăl* (e. g. טָרֹף טָרַף Gen. **37**, 33, Job **6**, 2), or at times of another of like signification (Lev. **19**, 20, 2 K. **3**, 23).

[1] As much as to say, I understand well wherefore thou art *gone,* viz. from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas.*

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3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase;* e. g. Gen. **26**, 13 וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *he became continually greater and greater*, 2 Sam. **5**, 10, Gen. **8**, 3 וַיָּשֻׁבוּ הָלוֹךְ וָשׁוֹב . . . הַמַּיִם *and the waters flowed off more and more.* (The participial construction is also frequent here; e. g. 1 Sam. **2**, 26 הַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב *the child Samuel went on growing bigger and better*, 2 Sam. **3**, 1). A similar mode of expression is found in the French, *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, i. e. *grows on and gets worse continually.*

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.—

a) When it is preceded by a finite verb. This is frequent, especially in the later writings, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied (comp. § 121, 3). So with the *Perf.*, Dan. **9**, 5 מָרַדְנוּ וְסוֹר *we have rebelled and* (we have) *turned away*, Gen. **41**, 43 *he caused him to ride in the second chariot* וְנָתוֹן אֹתוֹ *and placed him,* 1 Sam. **2**, 28, Jer. **14**, 5, Ex. **8**, 11, 2 Ch. **7**, 3, Hag. **1**, 6 (four Infinitives), Zech. **3**, 4, **7**, 5. With the *Impf.*, Jer. **32**, 44 *they will buy fields for money* (*Impf.*), *and write and seal bills of sale, and take witnesses* (three Infinitives), Num. **15**, 35.

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (as the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person, which the connection requires; e. g. it stands—α) for the *Perf.* in lively narration and description, like the Latin *Infinitivus historicus*; Is. **21**, 5 עָרוֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית אָכוֹל שָׁתוֹה *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare,* etc., **59**, 4, Hos. **4**, 2, Ez. **1**, 14, Job **15**, 35; also—β) for the *Impf.* specially in the sense of our Future, as in 2 K. **4**, 43 אָכוֹל וְהוֹתֵר *to eat and to leave thereof* (sc. ye shall do);—γ) most frequently for the emphatic *Imper.*, as Deut. **5**, 12 שָׁמוֹר *to observe* (sc. thou

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art to, thou shalt); so Ex. **20**, 8 זָכוֹר *to remember* (shalt thou do); hence, with the full form, שָׁמוֹר תִּשְׁמְרוּן Deut. **6**, 17, זָכֹר תִּזְכֹּר **7**, 18;—δ) for the *Cohortative,* Is. **22**, 13 אָכוֹל וְשָׁתוֹ *to eat and to drink!* (sc. let us do), 1 K. **22**, 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf. absol.* for the *finite verb* is seldom found in connection with the subject, as in Job **40**, 2, Ez. **1**, 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. **60**, 14, where it is used adverbially like the *gerund* in *do;* it is connected with a finite verb in חָבֵל Neh. **1**, 7, הֱיוֹת Ps. **50**, 21, שׂל Ruth **2**, 16, כֹּב Num. **23**, 25.

§ 132.
INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case as the noun (§ 117), which are also indicated in the same way. Thus, it is found,—*a*) in the nominative as the subject of the sentence, Gen. **2**, 18 לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*) *that man should be alone;*—*b*) in the genitive, Gen. **20**, 7 עֵת הֶאָסֵף *tempus colligendi,* here also belongs the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2;—*c*) in the accusative, 1 K. **3**, 7 לֹא אֵדַע צֵאת וָבוֹא *I know not* (how) *to go out and to come in;* prop. *I know not the going out and coming in.* (In this case the *Inf. absol.* may also be used, § 131, 1.)

2. In translating the Heb. *Inf.* with prepositions (comp. the Greek ἐν τῷ εἶναι), in German and English we generally employ a finite verb with a conjunction which expresses the force of the preposition; e. g. Num. **35**, 19 בְּפִגְעוֹ־בוֹ *when he meets him* (prop. *in his meeting with him*), 2 Sam. **15**, 10 כְּשָׁמְעֲכֶם אֶת־קוֹל הַשּׁוֹפָר *when ye hear* (lit. *according to your hearing*) *the trumpet's voice,* Jer, **2**, 35 עַל אָמְרֵךְ *because thou sayest* (prop. *on account of thy saying*), Gen. **27**, 1 *his eyes were dim* מֵרְאוֹת *so that he could not see* (comp. the use of מִן before a noun to express *distance from,* and the *absence* or *want* of a thing).

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It is left for the lexicon to supply fuller information on the use of the several prepositions.

3. As to relations of time, the Infinitive may refer also to the past (comp. on the Participle, § 134, 2), e. g. Gen. 2, 4 בְּהִבָּרְאָם *when they were created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (also לַעֲשׂוֹת with the omission of הָיָה) signifies, —1) *he is about to do, intends* or *purposes to do*, and *he is intent upon, is eager to do* (comp. Eng. *he was to do something*), as in Gen. 15, 12 וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was about to go down*. Hence, it serves for a periphrasis of the *Impf.* 2 Ch. 26, 5 וַיְהִי לִדְרֹשׁ אֱלֹהִים *and he was seeking God;* without הָיָה in Is. 38, 20 יְהוָה לְהוֹשִׁיעֵנִי *the Eternal saveth me* 21, 1, Eccles. 3, 15, Prov. 19, 8, comp. 16, 20.—2) *It is to do* for *it must be done* (comp. Eng. *I am to give*), Josh. 2, 5 וַיְהִי הַשַּׁעַר לְסָגוֹר *and the gate was to shut* for *was to be shut*. More commonly without הָיָה 2 K. 4, 13 מֵה לַעֲשׂוֹת *what (is) to be done*, 13, 19 לְהַכּוֹת (it was) *to smite* i. e. *thou shouldst smite*, 2 Ch. 19, 2, Am. 6, 10. Also—3) *He was able to do* (comp. the Latin *non est solvendo*), Judg. 1, 19 לֹא לְהוֹרִישׁ *he could not drive out*[1].

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus, a Perf. follows in Amos 1, 11 עַל רָדְפוֹ וְשִׁחֵת רַחֲמָיו *because he pursued him and stifled his compassion*, Gen. 27, 45; and Impf. with *Wāw consec.* Gen. 39, 18 וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא *and it was when I raised my voice and cried*, Is. 30, 12, 38, 9; most commonly an Impf. with only וְ prefixed, as in Is. 5, 24, 10, 2, 13, 9, 14, 25, 30, 26. (Comp. the construction of the Participle and finite Verb, § 134, Rem. 2.)

§ 133.

CONSTRUCTION OF THE INFINITIVE CONSTR. WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the *accusative of the object;* e. g. Num. 9, 15 הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle,* 1 Sam. 19, 1 לְהָמִית אֶת־דָּוִד *for to kill David,* Gen.

[1] This sense is necessary from the context, and in the parallel passage Josh. 17, 12, it is expressed by לֹא יָכְלוּ לְהוֹרִישׁ. Comp. also the Hebrew אֵין לִי *non licet mihi* and the Syr. ܠܝ ܠܡ *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

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18, 25 לְהָמִית צַדִּיק *for to kill the righteous*, 1 K. **12**, 15, **15**, 4, 2 K. **21**, 8, Ez. **44**, 30, Lev. **26**, 15 עֲשׂוֹת אֶת־כָּל־מִצְוֹתָי *to do all my commands*, Gen. **19**, 29 בַּהֲפֹךְ אֶת־הֶעָרִים *when he overthrew the cities*, Prov. **21**, 15 עֲשׂוֹת מִשְׁפָּט *to do judgment*[1]. In like manner it takes the accusative (the suffixes) of the pronouns, e. g. לְמַעַן הָקִים אֹתְךָ *in order to establish thee* Deut. **29**, 12, הֲשִׁיבֵנִי *to bring me back* Jer. **38**, 26, לְהָרְגֵנִי *to slay me* Ex. **2**, 14, לְבַקְּשֵׁנִי *to seek me* 1 Sam. **27**, 1, **5**, 10, **28**, 9, 1 Ch. **12**, 17, Gen. **25**, 26 בְּלֶדֶת אֹתָם *when (the mother) bare them*, לְדַעַת אֹתִי *for to know me* Jer. **24**, 7.—If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *after God has shown thee all this* Gen. **41**, 39.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as דֵּעָה אֶת־יְהוָה *knowledge of the Lord* (prop. *the knowing the Lord*) Is. **11**, 9, לְיִרְאָה אֹתִי *for to fear me* Deut. **5**, 26, Is. **30**, 28, **56**, 6[2].

2. The *subject* of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the *genitive*, but mostly in the *nominative*; e. g. 2 Ch. **7**, 3 רֶדֶת הָאֵשׁ *the descending of the fire*, Ps. **133**, 1 שֶׁבֶת אַחִים גַּם יָחַד *the dwelling of brethren together*, Ex. **17**, 1 *there was no water* לִשְׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The *genitive* relation of the subject is quite plain after Infinitives of feminine-ending, as in Gen. **19**, 16 בְּחֶמְלַת יְהוָה עָלָיו *by the Lord's pity on him*, Is. **47**, 9 בְּעָצְמַת חֲבָרַיִךְ מְאֹד *although thy enchantments are very numerous*; and also when it is expressed by a suffix, as in בְּקָרְאִי *when I call* Ps. **4**, 2, 4. On the contrary, the *genitive* is excluded, and the subject is to be considered rather in the

[1] In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances אֵת (sign of the definite accusative) is used, and since a form like הָקִים never occurs in such connection, which form would decidedly mark the *constr. state* and also the genitive relation (so also לָדִין עֲמִים Is. **3**, 13, Ps. **50**, 4, not לָדִין ע׳), we must suppose that the Hebrew considered, at least as a general rule, *the object of the Inf. to be in the accusative*. Compare Nos. 2 and 3.

[2] For examples of an accusative of the object with the Inf. passive, see § 143, 1, *a*.

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nominative, in such cases as Ps. **46**, 3 בְּהָמְיר אֶרֶץ (not בַּהֲמִיר) *when the earth moves* (so also we must construe בְּמוֹט הָרִים in the 2d clause of this verse), Deut. **24**, 19 בְּהָנִיחַ יְהוָה לְךָ *when the Lord gives to thee rest*, 2 Sam. **19**, 20 לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart*, Is. **19**, 14 כְּהִתָּעוֹת שִׁכּוֹר *as a drunkard staggers*; also when the Inf. and the subject are separated, as in Judg. **9**, 2 הַמְשֹׁל בָּכֶם שִׁבְעִים אִישׁ אִם־מְשֹׁל בָּכֶם אִישׁ אֶחָד *whether seventy men rule over you, or one man rules over you?* Job **34**, 22 לְהִסָּתֵר שָׁם פֹּעֲלֵי אָוֶן *that the evil-doers hide themselves there*, Ps. **76**, 10. See further in No. 3.

3. When both *subject and object* are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which predominates in Arabic) appears, e. g. in Deut. **1**, 27 בְּשִׂנְאַת יְהוָה אֹתָנוּ *in the Lord's hating us*, Deut. **7**, 8 מֵאַהֲבַת יְהוָה אֶתְכֶם *because the Lord loves you*, Is. **13**, 19 כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *as God overthrew Sodom*, Is. **29**, 13 יִרְאָתָם אֹתִי *their fearing me*, Gen. **39**, 18 כַּהֲרִימִי קוֹלִי *as I lifted up my voice*; but the nominative is found, e. g. in Is. **10**, 15 כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the rod could shake them that lift it up* (where we should have כַּהֲנִיף, if שֵׁבֶט were in the genitive). Accordingly the subject is usually to be considered in the nominative, as in 1 K. **13**, 4 כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים *as the king heard the word of the man of God*, Is. **32**, 7 בְּדַבֵּר אֶבְיוֹן מִשְׁפָּט *when the needy speaks justice*, Job **33**, 17 לְהָסִיר אָדָם מַעֲשֶׂה *that man should avoid the deed*, Gen. **13**, 10, Josh. **14**, 17, 2 Sam. **3**, 11, Jer. **21**, 1, Ez. **37**, 13.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as an after-thought), e. g. Is. **20**, 1 בְּשָׁלְחַ אֹתוֹ סַרְגּוֹן *when Sargon sent him*, Ezr. **9**, 8 לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes*, 2 Ch. **12**, 1 כְּהָכִין מַלְכוּת רְחַבְעָם *when Rehoboam had established the kingdom*, Josh. **14**, 11, Is. **5**, 24, **29**, 23, Ps. **56**, 1; and so perh. also Is. **53**, 10 יְהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי (for הָהֱלִי read הָהֱלִי) *it pleased the Eternal that sickness should crush him.*

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§ 134.
USE OF THE PARTICIPLE.

1. The Participle has distinct forms for the *active* and the *passive*, yet not for the different *tenses*, but the Participle of all conjugations can apply to every tense, just as the context may require, as מֵת *dying* (Zech. **11**, 9), *he who has died* (*mortuus*), *dead* (very often so used), *he who shall die* (Gen. **20**, 3); נֹפֵל *he who falls, has fallen, will fall*; עֹשֶׂה *facturus* (Gen. **41**, 25, Is. **5**, 5); yet it most frequently stands for our *Present*. Only the passive (קָטוּל) answers nearly always to a Lat. or Greek *Part. perf. pass.*, as כָּתוּב *scriptus*, γεγραμμένος (but see § 50, Rem. 2).—The *passive* Participles stand also for the Latin Participle in *-ndus*, e. g. נוֹרָא *(metuendus) terrible* Ps. **76**, 8, מְהֻלָּל *(laudandus) worthy to be praised* Ps. **18**, 4.

2. The Participle, when it stands in place of the finite verb as predicate of the sentence, denotes—

a) Most frequently our *present*[1]; Ecc. **1**, 4 הֹלֵךְ וְדוֹר בָּא *one generation goes, another comes*, vs. 7 כָּל־הַנְּחָלִים הֹלְכִים *all the rivers go*, Gen. **4**, 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connection with the Participle, as יָרֵא אָנֹכִי *I fear* Gen. **32**, 12, אֲנַחְנוּ יְרֵאִים *we are afraid* 1 Sam. **28**, 3; or it is appended as a suffix to the word יֵשׁ (*is*), as Judg. **6**, 36 אִם יֶשְׁךָ מוֹשִׁיעַ *if thou savest*. In the same manner it is appended to אַיִן in negative sentences; e. g. אִם אֵינְךָ מְשַׁלַּחַ *if thou send not away* Gen. **43**, 5.

b) Hence our *future* (conceived of as present, comp. § 126, 4), Is. **5**, 5 *I will tell you* אֵת אֲשֶׁר אֲנִי עֹשֶׂה *what I* (at once) *do*, for *I will do*, Gen. **15**, 14, **19**, 13, **14**, 25, 1 K. **1**, 14.

c) Also the *past*, especially when it stands connected with the statement of other past contemporaneous circumstances; Job **1**, 16 עוֹד זֶה מְדַבֵּר וְזֶה בָּא *the one* (was) *still speaking, and another came*, vs, 17, Gen. **42**, 35, Ex. **2**, 6, Judg. **13**, 9, 1 Sam. **17**, 23, 1 K. **1**, 5, 22. But it is also used with reference to past time, and even for our *Perfect*, without any such connection; e. g. Deut. **4**, 3 עֵינֵיכֶם הָרֹאוֹת *your eyes that have seen*[2].

With the verb הָיָה it serves to express our Imperfect[3], Job **1**, 14 הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing*, Gen. **15**, 17, Judg. **1**, 7, **16**, 21.

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[1] In Syriac and Chaldee, it is more frequently used for the *Present* than in its proper signification as a Participle.

[2] For the use of the article here before the predicate, see § 110, 3, Rem.

[3] In Syriac the Present is expressed by *interficiens ego* (comp. letter *a*), and *interficiens fui* is=*interficiebam*.

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Rem. 1. In all the three cases alluded to above, *a*, *b*, *c*, הִנֵּה is employed before the Participle for awakening special attention; e. g. for our *present*, הִנְּךָ הָרָה *behold! thou* (art) *with child* (Gen. **16**, 11, **27**, 42, Ex. **34**, 11), for our *future* (Gen. **6**, 17, Is. **3**, 1, **7**, 14, **17**, 1), for the *past* (Gen. **37**, 7, **41**, 17).

2. By a change of construction, the Participle is often immediately followed by a finite verb; when the pronouns *that*, *who*, etc. (אֲשֶׁר) implied in the Participle, must be mentally supplied before the verb. So *Part.* and *Perf.* in Is. **14**, 17 *that made* (שָׂם) *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof.* Also *Part.* and *Impf.* (*Present*), so that the second clause begins with וְ or without it, e. g. Is. **5**, 8 הוֹי מַגִּיעֵי בַּיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe to those who connect house with house* (and who) *join field to field*, vs. 11, 23, **31**, 1, 1 Sam. **2**, 8, Prov. **19**, 26; also with *Wāw consec.* e. g. Gen. **27**, 33 הַצָּד צַיִד וַיָּבֵא *that hunted game and hath brought it*, **35**, 3, Ps. **18**, 33. (The case is strictly analogous when the Inf. is followed by the finite verb, § 132, Rem. 2).

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

1. When Participles are followed by the object of the action which they express, they are construed in two ways; either—*a*) as verbal-adjectives (in the absol. state) with the accusative or a preposition, just as the verbs to which they belong may require, e. g. 1 Sam. **18**, 29 אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*), 1 K. **9**, 23 הָרֹדִים בָּעָם *they who rule the people*, Ps. **5**, 5 חָפֵץ רֶשַׁע *loving wickedness*, Ps. **34**, 13 הֶחָפֵץ חַיִּים *he who loves life*, Ez. **9**, 2 לָבוּשׁ בַּדִּים *clothed with linen garments;* or—*b*) as nouns (in const. state) followed by a genitive (§ 112, 2); e. g. Gen. **22**, 12 יְרֵא אֱלֹהִים *one fearing* (=*a fearer of*) *God*, Ps. **121**, 2 עֹשֵׂה שָׁמַיִם *maker of heaven*, Ps. **84**, 5 יֹשְׁבֵי בֵיתֶךָ *inmates of thy house*, Ez. **9**, 11 לְבוּשׁ הַבַּדִּים *the one clothed with linen garments*, 2 Sam. **13**, 31 קְרֵעֵי בְגָדִים (*lacerati vestibus*) *those who have rent garments;* and with poetic colouring, as in יֹרְדֵי בוֹר *those who have descended to the pit* Is. **38**, 18, שֹׁכְבֵי עָפָר *those who lie in the grave* Ps. **88**, 6, נְשׂוּי עוֹן (*levatus culpâ*) *he whose transgression is forgiven* Ps. **32**, 1; rarely also like מְשָׁרְתֵי אֹתִי *who serve me* Jer. **33**, 22 (=מְשָׁרְתַי in preceding verse).

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This latter construction with the genitive is properly confined to active verbs (§ 138). The Participle of בּוֹא *to enter in*, is also construed thus, as this verb stands with the accusative (comp. *ingredi portam*); e. g. Gen. **23**, 10 בָּאֵי שַׁעַר *those who enter in at the gate.* But there are also examples of the Participle taking a genitive (a suff. pron.), even when the verb to which it belongs is construed only with a preposition; e. g. קָמָיו, קָמַי *those who rise up against him,—against me,* for קָמִים עָלָיו, עָלַי Ps. **18**, 40, 49, Deut. **33**, 11 שָׁבֵי פֶּשַׁע *those who turn from wickedness* Is. **59**, 20.

2. The difference explained in No. 1, holds also in regard to the *suffixes*. After the first method (with accus.) we have עֹשֵׂנִי *he who made me,* after the second (with genit.) עָשִׂי *my maker*, מֹצְאִי *my finder* Gen. **4**, 14.

§ 136.
EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially as cohortative with the ending הָ—, and with the particle נָא, is employed to express the Optative. Here we must add two other forms of expressing it by circumlocution, viz.—

1. By questions expressive of wish, e. g. 2 Sam. **15**, 4 מִי יְשִׂמַנִי שֹׁפֵט *who will make me judge?* i. e. *would that I were made judge!* Judg. **9**, 29 מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. **55**, 7, Job **29**, 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than (*would that!* Lat. *utinam!*) *God grant!* It is followed,—*a*) by an accusative, as Deut. **28**, 67 מִי־יִתֵּן עֶרֶב *would it were evening!* prop. *who will give evening?—b*) by an Infinitive, as Ex. **16**, 3 מִי־יִתֵּן מוּתֵנוּ *would that we had died!—c*) by a finite verb (with or without וְ), Deut. **5**, 26 מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם *would that they had this heart!* Job **23**, 3.

2. By the particles אִם *if!* (*si, O si!*), לוּ *would!* (*O si!*), especially by the latter, as in Ps. **139**, 19. The particle is followed by the *Impf.* (Gen. **27**, 18), by the *Part.* (Ps. **81**, 14),

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seldom by the *Imp.* (Gen. **23**, 13). When it is followed by the *Perf.*, it expresses a wish that something had happened; as in Num. **20**, 3 לוּ גָוַעְנוּ *would we had died!*

§ 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a want of exactness in marking the gender; especially do the masculine forms (as the most readily occurring) stand with reference to feminine subjects, e. g. יְדַעְתֶּם Ez. **23**, 49, עֲשִׂיתֶם Ruth **1**, 8, וַתִּכְרֹת *and thou* (fem.) *hast made* (a league) Is. **57**, 8, Judg. **4**, 20 (עֲמֹד for עִמְדִי), Joel **2**, 22; comp. Jer. **2**, 5, Am. **4**, 1, Cant. **2**, 7. (See the analogous use of the pronoun, § 121, Rem. 1.)

2. The third person is often employed impersonally, most commonly in the *masc.*, e. g. וַיְהִי *and it happened;* צַר לוֹ and וַיֵּצֶר לוֹ (lit. *it was strait to him*) *he was in trouble* 1 Sam. **13**, 6, Gen. **32**, 8; חַם לוֹ *he is warm* Ec. **4**, 11; but also in the *fem.*, e. g. 1 Sam. **30**, 6 וַתֵּצַר לְדָוִד *and David was in trouble*, Ps. **50**, 3, Jer. **10**, 7, **19**, 5.

The Arabic and Ethiopic commonly use here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we say *they*, *one*) is expressed,—*a*) by the 3d pers. singular masc., e. g. קָרָא *they* (prop. *he*) *called* Gen. **11**, 9, **16**, 14, 1 Sam. **19**, 22, **24**, 11;—*b*) often by the 3d pers. plural, as Gen. **41**, 14 וַיָּרִיצֻהוּ *and they brought him in haste,* for *he was brought*, 1 K. **1**, 2;—*c*) by the 2d pers. singular masc., e. g. Is. **7**, 25 לֹא תֵרָתֵוא שָׁמָּה (prop. *thou shalt not go*) *there shall no one go thither,* comp. עַד בֹּאֲךָ or בְּאֲךָ *until one comes* (prop. *until thy coming*);—*d*) by the passive voice, as Gen. **4**, 26 אָז הוּחַל לִקְרֹא *then they began* (prop. *it was begun*) *to invoke*[1].

[1] Sometimes, on the contrary, the impersonal active must be understood as strictly the passive, Job **7**, 3 *nights of pain have they appointed me*, for *are appointed me* (sc. by God), **4**, 19, **17**, 12, **32**, 15, **34**, 20. So in Chaldee very frequently (Dan. **2**, 30, **3**, **4**, **5**, 3), and in Syriac.

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Rem. 1. In the first case (letter *a*), הָאִישׁ (as we say *men* for *they*) occurs in one instance, 1 Sam. **9**, 9 לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel.* Sometimes another construction is employed, viz., the repetition of the verb in the form of the Participle as a nominative; e. g. Is. **16**, 10 לֹא־יִדְרֹךְ הַדֹּרֵךְ *the treader shall not tread,* for *they shall not tread* i. e. *there shall be no treading,* **28**, 4, Jer. **9**, 23, Ez. **33**, 4, Amos **9**, 1, Num. **6**, 9. The last is not uncommon in Arabic.

NB. 2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form; e. g. אַתָּה נָתַתָּ *thou, thou hast given* Judg. **15**, 18, 1 K. **21**, 7, Ps. **2**, 6, **139**, 2; also *after* the verbal form, Judg. **15**, 12; but this occurs in the later writers without any special emphasis, as הִבַּרְתִּי אֲנִי Eccl. **1**, 16 (beginning), **2**, 11, 12, 13, 15, 20, **8**, 15.

NB. 3. In the poets and prophets, there is often, in the same sentence, the *sudden transition from one person to another,* Is. **1**, 29 כִּי יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם *for they shall be ashamed of the groves in which ye delight,* where both the third and second persons are employed with reference to the same subject, Mal. **2**, 15, Deut. **32**, 15, 17.—In Job **13**, 28 the *third* person is probably employed δειχτικῶς for the *first;* compare also **6**, 21 (according to the reading לוֹ).

§ 138.

VERBS WITH THE ACCUSATIVE.

All *transitive* verbs in general govern the *accusative* (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (i. e. absolutely), and with one (in this latter case the verb in German and English often takes the prefix *be*); e. g. בָּכָה *to weep* and *to be-weep;* יָשַׁב and שָׁכַן *to dwell,* and *to dwell in, inhabit;* יָצָא *to go forth,* and also [*depart,* as in *to depart this life*], like the Lat. *egredi* in *egredi urbem* (Gen. **44**, 4).

Here notice specially:—

Rem. 1. Several verbs of this kind complete themselves by means of their cognate substantive, as פָּחַד פַּחַד Ps. **14**, 5, יָצַץ עֵצָה 1 K. **1**, 12, like βουλεύειν βουλάς Il. x. 147; most frequently with a farther qualification of the idea (as also in Greek), e. g. Gen. **27**, 34 וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה *he cried a loud and bitter cry,* vs. 33, Ex. **32**, 21, 2 Sam. **13**, 15, 26, 2 K. **13**, 14, Jon. **4**, 6 וַיִּשְׂמַח שִׂמְחָה גְּדֹלָה, Zech. **1**, 14, 1 Ch. **29**, 9. Comp.

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νοσεῖν νόσον κακήν, ἐχάρησαν χαρὰν μεγάλην (Matt. **2**, 10), *magnam pugnare pugnam, tutiorem vitam vivere*, etc[1].

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream;* Lam. **3**, 48 פַּלְגֵי־מַיִם תֹּרַד עֵינִי *my eye flows down streams of water*, Joel **4**, 18 *the hills flow milk.* So נָזַל *to run, to flow* Jer. **9**, 17; נָטַף *to distil* Joel **4**, 18; and שָׁטַף *to gush forth, to flow abundantly* (hence, *to bear along in a torrent*) Is. **10**, 22. Similar, but more bold, is Prov. **24**, 31 וְהִנֵּה עָלָה כֻלּוֹ קִמְשׁוֹנִים *and behold it* (the field) *has all gone up in thorns*, Is. **5**, 6. Compare in Greek, προρέειν ὕδωρ in Hymn. in Apoll. 2, 202; δάκρυα στάζειν.

NB. 3. It is also a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the *mode of action* in the name of the instrument or member with which the act is performed (*accus. instrumenti*). This is best illustrated when this accus. has an adjective, as in זָעַק קוֹל גָּדוֹל *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice* Ez. **11**, 13, 2 Sam. **15**, 23; or when it has a noun in the genitive (§ 106, 1), as in Ps. **12**, 3 *they speak* שִׂפַת חֲלָקוֹת *with smooth lip; with a lying tongue* לְשׁוֹן שֶׁקֶר Ps. **109**, 2, Prov. **10**, 4 *working* כַּף רְמִיָּה *with slack hand;* or only a pron. suffix, as in Ps. **3**, 5 קוֹלִי אֶקְרָא *with my* (whole) *voice I cry*, **66**, 17 פִּי קָרָאתִי *with my* (open) *mouth I cry:* so, *they speak with their mouth* Ps. **17**, 10, *help with thy sword* חַרְבֶּךָ, *with thy hand* יָדֶךָ, Ps. **17**, 13, 14, **44**, 3 *thou with thy hand* אַתָּה יָדְךָ *hast driven out the nations*, **60**, 7 *save with thy right hand* הוֹשִׁיעָה יְמִינְךָ[2], **108**, 7. In the same cases בְּ *instrumenti* is also used, e. g. *I praise with my mouth* בְּפִי Ps. **89**, 2, **109**, 30; *I supplicate him with my mouth* Job **19**, 16. But the same use of the accusative is found in Greek; e. g. τὸν ἕτερον πόδα προελθών, ἔβαινε πόδα, παίειν ξίφος (see *Porson* and *Schäfer* ad Eurip. Orest. 1427, 1477, *Bernhardy* Synt. d Gr. Sprache, S. 110); and that the accusative is actually dependent on the verb, in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner[3], in German, the

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[1] See *K. W. Krüger's* Griech. Sprachlehre für Schulen, II. Syntax, § 46, 5 and 6.

[2] Not so in 1 Sam. **25**, 26, 33, where we have יָדְךָ and יָדִי as subjects to the Inf. הוֹשַׁע, see § 133, 2.

[3] The Hebrews used also, on the other hand, the בְּ *instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. **22**, 8), and *to shake with the head* (Job **16**, 4); *to gnash the teeth* (Ps. **35**, 16), and *to gnash with the teeth* (Job **16**, 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. פָּצַר בְּפֶה *to open the mouth* Job **16**, 10 (prop. *to make an opening with the mouth*), פֵּרַשׂ בְּיָדַיִם *to spread out the hands* Lam. **1**, 17 (prop. *to make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

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instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen* [so in English, *to sound the timbrel*, etc.].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their meaning, when the corresponding verbs in Greek, Latin and German are construed with other cases; e. g. עָנָה *to reply to* (like ἀμείβομαί τινα, prop. *to answer one*), and in like sense הֵשִׁיב; רִיב *causam alicujus agere* (prop. *to defend before the court*); בִּשֵּׂר *to bring good news to one, to cheer him;* נָאַף *to commit adultery with one* (prop. *to embrace adulterously*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. In the same manner are construed also transitive verbs, and even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithp.*, when the verb under these forms takes a sense which requires the accusative, as חָפֵץ *to be favourable*, mostly with בְּ, but also with the acc. (as if *to wish, to will*) Is. **1**, 11, לָבַשׁ (also לָבֵשׁ) Ps. **93**, 1, נִבָּא *to prophesy* Jer. **25**, 13, נָסַב *to surround* (prop. *to place themselves around*) Judg. **19**, 22, הָנְחַלְתִּי *I am made* (involuntarily) *to possess* Job **7**, 3, הִתְנַכֵּל *to plot against* Gen. **37**, 18, הִתְבּוֹנֵן *to consider* Job **37**, 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (in elliptical usage), as כָּרַת for כָּרַת בְּרִית *to make a covenant* 1 Sam. **20**, 16, שָׁלַח *to stretch forth* (i. e. יָד *the hand*) Ps. **18**, 17.

3. Whole classes of verbs which govern the accusative are,

a) those which signify *to clothe* and *unclothe*, as לָבַשׁ *to put on* a garment, פָּשַׁט *to put off* a garment, עָדָה *to put on as an ornament;* also poet. as in לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks* Ps. **65**, 14, **109**, 29, **104**, 2;

b) those which signify *fulness* or *want*, as מָלֵא *to be full*, שָׁרַץ *to swarm* (Gen. **1**, 20, 21), שָׂבֵעַ *to be satiated*, פָּרַץ *to overflow* (Prov. **3**, 10), חָסֵר *to want*, שָׁכֹל *to lose* (*children*); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. **1**, 7, אוּלַי יִחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה lit. *perhaps the fifty righteous will want five* (i. e. *perhaps there will be lacking five of the fifty*) Gen. **18**, 28, אֶשְׁכַּל גַּם שְׁנֵיכֶם (*why*) *should I lose even both of you?* Gen. **27**, 45;

c) several verbs of *dwelling*, e. g. שָׁכֵן, גּוּר, יָשַׁב, not merely

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in a place (Judg. **5**, 17, Is. **32**, 16, Gen. **4**, 20), but also *among* a people, *with* any one (Ps. **5**, 5, **120**, 5);

d) those which express *going* or *coming* to a place (*petere locum*); hence בּוֹא with the accus. *to befall one*. With this is connected the *accus. loci*, § 118, 1.

§ 139.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Pi'el* and *Hiphʿil*) of all verbs which in Qăl govern one accusative; e. g. מְלֵאתִיו רוּחַ חָכְמָה *I have filled him with the spirit of wisdom* Ex. **28**, 3, וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *he clothed him in* (*caused him to put on*) *garments of fine linen* (byssus) Gen. **41**, 42. And so also אָזַר *to gird one with* Ps. **18**, 33, בֵּרַךְ *to bless one with* Deut. **15**, 14, חִסַּר *to cause one to lack* and עִטַּר *to crown one with* Ps. **8**, 6.

2. A numerous class of verbs which have even in Qăl a doubly-causative signification; such as, *to cover* or *clothe one with anything* (Ps. **5**, 13, Ez. **13**, 10; hence also *to sow, to plant* Is. **5**, 2, **17**, 10, **30**, 23, Judg. **9**, 45; *to anoint* Ps. **45**, 8); *to fill*, *to bestow*, *to deprive*[1] (Ez. **8**, 17, Gen. **27**, 37, Prov. **22**, 23); *to do one a favour* or *an injury* (1 Sam. **24**, 18)[2]; *to make one something* (Gen. **17**, 5); e. g. וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and make thou it a holy anointing oil*[3] Ex. **30**, 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make thou of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 K. **18**, 32 וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built of the stones an altar*, prop. *built the stones* (into) *an altar*, Lev. **24**, 5. More notable examples of this construction are those in which the material is placed last, as Ex. **38**, 3 כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made* (of) *copper* Gen. **2**, 7, Ex. **25**, 39, **36**, 14.

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[1] Also *to ask* Deut. **14**, 26, comp. αἰτεῖν τινά τι.—*Tr.*

[2] Comp. ἀγαθά or κακὰ ποιεῖν τινα.—*Tr.*

[3] On the passives of these verbs see § 143, 1.

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There is another use of the double accusative with an active verb, viz. when the second accus. serves to limit the first by expressing more definitely the object of the action. This comes near the adverbial use of the accusative (§ 118) and occurs quite similarly in Arabic; e. g. הִכָּהוּ לְחִי *he smote him* (on) *the cheek* (for *he smote his cheek*) Ps. **3**, 8 (comp. Deut. **38**, 11, 2 Sam. **3**, 27), הִכָּהוּ נֶפֶשׁ *he smote him* (as to his) *life* i. e. *smote him dead* Gen. **37**, 21; and so too with שׂוּם Gen. **3**, 15.

§ 140.

VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either,—*a*) by appropriate verbal stems, as בּוֹא *to go-in*, יָצָא *to go-out*, שׁוּב *to re-turn*, קָדַם *to pre-cede*, קָרָה *to oc-cur;* or—*b*) by prepositions written after the verb, as in English, e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרֵי *to call after;* שָׁמַע *to hear*, with לְ or אֶל *to listen to*, with בְּ *to attend to, to obey;* נָפַל *to fall*, with עַל *to fall upon* and also *to fall off to*, with לִפְנֵי *to fall before;* הָלַךְ *to go*, with אַחֲרֵי *to go after, to follow.*

It is the province of the Lexicon to show the use of the several prepositions with each particular verb. Whole classes of words, as construed with this or that particle will be found in § 154, 3, which treats of the syntax and use of the prepositions.

§ 141.

CONSTRUCTIO PRAEGNANS.

The so-called *constructio prægnans* occurs in Hebrew particularly when a verb, not in itself a verb of *motion*, is connected with a particle which implies motion; so that, for the completion and correctness of the sense, another verb of motion is to be mentally *supplied,* so that the principal verb really gets, through the particle, the accessory idea of motion; e. g. תָּמַהּ אֶל *to turn in astonishment to one* Gen. **43**, 33, מִלֵּא אַחֲרֵי יְהוָה for מִלֵּא לָלֶכֶת אַחֲרֵי יְהוָה *to fill up to follow the Lord* (i. e. *to follow him fully*) Num. **14**, 24, Ps. **22**, 22 מִקַּרְנֵי רֵמִים

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עֲנִיתָנִי *hear thou* (and save) *me from the horns of the buffaloes,* Is. **14**, 17 אֲסִירָיו לֹא פָתַח בַּיְתָה *his prisoners he did not release* (and send) *home-wards,* Ps. **89**, 40, Gen. **42**, 28, Is. **41**, 1.

§ 142.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves to complete the meaning of another, the second (the principal one according to the sense) is construed as follows, viz.—

1. It stands in the *Inf.*, either the *absol.* (§ 131, 1) or more commonly the *constr.* (§ 132, 1, *c*), after the other verb, e. g. Deut. **2**, 25, 31 אָחַל תֵּת *I begin to give.* Gen. **37**, 5 וַיּוֹסִיפוּ שְׂנֹא *and they went on to hate,* Ex. **18**, 23 וְיָכָלְתָּ עֲמֹד *and thou canst endure,* Is. **1**, 14 נִלְאֵיתִי נְשֹׂא *I am weary to bear.*

2. But still more frequently it stands in the *Inf.* preceded by לְ, as Deut. **3**, 24 הַחִלּוֹתָ לְהַרְאוֹת *thou hast begun to show,* Gen. **11**, 8 וַיַּחְדְּלוּ לִבְנוֹת *and they ceased to build,* **27**, 20 מִהַרְתָּ לִמְצֹא *thou hast hastened to find,* i. e. *thou hast quickly found,* etc.

These two are the usual constructions in prose after verbs signifying *to begin* (חוֹאִיל, חָחֵל), *to continue* (הוֹסִיף), *to hasten* (מָהַר), *to cease* (חָדַל, כָּלָה), *to finish* (תָּמַם); so also *to make good* (הֵיטִיב), *to make much* or *many* (הִרְבָּה), and the like modality of action (expressed, for the most part, by Hiph'îl); so also with *to be willing* (חָפֵץ, אָבָה), *to refuse* (מָאַן), *to seek, to strive for* (בִּקֵּשׁ), *to be able* (יָכֹל, יָדַע, the latter signifying *to know* how *to do*), *to learn* (לָמַד), *to permit* (נָתַן)[1]. It is to be remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָבָה *to be willing* with the לְ Ex. **10**, 27, with the mere *Inf.* Job **15**, 22, **39**, 9, Is. **30**, 9, **42**, 24[2].

3. Both verbs may be in the finite form; and they are then construed—

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[1] *To permit one to do a thing,* is expressed by נָתַן פ׳ לַעֲשׂוֹת, and נָתַן פ׳ עֲשׂוֹת, prop. *to give* or *grant one to do a thing;* Gen. **20**, 6 לֹא נְתַתִּיךָ לִנְגֹּעַ *I have not permitted thee to touch.*

[2] So after words which include an analogous verbal idea, e. g. אֵין לָבוֹא *it is not permitted to enter in* [Est. **4**, 2], אֵין עֵרֶךְ (poet.) *there is nothing to be compared* Ps. **40**, 6; עָתִיד *ready, prepared,* commonly with לְ, without it in Job **3**, 8.

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a) With וְ before the second verb, which then agrees with the first in tense, gender and number, the two expressing but one modified idea, as in Nos. 1 and 2 (comp. our expression, *he was pleased and went,* for *he was pleased to go*); Judg. **19**, 6 הוֹאֶל־נָא וְלִין *be pleased now and lodge,* Josh. **7**, 7, Gen. **9**, 20, **26**, 18 וַיָּשָׁב וַיַּחְפֹּר *and he returned* (repeated) *and digged* (i. e. *he digged again*), **37**, 7, 2 K. **1**, 11, 13, Is. **6**, 13, **25**, 1 *he added and took a wife* (i. e. *he took again*), Est. **8**, 6 אֵיכָכָה אוּכַל וְרָאִיתִי *how should I endure and witness?* i. e. *how should I endure to witness?* Cant. **2**, 3, Ec. **4**, 1, 7.

The construction can also begin with the *Impf.* and proceed in the *Perf.* with וְ (according to § 126, 6), as in Est. **8**, 6, Deut. **31**, 12 *that they may learn* (*Impf.*) *and fear* (*Perf.*) for *to fear*, Hos. **2**, 11, Dan. **9**, 25. And on the contrary, it may begin in the *Perf.* and proceed in the *Impf.* with וְ, Job **23**, 3.

b) Ἀσυνδέτως, i. e. without the וְ *and* (comp. § 155, 1, *a*), both verbs being of the same tense, gender, and number (as under letter *a*), but with a closer connection of the second with the first; Deut. **2**, 24 הָחֵל רָשׁ *begin* and *take possession,* Hos. **1**, 6 לֹא אוֹסִיף אֲרַחֵם *I will not go on* and *have pity* (i. e. *I will no longer pity*), 1 Sam. **2**, 3 אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply* and *speak* (=*speak not much*), Lam. **4**, 14 בְּלֹא יוּכְלוּ נְגְעוּ *so that they could not touch,* Job **19**, 3, Hos. **5**, 11, **9**, 9.

This construction is more poetical than that under letter *a*. Comp. e. g. הוֹסִיף with וְ following in Gen. **25**, 1, **38**, 5; but without וְ in Hos. **1**, 6, Is. **52**, 1. Yet it occurs also in prose, as in Neh. **3**, 20, Deut. **1**, 5, Josh. **3**, 16, 1 Ch. **13**, 2.

c) Likewise ἀσυνδέτως, but with the second verb in a close subordinate connection in the *Imperfect*, depending on the conjunction *that* implied; Job **32**, 22 לֹא יָדַעְתִּי אֲכַוֶּה *I know not to flatter* (prop. I know not to begin, *that* I should flatter =I cannot flatter), 1 Sam. **20**, 19 וְשִׁלַּשְׁתָּ תֵּרֵד *and cause on the third day* (that) *thou come down* (i. e. *on the third day come down*), Is. **42**, 21 חָפֵץ יַגְדִּיל *he desires to make great,* Job **24**, 14 יָקוּם רוֹצֵחַ יִקְטֹל *the murderer arises to kill.*

Rem. In Arabic and Syriac, this construction is very common[1]; in

[1] The Arab says *volebat dilaceraret* for *he would rend;* and so the Syrian, נֶסַב *volebat tolleret* (Luke **18**, 13), *he would lift up*, but oftener with the conjunction *that*, דִּנֶסַב *he would come.* The Latin also may omit the

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Hebrew rare; but it was necessary in those cases where the second verb was to be distinguished from the first in person or number; Is. **47**, 1 לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add* (that) *they shall call thee* (i. e. *thou shalt not continue to be called*), Num. **22**, 6 אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ *perhaps I may be able* (that) *we shall smite him, and I shall drive him out.*

All *three* constructions (letters *a*, *b*, *c*) and also another akin to that under letter *c*, are found side by side in some verbs in Syriac. *He could go*, may, for example, be expressed by *potuit et ivit* (letter *a*), *potuit ivit* (letter *b*), *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See *Agrell.* Suppl. Synt. Syr., p. 33.

4. It stands with the *Participle,* Is. **33**, 1 כַּהֲתִימְךָ שׁוֹדֵד[1] *when thou shalt finish* as *a destroyer,* i. e. *to be a destroyer=to destroy*[2] 1 Sam. **16**, 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. **3**, 2 *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to grow) *dim.* Of this sort is Gen. **9**, 20 וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman.*

Rem. 1. In very many of the examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an *adverb*, as already shown on p. 303. Comp. further Gen. **31**, 27 לָמָּה נֶחְבֵּאתָ לִבְרֹחַ *wherefore hast thou secretly fled?* **37**, 7 *your sheaves stood around and bowed*, for *bowed around*, 2 K. **2**, 10 הִקְשִׁיתָ לִשְׁאֹל *thou hast made hard to ask* i. e. *hast asked a hard thing* (comp. Ex. **13**, 15). The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. **53**, 11 יִרְאֶה יִשְׂבַּע *he shall see and be satisfied* (with the sight), and **66**, 11 *that ye may suck and be satisfied* (by that act), **26**, 11, Jer. **4**, 5 קִרְאוּ מִלְאוּ means *call ye* (and that) *with full voice=call aloud.*

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר *that* (§ 155, 1); such, e. g., as *to see* (Gen. **1**, 4, 10), *to know* (Gen. **22**, 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses see § 155, 4, *c.*

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conjunction in this case, *Quid vis faciam?* Ter.; *Volo hoc oratori contingat,* Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge* [and in English *I would it were, I thought it went*].

[1] For כַּהֲתִימְךָ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

[2] This construction too is common in Syriac (see *Hoffmanni* Gram. Syr., p. 343, *b*), where it is by no means to be taken (as by J. D. Michaëlis) for a Græcism. [Comp. Luke **19**, 11 προσθεὶς εἶπε παραβολήν.]

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§ 143.

CONSTRUCTION OF PASSIVE VERBS.

When a causative conjugation (*Pi'ēl, Hiphʿil*) has two accusatives (§ 139), its passive (*Pu'ăl, Hophʿăl*) retains only one of them (the second or more remote object), taking the other (the nearest object) as the subject in the nominative, or including it in itself; Ps. **80**, 11 כָּסּוּ הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade*, 1 K. **22**, 10 מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*), Ex. **25**, 40 אֲשֶׁר־אַתָּה מָרְאֶה *which was shown thee* (prop. *which thou wast caused to see*).

Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*dicitur = one says, they say*), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137, 3, Note [1]). We may thus explain those cases, in which.—

a) The passive takes the object of the action in the accusative; Gen. **27**, 42 וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*, **4**, 18 וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד *and one bore* (i. e. *his wife bore*) *to Enoch Irad*, **17**, 5 לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *they shall no more call thy name Abram*; Ex. **10**, 8, וַיּוּשַׁב אֶת־מֹשֶׁה אֶל־פַּרְעֹה *and they brought Moses back to Pharaoh*; Lev. **16**, 27, Num. **32**, 5, Deut. **20**, 8, Josh. **7**, 10, **18**, 15, 1 K. **2**, 21, 2 K. **18**, 30, Jer. **50**, 20. So also with the *Inf.* of the passives, as in Gen. **21**, 5 בְּהִוָּלֶד לוֹ אֶת־יִצְחָק *at* (the time of) *bearing* (ἐν τῷ τεκεῖν) *to him Isaak*, **40**, 20 יוֹם הֻלַּדְתּ אֶת־פַּרְעֹה *the day when Pharaoh was born*, Prov. **16**, 30, Ez. **16**, 4.

b) It does not agree (as often happens) in *gender* und *number* with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. **21**, 2 חָזוּת קָשָׁה הֻגַּד־לִי *visionem diram nunciarunt mihi* (the noun in the accusative), Dan. **9**, 24 *septuaginta septimanas destinarunt* (נֶחְתַּךְ), 1 K. **2**, 21, Is. **14**, 3, Gen. **35**, 26, Hos. **10**, 6, Mal. **2**, 6, Job **22**, 9 (זְרֹעוֹת), **30**, 15 [1].

2. The efficient cause, after a passive verb, most frequently takes לְ, and is therefore in the dative (as often in Greek), as בָּרוּךְ לְאֵל *blessed of God* (τῷ θεῷ) Gen. **14**, 19, Prov. **14**, 20. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin*, *source*, in general, is often

[1] Comp. *Olshausen* Emendationen zum A. T., pp. 24, 25.

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denoted) Ps. 37, 23, Gen. 9, 11, Job 24, 1, 28, 4; מִפְּנֵי *because of* Gen. 6, 13; בְּ *by* Num. 36, 2; sometimes there is no preposition, but the *accusat. instrumenti* is used (comp. § 138, 1, Rem. 3), as Is. 1, 20 חֶרֶב תְּאֻכְלוּ *by the sword shall ye be devoured,* comp. Ps. 17, 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down* (spoken of a forest), *to be felled* [Is. 32, 49]; עָלָה *to go up* for *to be brought up* (on the altar) Lev. 2, 12; *to be entered* (in an account) 1 Ch. 27, 24; יָצָא *to be brought out from* Deut. 14, 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE LOGICAL COPULA.

1. The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or an adjective or participle as its predicate, is most commonly expressed by simply writing them together without the *copula* (or the verb *to be*); e. g. 1 K. 18, 21 יְהוָה הָאֱלֹהִים *the Eternal* (is) *the true God,* Gen. 2, 4 אֵלֶּה תוֹלְדוֹת *this* (is) *the history of*—, 2, 12 זְהַב הָאָרֶץ הַהִוא טוֹב *the gold of that land* (is) *good,* Is. 31, 2 גַּם הוּא חָכָם *also he* (is) *wise.*—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 121, 2).

2. Less frequently the *copula* is expressed by the substantive verb הָיָה; Gen. 1, 2 *and the earth was* (הָיְתָה) *waste and empty,* 3, 1 *the serpent was* (הָיָה) *crafty,* vs. 20. Also by יֵשׁ and אַיִן (which include the idea of the substantive verb)

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when the subject is a pronoun and the predicate is a participle (see § 134, 2, *a*).

On the *gender* and *number* of the *copula*, see § 147.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the required signification (§ 106, 1), e. g. Ez. **41**, 22 קִירוֹתָיו עֵץ *his walls* (are) *wood=of wood, wooden.* Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (קִירוֹתָיו קִירוֹת עֵץ). This full construction occurs Job **6**, 12 אִם כֹּחַ אֲבָנִים כֹּחִי *is my strength the strength of stones?* Similar examples are in Cant. **1**, 15 עֵינַיִךְ יוֹנִים *thy eyes* (are) *doves'* eyes, Ezra **10**, 13 וְעֵת גְּשָׁמִים *the time* (is the time of) *showers*, Is. **10**, 10 פְּסִילֵיהֶם מִירוּשָׁלַם וּמִשֹּׁמְרוֹן *their graven-images* (were more) *than* (those of) *Jerusalem and than Samaria;* Ps. **45**, 7 כִּסְאֲךָ אֱלֹהִים *thy throne* (is the throne of) *God=solium divinum*[1]; fuller in the second member שֵׁבֶט מִישׁוֹר שֵׁבֶט מַלְכוּתֶךָ *the sceptre of righteousness (is) the sceptre of thy dominion.* So also especially with כְּ of comparsion, as Ps. **18**, 34 רַגְלַי כָּאַיָּלוֹת *my feet as hinds'* feet, Is. **63**, 2 בִּגְדֶיךָ כְּדֹרֵךְ בְּגַת *thy garments* (are) *like* (the garments of) *one treading the wine-press*, **29**, 4, Jer. **50**, 9 חִצָּיו כְּגִבּוֹר *his arrows as* (those of) *a hero.*

§ 145.

ARRANGEMENT OF WORDS IN A SENTENCE. CASE ABSOLUTE.

1. The most natural arrangement of words in the simple sentence, in calm discourse, is properly this, viz., *subject, copula, predicate;* or, when the predicate consists of the verb with its object, *subject, verb, object.* Adverbial designations (such as those of time or place) may stand either before or after the verb; a negative stands immediately before it[2].

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus—

[1] Philology *requires* no other than the simple and natural construction, „Thy throne, O God!" etc., which is given in all the ancient versions as well as in our own. Even earthly kings are called *gods* in Ps. **82**, 6; comp. John **10**, 35.—*Tr.*

[2] Rarely the object is inserted between the negative and the verb (Job **22**, 7, **34**, 23, Ec. **10**, 10), also the subject (Num. **16**, 29, 2 K. **5**, 26), or an adverbial expression (Ps. **6**, 2, 49, 18, Jer. **15**, 15).

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a) The verb; Prov. **28**, 1 *they flee, even when there is no pursuer, the wicked* (the *flight* of the wicked being thus made emphatic), Gen. **42**, 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. **1**, 14 יְהִי מְאֹרֹת *let there be lights,* עָנָה אִיִּים *they howl* (to wit) *the jackals* Is. **13**, 22 (comp. Fr. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (hence of course wherever the *Imperfect* with וַ is employed), אֲשֶׁר or כִּי; as Gen. **3**, 1 *all beasts*[1] אֲשֶׁר עָשָׂה יְהוָה *which* יְהוָה *had made,* **2**, 5 כִּי לֹא הִמְטִיר יְהוָה *for* יְהוָה *had not caused it to rain.* The arrangement of the *verb* first, then its *object,* then its *subject,* is very rare, Ps. **34**, 22, Job **15**, 5, Num. **5**, 23.

b) The adjective; and this, when it is the predicate, is more commonly placed before than after the subject, as the most important member of the sentence, Jer. **20**, 6 גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ *great thou* (*art*) *and great* (*is*) *thy name.*

c) The object of the verb; which is then immediately followed by the verb, as in Prov. **13**, 5 *lying speech hates the righteous man,* Is. **18**, 5 *a ripening grape becomes the blossom,* **8**, 13, Gen. **47**, 21. Very rarely as in 2 K. **5**, 13 *a great word had the prophet spoken to thee*—, Ex. **18**, 23.

d) The adverbial expression, which is then immediately followed by the verb, as in Gen. **1**, 1, Josh. **10**, 12 אָז יְדַבֵּר יְהוֹשֻׁעַ, Judg. **5**, 22.

Another arrangement, viz. *subject, object, verb,* which is common in Aramæan (Dan. **2**, 6, 7, 8, 10), is also found in Hebrew, though seldom and only in poetry, as in Ps. **6**, 10 יְהוָה תְּפִלָּתִי יִקָּח, **11**, 5, Is. **13**, 18, **49**, 6. See *Gesenius's* Comment. on Is. **42**, 24.

On the absence of inflection in the predicate when put first, see § 147.

2. But the way to give the prominence to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind), or also to a pronoun, is by permitting it to stand,

[1] See § 5, 4, Rem. 4.

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absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a suffix pronoun (compare Fr. *c'est moi, qu'on a accusé*); e. g. the genitive, Ps. **18**, 31 הָאֵל תָּמִים דַּרְכּוֹ *God, perfect is his way,* for *God's way is perfect,* **11**, 4, **104**, 17;—in the accusative, Ps. **74**, 17 *winter and summer, thou hast made them,* for *thou hast made winter and summer,* Gen. **47**, 21 אֶת־הָעָם הֶעֱבִיר אֹתוֹ *the people, he removed them,* **21**, 13, comp. Jer. **6**, 19, Gen. **40**, 16, Josh. **23**, 9, 1 Sam. **12**, 23, Is. **45**, 12[1]. The suffix may also be omitted (Ps. **9**, 7) and the connection indicated by וְ (as sign of the apodosis), Ps. **18**, 41 (comp. 2 Sam. **22**, 41), Job **36**, 26 מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, sc. לָהֶן *the number of his years, even there is no searching* (to them), Gen. **3**, 5, Job **4**, 6, **23**, 12, **25**, 5, 1 Sam. **25**, 27, 2 Sam. **15**, 34.

The use of the participle in this manner is peculiar, and resembles the Latin *ablative absolute,* Prov. **23**, 24 יוֹלֵד חָכָם וְיִשְׂמַח *he who begets a wise* son (i. e. *when one begets, etc.*), *then he may rejoice,* 1 Sam. **2**, 13 כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן *when any one brought an offering, then came the priest's servant,* **9**, 11, Gen. **4**, 15.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

The predicate (whether it be a verb, an adjective, or a substantive with the copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than to the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate at the beginning of the sentence or clause (see § 147).

In respect to the first cause, we remark that,

1. Collective nouns (singular in form), e. g. עָם *people,* גּוֹי *nation,* [כֹּל *whole*], בַּיִת *family,* צֹאן *flock,* and nouns used as collective, as אִישׁ *men* (see § 108, 1), are apt to be construed,

[1] Such a case absolute may also be indicated by לְ *(in respect to)* before it, Gen. **17**, 20, Is. **32**, 1; comp. Ps. **16**, 3.

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according to the sense, with the plural, as in Judg. **9**, 55 וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל *and the men of Israel saw*, **15**, 10, **1** K. **20**, 20 וַיָּנֻסוּ אֲרָם *and Aram* (the Syrians) *fled*, Prov. **11**, 26, Gen. **30**, 36. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. **15**, 23 כָּל־הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept*[1], 1 K. **10**, 24, Gen. **48**, 6, 1 Sam. **2**, 33, **17**, 47; and *vice versâ* in Job **1**, 14 הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing*. For examples of the predicate in the singular with collectives, see Gen. **35**, 11, Is. **2**, 4 (comp. Micah **4**, 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then when the collective is introduced, proceeds with the plural; Ex. **33**, 4 וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבָּלוּ *and the people heard . . . and they mourned*, **1**, 20.

2. On the other hand plural nouns with a singular meaning (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiae;* Gen. **1**, 1, 3[2], Ex. **21**, 29 בְּעָלָיו יוּמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Ec. **12**, 9 הָיָה קֹהֶלֶת חָכָם *the preacher was wise*.

3. Plurals which designate animals or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*[3] (comp. the feminine form with collective meaning, in § 107, 3, *d*); Joel **1**, 20 בְּהֵמוֹת שָׂדָי תַּעֲרוֹג *the beasts of the field pine for—*, Job **14**, 19 תִּשְׁטֹף סְפִיחֶיהָ *its floods wash away*, Jer. **49**, 24 חֲבָלִים אֲחָזָתָה *pains*

[1] Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti sunt.*

[2] אֱלֹהִים is here and there construed with the *plur.* but only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism; Gen. **20**, 13, **35**, 7, Ex. **22**, 8, Ps. **58**, 12. The later writers studiously avoid this construction, as if it were polytheistic; comp. Ex. **32**, 4, 8, and Neh. **9**, 18, 2 Sam. **7**. 23, and 1 Ch. **17**, 21. See the Lexicons.

[3] Perfectly analogous is the Greek construction, τὰ πρόβατα βαίνει, where the Attics admit the plural only when persons are designated, as τὰ ἀνδράποδα ἔλαβον τὸν ἄρτον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men), and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).

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have seized upon her, Ps. **37**, 31, Job **12**, 7. This is true of Duals of such meaning, as in 1 K. **14**, 6, Mic. **4**, 11. The same usage applies to pronouns in connection with their antecedents, Job **39**, 15, Is. **35**, 7, 2 K. **3**, 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כֹּל for *omnes* and *omnis*); as in Num. **24**, 9 מְבָרֶכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר *blessed* (be every one of) *those who bless thee, and cursed* (each of) *those who curse thee,* Prov. **3**, 18 תֹּמְכֶיהָ מְאֻשָּׁר *happy* (is every one of) *those who retain her,* **27**, 16 **28**, 1, Gen. **27**, 29, Ex. **31**, 14.

5. Dual substantives take their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1); as in Gen. **29**, 17 וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were tender,* Ps. **18**, 28, Is. **30**, 20, 2 Sam. **24**, 3, 1 Sam. **1**, 13 שְׂפָתֶיהָ נָעוֹת *her lips moving,* 2 Ch. **7**, 15 עֵתָּה עֵינַי יִהְיוּ פְּתֻחוֹת וְאָזְנַי קַשֻּׁבוֹת, **6**, 40, Hos. **9**, 14, Mic. **7**, 10 עֵינַי תִּרְאֶינָה *my eyes shall see,* Jer. **14**, 6, Is. **1**, 15, Job **10**, 8, **20**, 10, **27**, 4, Ps. **38**, 11. Rarely the principle stated in No. 3 of this section is extended also to the dual, e. g. Mic. **4**, 11.

§ 147.

SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

(Continued.)

The other cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence or clause. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.,* even when the subject, which comes after, is *feminine* or *plural:* the predicate in this case is not subject to inflection; e. g.—

a) The verb; Is. **47**, 11 בֹּא עָלַיִךְ רָעָה *there comes upon thee evil,* Mic. **2**, 6 לֹא יִסַּג כְּלִמּוֹת *reproaches do not depart,* Ps. **57**, 2, Deut. **32**, 35, Est. **9**, 23 קִבֵּל הַיְּהוּדִים *the Jews undertook,* 2 K. **3**, 26 חָזַק הַמִּלְחָמָה *hard was the battle,*

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1 Sam. **25**, 27. Often the verb may here be regarded as impersonal, as in Fr. *il vient des hommes, il a paru deux volumes* (§ 145, 1, *a*). More seldom before the *plur. fem.* we find (at least) the *plur. masc.;* as in Judg. **21**, 21 אִם־תֵּצֶאנָה בְּנוֹת שִׁילֹה *if the daughters of Shilo come forth.*

b) The adjective (just as in German); Psalm **119**, 137 יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments,* vs. 155 רָחוֹק . . . יְשׁוּעָה *far* (is) *salvation,* Job **24**, 7, 10 עָרוֹם הֹלְכוּ *naked they go.*

c) The participle as substantive; Gen. **47**, 3 רֹעֵה צֹאן עֲבָדֶיךָ *shepherds* (are) *thy servants.* Also

d) The copula, when it precedes the subject[1]; Is. **18**, 5 בֹּסֶר גֹּמֵל יִהְיֶה נָצָה *maturing grapes the blossom becomes,* Gen. **27**, 39, **31**, 8.

But if this construction is continued after the introduction of the subject, the verb must conform to it in gender and number; Ez. **14**, 1 וַיָּבוֹאוּ אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ לְפָנַי, Gen. **1**, 14, Num. **9**, 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. The following are instructive examples; Is. **33**, 9 אָבַל אֻמְלְלָה אֶרֶץ *the land mourneth and languisheth,* **14**, 9 שְׁאוֹל מִתָּחַת רָגְזָה . . . . . עוֹרֵר לְךָ רְפָאִים *Sheol beneath is moved . . . . it stirreth up the shades to thee.* Examples of the *masc.* form in remote predicates, Gen. **32**, 9, **49**, 15, Lev. **2**, 1, **5**, 1, **20**, 6; in such as stand in dependent sentences, Job **6**, 10 בְּחִילָה (אֲשֶׁר) לֹא יַחְמֹל, **20**, 26; after כִּי, **6**, 20.

On the same principle, pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents, Job **38**, 32, Deut. **21**, 10.

2. The cases in which the predicate *follows* the subject, without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 143, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. **4**, 7 לַפֶּתַח חַטָּאת רֹבֵץ *at the door* (is) *sin a lurker* (i. e. a lurking lion). — Ec. **2**, 7 בְּנֵי־בַיִת הָיָה לִי *vernæ mihi*

[1] Independently of this arrangement, the הוּא, standing for the *copula,* is retained between *plur.* and *fem.* unchanged; Josh. **13**, 14, אִשֵּׁי יְיָ . . . הוּא נַחֲלָתוֹ *the offerings of Jah . . . . that is his inheritance.* Comp. Jer. **10**, 3.

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erant (where לִי הָיָה is to be taken for *I had*), Gen. 15, 17 וַתֲלָטָה חֲשֵׁכָה *and darkness, there was* (with a special emphasis on the noun,—the verb standing impersonally).

§ 148.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive (or the second noun), instead of the governing (or the first) noun, viz., when the word in the genitive expresses the principal idea; e. g. Job 32, 7 רֹב שָׁנִים יֹדִיעוּ חָכְמָה *the multitude of years* (i. e. *many years*) *shall teach wisdom,* Gen. 4, 10, 2 Sam. 10, 9 הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him,* i. e. *the battle was turned against him,* Is. 2, 11, Job 29, 10, 38, 21.

With the substantive כֹּל (prop. *totality*) *the whole,* and the numerals, this construction is almost universal; e. g. Gen. 5, 5 וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were,* 8, 19, Ex. 15, 20.

2. When *several* subjects are connected by *and,* their common predicate usually takes the plural form, e. g. Job 3, 5, Gen. 40, 1, especially when it follows them; Gen. 8, 22 זֶרַע וְקָצִיר וְקֹר וָחֹם . . . לֹא יִשְׁבֹּתוּ *seed-time and harvest, and cold and heat . . . shall not cease;* and in the *masc.* even with subjects of different genders, as in Gen. 18, 11 אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (were) *old,* Deut. 28, 32. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject; as in Gen. 7, 7 וַיָּבֹא נֹחַ וּבָנָיו *and there went in Noah and his sons,* Ex. 15, 1, Num. 12, 1 וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *and there spoke Miriam and Aaron,* Gen. 33, 7, 44, 14, Judg. 5, 1, 2 Sam. 5, 21. Rarely the preference for the singular and also the *masc.* appears, when the predicate follows the subject; Prov. 27, 9 שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב *unguent and perfume rejoice the heart.* If the construction is continued, it is always with the plural, e. g. Gen. 21, 32, 24, 61, 31, 14, 33, 7.

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CHAPTER V.

USE OF THE PARTICLES.

§ 149.

Of the particles, as connected with the system of forms and inflections (§§ 99—105), we have already treated in their etymological relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the clear perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, and specially the fuller examples, to the Lexicons.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs *of place;* שָׁם *there;* פֹּה, בֹּה, זֶה and בָּזֶה *here;* הֵלֹם and הֲלֹם *hither* (the latter also *here*, from the Chald. הֵן *this*); הָלְאָה *thither, farther on* (prop. *yonder-ward*[1]), hence מִמְּךָ וָהָלְאָה (*from thee and hither*) *on this side of thee*, and מִמְּךָ וָהָלְאָה (*from thee and farther on*) *beyond thee*, 1 Sam. **20**, 21, 22, Is. **18**, 2; עָל, more commonly מִמַּעַל *above*, מִתַּחַת *below*, מַעְלָה *upwards*, מַטָּה *downwards*, חוּץ *outside*, מִחוּץ *on the outside*, מִבַּיִת and פְּנִימָה *within*, קֶדֶם, מִקֶּדֶם *before, on the east*, אָחוֹר *behind*, אֲחֹרַנִּית *backwards*, נֶגֶד *over against*, יָמִין *to the right*, מִיָּמִין *on the right*, יָם *on the west* (prop. *from the sea*), סָבִיב and מִסָּבִיב *around*, קוֹמְמִיוּת *upright*.

To many of these adverbs מִן is prefixed, or the accusative-ending ־ָה appended, indicating respectively the relations *from* and *towards;* e. g. שָׁם *there*, מִשָּׁם *thence*, שָׁמָּה *thither;* חוּץ *outside*, חוּצָה *outwards*. Several occur only with ־ָה appended, as מַטָּה, הָלְאָה.—Both these additions, however, sometimes express also the relation of *rest in a place,*

[1] הָלְאָה *hā'l'ā* is doubtless akin to אֲלֵה, הַל; cf. our *yon, yonder*, Ger. *jener.—Tr.*

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as שָׁמָּה *there* (not merely *thither*), מִימִין *on the right* (not *from the right*). The ־ָה is in both cases the accusative-ending (§ 90, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like ἐκ δεξιᾶς, *a dextra, a sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*[1].

2. Adverbs *of time;* these are in part the same with those of place, (above mentioned) which are transferred to relations of time; as שָׁם *then* (cf. ἐκεῖ); כֹּה *now;* הָלְאָה *onward;* עַד הֲנָּה and *contr.* עַדֶּנָּה *hitherto.*

Exclusively such are עַתָּה *at the time*, hence *at this time, now* (also without the pure designation of time, like νῦν, νύν), and *presently, soon;* הַיּוֹם (*the day*) *to-day;* כַּיּוֹם, כְּהַיּוֹם *at this day, now;* תְּמוֹל, אֶתְמוֹל *formerly, yesterday;* אֶמֶשׁ *yester-evening, last night;* שִׁלְשׁוֹם *three days ago;* מָחָר *to-morrow,* מִמָּחֳרָת *on the morrow;* יוֹמָם *by day;* לַיְלָה *by night;* בֹּקֶר and בַּשַּׁבֻּם *in the morning, early;* כָּל־הַיּוֹם *the whole day*, then *all the time, always;* תָּמִיד *continually, always;* עוֹלָם, לְעוֹלָם *for ever;* נֶצַח, לָנֶצַח *perpetually;* אָז *then*, with reference to both past and future (§ 127, 4, *a*), מֵאָז *long since, formerly;* לְפָנִים *formerly;* מִבָּר (*length*) *long since;* עוֹד (*to repeat*) *again, repeatedly*, commonly *yet*, with a negative, *no more;* כְּאֶחָד (*as one*) *at once, together;* יַחְדָּיו *together;* רֵאשׁוֹנָה *at first;* אַחֲרֵי כֵן (*after so*) *afterwards,* מְהֵרָה *speedily,* פִּתְאֹם *instantly.*

3. Adverbs for other *modal ideas*, as—*a*) *Of quality;* כֹּה, כָּכָה and כֵּן *so;* מְאֹד *very;* הֵיטֵב *exceedingly, very;* יוֹתֵר *more, too much;* כָּלָה *wholly;* כִּמְעַט, כִּמְאַיִן (*about* or *near nothing, about* or *within a little = wanting little*) *almost;* אֲפוֹא *so, so then* (Job 9, 24), hence often used intensively in questions (see § 153, 2, Rem.); טוֹב and חֵיטֵיב *well;* כֹּל (in connection with other adverbs) *wholly, just*, as in כָּל־עוֹד *wholly* or *just so long*, Job 27, 3.

b) *Of quantity;* חֻרְבַּה *much,* לָרֹב *abundantly,* חוֹן (*riches*) *richly,* דֵּי followed by the genitive (prop.[2] *sufficiency*) *enough*, as דַּיֶּךָ *what is enough for thee,* רַבַּת *much, enough;* לְבַדָּד, לְבָד (*in separation*) *alone*, the former also with suffixes, as לְבַדִּי *I alone;* יַחַד *together.*

c) *Of asseveration;* אָמֵן, אָכֵן *truly, certainly, indeed*, and (by apocopè) אָךְ, אָבָל *truly*, also (corrective) *nay rather* (Lat. *immo* Gen. 17, 19, 1 K. 1, 43; אוּלַי *perhaps*[3].

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation;* and hence some of

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[1] Cant. 4, 1 גִּלְשׁוּ מֵהַר גִּלְעָד *they lie along the declivity of Mount Gilead*, i. e. as if hanging from the side. Comp. Virg. Ecl. 1, 77; Soph. Antig., 411, καθήμεθ' ἄκρων ἐκ πάγων; Odyss. xxi, 420, ἐκ δίφροιο καθήμενος.

[2] But see on דַּי in Student's Heb. Lexicon.—*Tr.*

[3] Probably אוּלַי is compounded of אוֹ and לַי = לֹא, comp. Aram. הֵילְמָא *whether not, perhaps*, μήποτε. It is once employed in the sense of לוּלַי *if not*, in Num. 22, 33, then *whether not (who knows whether not)*, consequently *perhaps*, expressing doubt, solicitude, and also hope.

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the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אַךְ *only*, אָבַל, אֲבָל (especially in later usage) *but*; אוּלָם *on the contrary* (the Sept. οὐ μήν ἀλλά) is strongly adversative, almost exclusively in the Pentateuch and Job. Restrictive also is רַק (like אַךְ) *merely*, i. e. *only*.

d) *Of cause*; עַל־כֵּן, לָכֵן, לָזֹאת, *therefore*.—*e*) *Of accession*; גַּם *also*, and (more poetical, and expressive of accession) אַף (*adeo*) *yea more, even*, both which, however, often pass over into conjunctions.

4. Adverbs *of negation*; on these see § 152.

5. Adverbs *of interrogation* include all the former classes. On the pure interrogative particles הַ, אֵם, see § 153; the question relating to *place* is asked by אַי, אַיֵּה *where?* the first with *suff.* אַיּוֹ *where* (is) *he?* so אַי זֶה, אַי מִזֶּה, אֵיכָה, אֵיפֹה, אֵיזֶה *where?* מֵאַיִן, אֵי מִזֶּה *whence?* אָנָה (from אַיְנָה) *whither?*—to *time*, by מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה *how long?*—to *quality*, by אֵיכָה, אֵיךְ *how?*—to *quantity*, by כַּמָּה *how much? how often?*—to *cause*, by לָמָּה and מַדּוּעַ (§ 99, 3) *wherefore?*

Most of these interrogative particles are formed by prefixing אַי, אֵי, which in itself signifies *where* (comp. Germ. *wo*von? *wo*hin?), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending ה—, of the prep. מִן, and of the relative אֲשֶׁר are formed whole classes of correlative adverbs, as זֶה *here*, מִזֶּה *hence*, אֵי זֶה *where?* אֵי מִזֶּה *whence?* אֲשֶׁר מִזֶּה *whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, אֲשֶׁר שָׁם *where*, אֲשֶׁר שָׁמָּה *whither*, אֲשֶׁר מִשָּׁם *whence* (see § 123, 1).

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, etc., but, also to qualify single words, e. g. adjectives, מְאֹד טוֹב *very good*, and even substantives (like ἡ χθὲς ἡμέρα) with which they stand either,—*a*) in apposition after them, as אֲנָשִׁים מְעַט *a few men* Neh. **2**, 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 K. **5**, 9; or—*b*) in the genitive, as קְלָלַת חִנָּם *a curse uttered without a cause* Prov. **16**, 2, עֵד חִנָּם *a witness without a cause* Prov. **24**, 28, where the adverb is treated *substantively*, as in Lat. *sponte suâ*.

The adverbs also appear in the nature of substantives, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so*=כֵּן Est. **4**, 16, אֶל־חִנָּם (prop. *for in vain*) Ez. **6**, 10.

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2. The repetition of an adverb sometimes denotes stress or intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. **14**, 7, Gen. **7**, 19 מַטָּה מַטָּה *lower and lower,* Deut. **28**, 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. 23, 30.

On the use of verbs with the force of adverbs, see § 142, Rem. 1.

§ 152.

OF THE WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are לֹא = οὐκ *not,* אַל = μή *that not,* אֵין (the opposite of יֵשׁ) *there is not,* טֶרֶם *not yet,* אֶפֶס *no more.* Almost exclusively poetic are בַּל, בְּלִי *not;* negative conjunctions, אַל, פֶּן, לְבִלְתִּי *that not, lest.*

We subjoin a more complete view of the use of these words:—

לֹא (like οὐ, οὐκ) is used principally for the *objective, unconditional* negation, and hence it is commonly connected with the *Perfect* or *Imperfect* (as *Indicative*), and with the *Imperfect* (as *Jussive*) also to express *prohibition* (§ 127, 3, *c*).—In connection with כֹּל, when the latter is not followed by the article and therefore means *any one, any thing,* it expresses the Lat *nullus, none* (comp. Fr. *ne . . personne, ne . . rien*); Ex. **12**, 16 כָּל־מְלָאכָה לֹא־יֵעָשֶׂה *no labour shall be done,* Ex. **10**, 15, **20**, 4, 2 Ch. **32**, 15, Prov. **12**, 21, **30**, 30, Job **33**, 13. (The negative is here closely connected with the verb, and *there does not happen anything* is=*there happens nothing*). So also אֵין with כֹּל, Ec. **1**, 9 אֵין כָּל־חָדָשׁ *there is nothing new.* But the case is different when כֹּל is definite, where it means *all, the whole,* as in Num. **23**, 13 כֻּלּוֹ לֹא תִרְאֶה *all of him* (*his whole*) *thou shalt not see* but only a part). On the use of לֹא in interrogative sentences, see § 153, 1.—לֹא serves also for negative answer, *no!* Josh. **5**, 14, Job **23**, 6, Gen. **19**, 2.

לֹא put before a noun, either substantive or adjective, forms with it sometimes a kind of compound, as לֹא אֵל *a no-God* (Germ. *Ungott*), i. e. who is no God at all Deut. **32**, 21, לֹא דָבָר *a nothing* (Germ. *Unding*) Am. **6**, 13, לֹא חָסִיד *impious* Ps. **43**, 1. [But לֹא is not thus used before *participles*[1].]

On the position of לֹא in the clause, see § 145, 1 and Note[2] p. 307.

אַל (like μή, Lat. *ne*) for the *subjective* and *dependent* negation is connected with the *Imperfect* (as *Jussive*); hence the phrase אַל יָבֹא *ne veniat* means *may he not come,* or *let him not come.* See above, § 127, 3, *c,* and § 128, 2.

Sometimes אַל stands absolutely, without the verb (like μή for μὴ

[1] See *Ewald's* Ausf. Lehrbuch d. Heb. Sprache, § 320, *c.*—*Tr.*

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τοῦτο γένηται), *nay I pray, not so*, i. e. *let it not be;* e. g. Ruth **1**, 13 אַל בְּנֹתַי *not so, my daughters*, Gen. **19**, 18.—On the interrogative use of it, see § 153, 1.

אַיִן (prop. *constr. st.* of אַיִן *non-entity*=לֹא יֵשׁ Job **9**. 33) is the negative of יֵשׁ (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Num. **14**, 42 אֵין יְהוָה בְּקִרְבְּכֶם *the Lord is not among you*, Gen. **37**, 29 אֵין־יוֹסֵף בַּבּוֹר *Joseph was not in the pit.* The same formulas are expressed positively with יֵשׁ, and negatively with אֵין, as Gen. **31**, 29 יֵשׁ־לְאֵל יָדִי *it is in my power* (prop. it is i. e. it belongs to the power of my hand), Neh. **5**, 5 אֵין לְאֵל יָדֵנוּ *it is not in our power.*—It follows, moreover,—α) that the personal pronouns, when they are the subject of the sentence, are appended to אַיִן as suffixes; as אֵינֶנִּי *I am not, I was not, I shall not be;* אֵינֵנוּ, אֵינָם, etc.—β) When the predicate is a verb, it almost universally takes the form of a participle, the verb substantive being implied in אַיִן; Ex. **5**, 16 תֶּבֶן אֵין נִתָּן *straw is not given*, vs. 10 אֵינֶנִּי נֹתֵן *I do not give*, **8**, 17, Deut. **1**, 32.—γ) As יֵשׁ sometimes signifies *to be present, to be near* or *at hand*, so אַיִן is used in the contrary sense, *to be not present* or *at hand;* אֵינֶנּוּ *he was not present=was no more* Gen. **5**, 24.

From אַיִן is formed by abbreviation the negative syllable אִי, employed in a few compounds as a prefix; as in Job **22**, 30 אִי־נָקִי *not-guiltless.* In Ethiopic it is the most common form of negation, and is there used even as a prefix to verbs.

לִבְלְתִּי (prop. *constr. st.* with the ending י—, § 90, 3, *a*) from בְּלִי *want, non-existence* (from verb בָּלָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֶאֱכֹל *to eat*, לִבְלְתִּי אֱכֹל *not to eat* Gen. **3**, 11. With a finite verb it rarely means *that not* Jer. **23**, 14.

פֶּן *a removing, an averting* (from the stem פָּנָה *to turn*) is the same as *lest, that not* (=L. *ne*=μή), especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. **11**, 4, **19**, 15); or after verbs signifying *to fear, to beware* (like δείδω μή, *vereor ne*) Gen. **31**, 24, 31; also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. **3**, 22 וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other, as in Latin [and English], make the negation stronger, as in Greek[1] οὐκ οὐδείς, οὐκ οὐδαμῶς; 1 K. **10**, 21 אֵין כֶּסֶף נֶחְשָׁב לֹא לִמְאוּמָה *silver was not at all regarded for any thing* (in the parallel passage, 2 Ch. 9, 20, לֹא is wanting), Ex. **14**, 11.—In Zeph. **2**, 2 בְּטֶרֶם לֹא־יִבוֹא lit. *before there shall not come* (so too in the Germ. *ehe er nicht kommt*), where

[1] Also in Welsh, as in *nid oes dim* (*there is nothing*, prop. *there is not nothing*).—*Tr.*

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we drop the negative in Eng. and say *before it shall come,* Is. **5**, 9 מֵאֵין יוֹשֵׁב prop. *without no inhabitant* (i. e. *so that there is no inhabitant*)[1].

3. When one negative sentence follows another, especially in the poetic parallelism (§ 2, 6)[2], the negation is often expressed only in the first, while its influence extends also to the second; 1 Sam. **2**, 3 *multiply not words of pride,—let* (not) *that which is arrogant come forth from your mouth* Ps. **9**, 19, Job **3**, 10, **28**, 17, **30**, 20, Is. **23**, 4. (The same happens with the prepositions, § 154, 4.)

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be indicated simply by the *tone* of voice in which the words or sentences are uttered; e. g. 2 Sam. **18**, 29 שָׁלוֹם לַנַּעַר *is it well with the young man?* Gen. **27**, 24 אַתָּה זֶה בְּנִי עֵשָׂו *art thou now my son Esau?* 1 K. **1**, 24. This is somewhat more frequent when the sentence is connected with a previous one by וְ; Jon. **4**, 11 וַאֲנִי לֹא אָחוּס *and should I not spare?* Job **2**, 10, **10**, 8, 9, 13, Judg. **11**, 23, **14**, 16; and also after the particles גַּם (Zech. **8**, 6) and אַף (Job **14**, 3). But negative sentences can still more readily be uttered, with the interrogative tone; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Job **14**, 16 לֹא תִשְׁמֹר עַל־חַטָּאתִי *dost thou not watch for my sin?* Jon. **4**, 11, Ex. **8**, 22, 2 Sam. **29**, 5, Lam. **3**, 36—38; once with אַל in expectation of a negative answer (*num?*), 1 Sam. **27**, 10 אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have not then made an incursion at this time*[3]*?*

2. Most commonly the simple question begins with *He interrogative* הֲ (Lat. *num?*)—the disjunctive question with הֲ

[1] See more on this use of two negatives, in *Ewald's* Ausf. Lehrbuch d. Heb. Sprache, § 323, *a.*—*Tr.*

[2] See more about this *parallelism,* in the brief account of Hebrew Poetry in the Reading Book, at the end of this Grammar.—*Tr.*

[3] In the same manner are used οὐκ *(nonne?)* and μή; the former (*Hom.* Il. x, 165, iv, 242) in expectation of an affirmative, the latter (Odyss. vi, 200) of a negative answer. But probably for אַל in 1 Sam. **27**, 10 we should read עַל־מִי after the Sept. ἐπὶ τίνα = עַל־מִי.

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(Lat. *num? utrum?*) followed in the second clause by אִם, Lat. *an?* אִם—הַ (=*utrum—an?*), as in 1 K. **22**, 15 הַנֵּלֵךְ.... אִם־נֶחְדַּל *whether shall we go.... or shall we forbear?* The indirect form of inquiry differs only in having אִם oftener in the simple question, and in the first member of the disjunctive question.

To be more particular:—

The הַ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer to expect; as Job **2**, 3 *hast thou considered* (הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי) *my servant?* Often he may expect a negative answer (*num?*), which he may express in his very tone; Gen. **4**, 9 הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* Job **14**, 14 *if a man die,* הֲיִחְיֶה *shall he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. **7**, 5 הֲאַתָּה תִּבְנֶה־לִּי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Ch. **17**, 4 לֹא אַתָּה וגו׳ *thou shalt not built a house for me*) and, *vice versâ*, the negative form of the question has the effect of an affirmation, הֲלֹא *nonne? is it not so?* for הִנֵּה *behold!* 2 K. **15**, 21, **20**, 20, comp. 2 Ch. **27**, 7, **32**, 32[1]. On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of ἦ γάρ and ἦ γὰρ οὐ for *is not?* and of the Latin, *-ne* for *nonne?*[2] Job **20**, 4 הֲזֹאת יָדַעְתָּ *dost thou (not) know this?* 1 Sam. **2**, 27.—The simple question is *very* seldom introduced by אִם, and then always in connection with something already implied which gives a disjunctive sense, as we say *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. **29**, 16, 1 K. **1**, 27, Job **6**, 12.

The *disjunctive* question (*whether—or?*) is usually expressed under the form אִם—הַ, also וְאִם—הַ, Job **21**, 4; with emphasis on the first question וְאִם—הֲאַתָּה, **34**, 17, **40**, 8, 9. Yet also, as in German and English, with אוֹ *or* before the second clause, Job **16**, 3, Eccl. **2**, 19. The use of this combination אִם—הַ does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other sentences (Gen. **37**, 8, Hab. **3**, 8), where the same question is merely repeated in different words in the second clause, as in Job **4**, 17 *is man just more than God, or* (אִם) *is a man pure more than his Maker?* **6**, 5, 6, **8**, 3, **10**, **4**, 5, **11**, 2, 7, **22**, 3; hence וְ also stands before the second clause in such cases, Job **10**, 3, **13**, 7, **15**, 7, 8, or there is no particle at all to connect the clauses, as in Job **22**, 4.—Now and then הַ stands again in the second member, as in Judg. **14**, 15 (where there

[1] In a similar manner, מָה *what? [why?]*, spoken with indignation expresses prohibition under the form of reproach or expostulation; Cant. **8**, 4 מַה־תָּעִירוּ *why do ye rouse?* Job **16**, 6, **31**, 1. This negative force of מָה is very frequent in Arabic.

[2] See *Heindorf* ad Plat. Phædr. 266; *D. Heusinger* ad Cic. de Off. iii. 17.

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is actual opposition); but more usually in a continued, double question, as in 1 Sam. 23, 11. So also אִם is uncommon in the first member, as in Job 6, 12.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*) Gen. 8, 8, Ex. 16, 4, and אִם Cant. 7, 13, 2 K. 1, 2; the disjunctive question (*whether—or*) הֲ—אִם Gen. 27, 21, and also הֲ—הֲ Num. 13, 18.—The formula מִי יוֹדֵעַ אִם (*who knows if*, i. e. *whether or not*) is also used affirmatively like the Latin *nescio an*, Est. 4, 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words זֶה (§ 122, 2) and אֲפוֹא *now, then*, serve to give animation or intensity to a question (like ποτέ, *tandem*, Eng. *then, now*); as מַה־לְּךָ אֲפוֹא *what aileth thee now? quid tibi tandem est?* Is. 22, 1; אַיֵּה אֲפוֹא *where then?* Job 17, 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; as in Gen. 27, 24, 29, 6, Judg. 13, 11; the negative answer is לֹא *no* Gen. 19, 2, see § 152, 1.

§ 154.

THE PREPOSITIONS.

1. The *simple*[1] prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used for intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but there are some in each class (several in the first, few in the second) which take also the signification of the other class.

a) The most important prepositions of *place* are:—

α) Of *rest*, בְּ *in, at, by,* עַל *upon* and *over,* תַּחַת *under,* אַחַר, אַחֲרֵי *after,* לִפְנֵי *before,* נֶגֶד, נֹכַח, מוּל, *before, opposite to,* אֵת *with,* אֵצֶל *by, near,* בְּצַד, בָּצַד (prop. *in proximity to*) *behind, about* (ἀμφί), בֵּין *between,* עֵבֶר *on the other side, beyond.*

β) Of *motion,* מִן *from,* אֶל and לְ *to, towards,* עַד *unto, as far as;* and also (from the former class) בְּ *into,* עַל *upon, towards.*

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[1] Among these we reckon such forms as לְפָנַי, לְמַטָּן, which in themselves are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלִּפְנֵי *from before.*

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b) Very many of the above-mentioned prepositions express also relations of *time*, as בְּ *in, within*, מִן, אֶל, עַד, etc.

c) Of those which denote other relations we may mention, כְּ (Lat. *instar*) *as*, (כְּדֵי, כְּפִי *according to*), עִם *together with, with*, זוּלַת, בִּלְעֲדֵי *besides*, בִּלְתִּי *without, besides*, לְמַעַן, יַעַן *on account of*, עֵקֶב (prop. *as a reward*) *for, because*.

2. The Hebrew language developes a great degree of dexterity and accuracy of discrimination in the *compounding* of prepositions. Thus, those of motion are combined with others denoting rest, so as to express not only a *change* of relation, but also the state which was existing before the change, or which is to follow as the result of it, as in French *de chez, d'auprès*[1]. So—

a) with מִן: מֵאַחַר *from behind*, מִבֵּין *from between*, מֵעַל *from upon or above*, מֵעִם, מֵאֵת *from with* (Fr. *de chez quelqu'un*), מִתַּחַת *from under*, מִלִּפְנֵי *e conspectu, from before* (e. g. *to flee*), מִלְמַעְלָה *desuper, from above*.

b) with אֶל (not so often): אֶל אַחֲרֵי *to behind* or *after*; אֶל־מִן (prop. *to out from*) *even out from* Job 5, 5; מִחוּץ לְ *without*, i. e. *on the outside of*, אֶל מִחוּץ לְ *forth without* Num. 5, 3. Also לְמִן *usque a, usque ex*.

Adverbs also compounded with prepositions, take after them לְ (more seldom מִן), and again become prepositions; e. g. מֵעַל (adv.) *above*, לְמַעַל (prep.) *above, over*, מִתַּחַת (adv.) *below*, לְמִתַּחַת (prep.) *below, under*, מִחוּץ לְ (prep.) *without*, לְבַד *separately, aside*, לְבַד מִן *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g. לְבַד מִן=מִלְּבַד *besides*, מִבַּלְעֲדֵי *without*, Syr. ܡܢ ܠܒܪ[2]; rarely it is wholly wanting, as מִתַּחַת (for לְמִתַּחַת) Job **26**, 5.

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[1] When the Hebrew says, *he took the offering* מֵעַל הַמִּזְבֵּחַ *from upon the altar (away from the top of the altar)*, he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* [=the Eng. *he takes his hat away from the table*, the Fr. omitting one relation, the Germ. [and Eng.] another.

[2] In the Syr. ܡܢ ܥܠ means *over*, as preposition, but ܡܢ ܥܠ *above* as adverb (see *Hoffmanni* Gram. Syr. p. 280). The Hebrew in like manner says לְמִן *from* (a starting point) *onward*, for לְ מִן, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

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3. We will now present a few prepositions (such as occur most frequently and have the greatest variety of meaning), with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them[1].

a) בְּ, which, of all the prepositions, has the greatest variety of significations, denotes,—1) prop. rest *in* a place (ἐν), hence *in* with reference to time, and to state or condition, as בְּרֵאשִׁית, בַּבֹּקֶר, בְּשָׁלוֹם—with reference to a company, or number of individuals, *among*, e. g. בַּגּוֹיִם,—with reference to bounds or limits, *within*, as בַּשְּׁעָרִים *within the gates*,—of high objects, *upon*, as בַּסּוּסִים *upon horses* Is. **66**, 20; but it has rarely all these significations after verbs of motion=εἰς (like *ponere in loco*)[2]. The Hebrew says,—α) to drink *in* a cup (for, to drink what is in it) Gen. **44**, 5 (so in Arabic and Chald., Dan. **5**, 2, ἐν ποτηρίῳ, ἐν χρυσῷ πίνειν Xen. Anab. vi. 1, 4, 3 Ezr. **3**, 6, *in ossibus bibere* in Florus, French *boire dans une tasse*);—β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, *hunc in modum*), as כִּדְבַר פ׳ *according to the command of*, פ׳ בַּעֲצַת *according to the counsel of any one*, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in (after) our image, after our likeness* Gen. **1**, 26, vs. 27, and **5**, 1, 3 *Adam begat a son* בִּדְמוּתוֹ כְּצַלְמוֹ. Somewhat different is the signification in Gen. **21**, 12 *in Isaac* (בְּיִצְחָק)=after Isaac *thy seed shall call themselves*. Especial attention is due to the passages, where we have,—γ) בְּ *essentiæ* of the grammarians, which everywhere means, *as*, *tanquam* (Fr. *en*), Ex. **6**, 3 *I appeared to Abraham* בְּאֵל שַׁדָּי *as God Almighty;* Is. **40**, 10 *the Lord will come* בְּחָזָק *as a strong one;* Ps. **68**, 5, בְּיָהּ שְׁמוֹ *Jah is his name;* before the predicate-adjective after the verb *to be* (=*act* or *behave as*), Ec. **7**, 14 *in the day of joy* בְּיוֹם טוֹבָה *be thou joyful;* Ex. **32**, 22 *thou knowest the people* כִּי בְרַע הוּא *that they are evil;* Job **23**, 13 הוּא בְאֶחָד *he is one* (i. e. unique). In Arabic this idiom is frequent; see *Gesenii* Thes. Ling. Heb. p. 174).—2) Nearness (Lat. *ad*, *apud*), *at*, *by*, *on;* בַּנָּהָר=ἐπὶ τοῦ ποταμοῦ *on the river* Ez. **10**, 15 [but=ἐν ποταμῷ *in the river* in Ps. **66**, 6]; בְּעֵינַי *in the eyes of=before the eyes of one* (ἐν ὀφθαλμοῖς, Il. l. 587). In this sense it frequently indicates motion (Lat. *ad*) *to*, *unto:* it differs, however, both from אֶל *to*, *towards*, and עַד *unto*, L. *usque ad*, since it denotes that the place towards which the motion tends is actually arrived at (which is not determined by the use of אֶל), and yet does not fix attention specially upon this point, as is done by עַד; Gen. **11**, 4 *a tower* רֹאשׁוֹ בַּשָּׁמַיִם *whose top shall be in* (i. e. reach to) *heaven.* Hence, it expresses the relation of verbs of

[1] For fuller information, the Lexicons must be consulted.—*Tr.*

[2] When the בְּ seems to stand for *motion* (אֶל), like ἐν for εἰς or Lat. *in* (as in the above example), the idea of *rest* (in which the *motion* ends) really predominates in the mind, e. g. תֵּן בְּיָדָהּ.—*Tr.*

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motion (and others analogous to them) to their objects; e. g. אָחַז בְּ *to take hold in*, נָגַע בְּ *to touch on*, שָׁאַל בְּ *to ask at, to consult*, קָרָא בְּ *to call upon*, רָאָה בְּ *to look upon*, שָׁמַע בְּ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears anything; Gen. **21**, 16 אַל־אֶרְאֶה בְּמוֹת הַיֶּלֶד *let me not look on the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as שָׂמַח בְּ *to rejoice in* something.

With the idea of *nearness*, that of *accompaniment*, of *help*, of *instrumentality* (*with*), readily connects itself; Gen. **32**, 11 *with my staff* (בְּמַקְלִי) *I passed over this Jordan*, Ps. **18**, 30 *by* (*in*) *thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming* and *going*, with בְּ (to come, or go, *with*) express the idea of *bringing*; e. g. Judg. **15**, 1 *Samson visited his wife with a kid*, i. e. brought her a kid, Deut. **23**, 5. So also with verbs of sending, as שָׁלַח 1 Sam. **16**, 2.

b) עַל signifies *upon* (ἐπί) and *over* (ὑπέρ, L. *super*); very frequently used of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon* (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*) Is. **1**, 14, Job **7**, 20,—*to set* or *appoint over* (*to commission*), as פָּקַד עַל,—*to pity, to spare*, as חוּס עַל (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering, protecting*, כָּסָה עַל, גָּנַן עַל (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (i. e. *to protect one*), Judg. **9**, 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. עַל הַיָּם *by the sea* [or, as we may literally render it, *on the sea*]; but also where this is not the case, as עַל יָד, like our *on the side*. Hence, it expresses the relation of motion to the object *at* which it terminates, *to, towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job **6**, 27, **19**, 5, **22**, 2, **33**, 23.

c) מִן (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is that of *separation from a whole, derivation, descent*. As *constr. st.* of a noun מֵן *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, e. g. to give, to take *part of=from*. This fundamental signification appears plainest, when it expresses *some* (more rarely one) *of* e. g. מִשָּׂרֵי יִשָׂ׳ *some of the princes of Israel* 2 Ch. **21**, 4, מִדָּם *some blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*,

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i. e. *not any one, not the least*, prop. not even a part, a piece, the least portion, of one; and so in Heb. without negation=Lat. *ab uno* for *ullus*, Lev. **4**, 2, Deut. **15**, 7, Ez. **18**, 10 [1].

In its most ordinary use, with reference to motion *away from*, it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware;* comp. in Gr. and Lat. καλύπτω ἀπό, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπὸ νυκτός, *de nocte, from the setting in of night*), as מִיָּמֶיךָ Job **38**, 12 *from the beginning of thy days onward;* or it may mean *next from*, i. e. *immediately after* (ἐξ ἀρίστου, *ab itinere*), as מֵהָקִיץ (Ps. **73**, 20) *immediately after awaking*, Gen. **38**, 24 מִשְּׁלֹשׁ חֳדָשִׁים *after three months*, Hos. **6**, 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the Lat. *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For the use of מִן for expressing the comparative, see § 119, 1.

d) אֶל, אֵלַי (prop. *region, direction*, hence *towards*) denotes *motion*, and also merely *direction towards* (with reference both to physical and to intellectual objects), whether that towards which the motion is directed is reached or not. In the former case it is equivalent to עַד, e. g. אֶל־פִּיהוּ *even unto his mouth* Job **40**, 23; when it means entering *into* a thing, it is equivalent to אֶל־תּוֹךְ, e. g. בּוֹא אֶל־הַתֵּבָה *to go into the ark*.

It is certainly an uncommon and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived; Jer. **41**, 12 *they found him* אֶל־מַיִם רַבִּים *by great waters*. It is so especially in the formula אֶל הָהָר *at the place* Deut. **16**, 6, 1 K. **8**, 30, אֶל־הַמָּקוֹם *on the mountain* 1 Sam. **17**, 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. ἐς δόμους μένειν Soph. Ajax, 80; [so too in Acts **8**, 40 εὑρέθη εἰς Ἄζωτον]. The German use of *zu* in *zu Hause, zu Leipzig*, is quite analogous.

e) לְ (an abbreviation of אֶל, but more commonly used in the metaphoric senses) *to, towards, against*, employed as a sign of the dative, and also of the genitive of possession (§ 115, 2), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. לֵךְ־לְךָ *go, get thee away*, בְּרַח־לְךָ *flee* (for thy safety); but also after other verbs, as דְּמֵה־לְךָ *be thou like*

[1] See *Gesenii* Thesaurus, p. 801.

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Cant. **2**, 17.—It is a solecism of the *later*[1] time (common in Syriac) when active verbs are construed with לְ instead of the accusative, as שָׁלַח לְ in 2 Ch. **17**, 5, Ezr. **8**. 16.

Very often also, especially in poetry, it denotes *rest*, hence *at*, or *in*, with reference to place and time; as לִימִינְךָ *on thy right*, לָעֶרֶב *at eventide*.—On its use after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כְּ (prop. substantive, Lat. *instar*, as an adverb *about*, *nearly*), as a prep. *as*, *like to;* for denoting similarity it is doubled כְּ—כְּ *as—so*, and also *so — as* in Gen. **44**, 18, in later authors וּכְ—כְּ*; according to*, *after*, from the idea of conformity to a model or rule; as a designation of time *about* (*circa*). A pleonastic כְּ or *Kāph veritatis*, as the grammarians called it, is nowhere found with certainty; for in all cases the comparative force applies. כִּמְעַט is indeed=מְעַט *little*, but prop. *as a scrap;* Neh. **7**, 2 *for he was* כְּאִישׁ אֱמֶת *as a true man* must be.

4. In the poetic parallelism[2], a preposition which stands in the first member may (like the negatives, § 152, 3) be omitted in the corresponding place in the second member; e. g. בְּ, Is. **48**, 14 *he will do his pleasure on Babylon* (בְּבָבֶל), *and his power on the Chaldeans* (כַּשְׂדִּים for בְּכַשְׂדִּים), Hab. **3**, 15, Job **12**, 12. So also לְ Job **34**, 10, Is. **28**, 6, מִן Is. **30**, 1, תַּחַת Is. **61**, 7.

§ 155.

THE CONJUNCTIONS.

1. The Hebrew language, considered with regard to its conjunctions, and especially its ability to form them from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, *c*), exhibits no small copiousness and flexibility, compared with its usual simplicity. But the writers have often neglected the means, which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection[3]; hence the various significations which certain conjunctions in frequent use (particularly וְ, כִּי, אֲשֶׁר) either actually have, or at least seem to require when translated into our Western

[1] But see מֵאַסְּתָּ לְ in Num. **10**, 25.—*Tr.*

[2] See a brief account of poetic Parallelism in the Heb. Reading Book at the end of this Gram.—*Tr.*

[3] Comp. a similar case in § 107, 1, Rem., § 147, Rem. 1.

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languages, as these do not always permit us (see No. 3, p. 330) to retain such a loose and indefinite connection.

Of the most extensive application is וְ, וּ (§ 104, 2) [1]:—

a) Properly and usually *copulative* (our *and*), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 K. **23**, 5), or before the last only (Gen. **13**, 2); rarely after the first only (Ps. **45**, 9). In certain set-phrases it is commonly omitted, as *yesterday* (and) *the day before=heretofore* Ex. **5**, 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. **5**, 27 *at her feet he bowed, fell, lay* (comp. Cæsar's *veni, vidi, vici*), Job **20**, 19, Cant. **2**, 11, **5**, 6, Is. **26**, 17.

As connecting *words*, it is often *explicative* (like *isque, et quidem*), 1 Sam. **28**, 3 בָּרָמָה וּבְעִירוֹ *in Ramah and* (i. e. *even*) *in his own city*, 2 Sam. **8**, 20, Amos **3**, 11, **4**, 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the ἓν διὰ δυοῖν of the grammarians), 2 Ch. **16**, 14 בְּשָׂמִים וְזֹנִים *spices and sorts*, in the sense of *all sorts of spices*.—וְ—וְ *both and* (like *et—et*), as in Ps. **76**, 7 וְרֶכֶב וָסוּס *both chariots and horses*.

As connecting *clauses* or *sentences*, it denotes either *continuation* (for *then* or *that*), hence before the apodosis (like German *so* in *da—so*) and after absolute designations of time (see Gen. **3**, 5, **27**, 30, Ex. **16**, 6, Josh. **2**, 8, Prov. **24**, 27 אַחַר וּבָנִיתָ בֵיתֶךָ *afterwards, then build thy house* [2]); or *enhancement*, as in Job **5**, 19 *in six troubles he will deliver thee, yea, in seven no evil shall befall thee*, cf. וְשַׁאֲלִי 1 K. **2**, 22; or *comparison*, as in Job **5**, 7 *man is born to trouble, and so the sons of lightning fly on high*, for *just as these* (birds of prey [3]) *fly high*, **12**, 11, **34**, 3, Prov. **11**, 16, **17**, 3, **25**, 3, 25. But the *Wāw* is also—

b) *Circumstantial* or *adversative* (*and yet, while yet*); 2 Sam. **4**, 7 *they came into the house and* (=while) *he lay on his bed*, Gen. **19**, 1, Judg. **13**, 9; also if the circumstantial clause is *at the same time adversative* (e. g. *and yet, since however, while yet*), Judg. **16**, 15 *how canst thou say I love thee* וְלִבְּךָ אֵין אִתִּי *and* (*yet*) *thy heart is not with me* (i. e. *while yet*)? Gen. **15**, 2, **18**, 13, Ps. **28**, 3 *who speak peace with their fellows* וְרָעָה בִלְבָבָם *and* (=while yet) *mischief is in their heart*, Jer. **14**, 15 *who prophesy in my name* וַאֲנִי לֹא־שְׁלַחְתִּים *and* yet *I have not sent them*.

c) *Causal* (*for, because*); Ps. **5**, 12 *they shout ever for joy, because* (*when, since*) *thou dost defend them*, **60**, 13, Is. **43**, 12 *ye are my witnesses* וַאֲנִי־אֵל *and I* (am) *God* (that I am God), Gen. **20**, 3.

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[1] See fuller particulars on the use of *Wāw copulative*, in *Gesenii* Thesaurus, p. 393 *et seqq*.

[2] But comp. § 126, Rem. 1 and Note [1] on p. 277.—*Tr*.

[3] Or perh. better *sparks*, as in E. Version.—*Tr*.

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d) *Inferential* (*then, so then, therefore*); Ez. **18**, 32 *I delight not in the death of him that dieth*—וְחֲשִׁבוּ *therefore turn ye.* In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 K. **4**, 41 *and he said* וּקְחוּ־קֶמַח *then take meal*, Ps. **4**, 4 וּדְעוּ *then know ye*, **2**, 10, 2 Sam. **24**, 3.

e) *Final* (of purpose or result, *in order that, so that*); in this sense chiefly with the cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי (=ὅτι, *quod, quum, that, because*) which run almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר is generally a relative pronoun, and takes prefixes.

Both are prefixed (like *quod*) to a whole clause, standing as an accusative, governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֵת; Josh. **2**, 10 שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה *we have heard* (id *quod exsiccavit*) *that Jehovah hath dried up*, more commonly שָׁמַעְנוּ אֲשֶׁר and still oftener שָׁמַעְנוּ כִּי, 1 Sam. **24**, 11, 19. Hence the following uses of כִּי:—*a*) it is employed before words of a *quotation*, like the Gr, ὅτι (very seldom אֲשֶׁר 1 Sam. **15**, 20); —*b*) it is *temporal*=ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of אִם [Eng. *when*= *if*, differing only in the form of representation], Job **38**, 5, comp. vs. **4** and 18 (seldom אֲשֶׁר, Lev. **4**, 22, Deut. **11**, 6), but often with an accurate discrimination between the two, well illustrated in Ex. **21**;—*c*) *causal*, *eo quod, because*, fully יַעַן כִּי, יַעַן אֲשֶׁר, *propterea quod*, also *for*=γάρ; repeated (כִּי—כִּי Is **1**, 29, 30, יְכִי—כִּי *because—and because* Job **38**, 20), when more than one cause for the same thing is assigned;—*d*) *adversative* (in which sense כִּי only is used) either,—α) after a negative, *but*, prop. *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, i. e. *because* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done, Ex. **4**, 1; or,—β) where negation is only implied, e. g. after a question which involves denial (§ 153, 1. 2), when it may be rendered *no but, but no, for surely* (ἀλλὰ γάρ), Mic. **6**, 3 what (injury) have I done to thee? . . . *for surely* I brought thee up, etc. Job **31**, 18. See on כִּי אִם below, in No. 2, *i*.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general

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notice, leaving the more complete view, with the references and proofs, to the Lexicons.

a) *Copulative:* besides וְ, וּ, the properly adverbial forms גַּם *also*, and intensive אַף, *there is added, wholly, even*, once combined וְאַף־גַּם *and even also* Lev. **26**, 44. The first is often used emphatically with a number to include *all*, e. g. גַּם שְׁנֵיהֶם *both the two*, גַּם כֻּלּוֹ *all together*. It also merely gives emphasis to the following word; Gen. **29**, 30 *and he loved* גַּם־אֶת־רָחֵל *Rachel* (not, also Rachel) *more than Leah*, 1 Sam. **24**, 12.—אַף כִּי is prop. *add that*, hence *not to mention*, or according to the connection, *much more, much less*.

b) *Disjunctive:* אוֹ *or* (etym. *free will, choice*, hence prop. Lat. *vel*, but also *aut* exclusive, 2 K. **2**, 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it) *that, or* (it must be) *that*, when it may be rendered *unless that*, e. g. Is. **27**, 5;—hence the transition to the conditional sense, *if, but if*, Ex. **21**, 36 (the Sept. ἐὰν δέ, Vulg. *sin autem*), *if haply* (1 Sam. **20**, 10), which has been contested without reason (comp. on אוּלַי, § 150, 3, Note [2]). Repeated, as אוֹ—אוֹ (*sive—sive*), it is the same as אִם—אִם.

c) *Temporal:* כִּי, אֲשֶׁר=ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. **4**, 4, **24**, 13); עַד, עַד אֲשֶׁר, עַד כִּי *until that*, also עַד אִם, עַד אֲשֶׁר אִם *until that when*, עַד also *during, so long as*, בְּעוֹד *while*, אַחֲרֵי אֲשֶׁר *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּטֶרֶם and טֶרֶם *before*, קֹדֶם for קֹדֶם אֲשֶׁר *before* (Ps. **129**, 6).

d) *Causal* (besides כִּי and אֲשֶׁר, No. 1, *e*): עַל כֵּן אֲשֶׁר *because*, כִּי־עַל־כֵּן (Gen. **18**, 5, **19**, 8, 2 Sam. **18**, 20) and עַל־כֵּן אֲשֶׁר (Job **34**, 27), עַל־כֵּן, עַל־כֵּן אֲשֶׁר, עַל דְּבַר אֲשֶׁר, עַל אוֹדוֹת אֲשֶׁר, prop. *for the circumstances that=for this cause that*, and emphatically עַל־כָּל־אוֹדוֹת אֲשֶׁר *for the very cause that*, בַּעֲבוּר אֲשֶׁר, יַעַן אֲשֶׁר (prop. *on the account, that*), and תַּחַת כִּי (*therefore, that*), *eo quod, because*. עֵקֶב כִּי (prop. *as a reward that*), *that*.

e) *Final:* לְמַעַן אֲשֶׁר *to the end that*, בַּעֲבוּר אֲשֶׁר *in order that* (also causal), וְ *that=in order that* (see above), perhaps לְ, 1 K. **6**, 19. With a negative force: אַל, פֶּן *that not, lest* (§ 152).

f) *Conditional:* principally אִם and לוּ (for which rarely אִלּוּ) *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually doing or actually done, or not, yet rather the former (as, if I do—have done—shall do): on the contrary, לוּ expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לוּ would express the thought more accurately (Ps. **50**, 12, **139**, 8,

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[1] See, on this much discussed group of particles, *Gesenii* Thesaurus, p. 682.

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Hos. 9, 12); but לוּ cannot be used for אִם. Especially in solemn asseveration, expressed under the form of conditional imprecation, אִם is used; Ps. 7, 4—6 אִם־עָשִׂיתִי זֹאת—יִרְדֹּף וגו׳ *if I have done this*—(then) *let the enemy persecute me*, etc., Ps. 44, 21, 73, 15, 137, 5.

NB. What has been said of אִם and לוּ holds good, also, when they are connected with the negative, as in אִם לֹא, לוּלֵא, and לוּלֵי. It must be observed further, that אִם, after elliptical forms of swearing, e. g. חַי יְהוָה *as the Lord lives* is [in effect but not in fact] a negative (and so אִם לֹא is affirmative), 2 Sam. 11, 11, 20, 20. The ellipsis here is sometimes filled up, as in 2 Sam. 3, 35 כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף [2] כִּי אִם *so may God do to me and more also, if*—. Hence generally after verbs of swearing and adjuring, אִם stands [in effect] for *not* Cant. 2, 7, 3, 5, also elsewhere in poetry, as in Judg. 5, 8, Is. 22, 14. On אוֹ, כִּי, אֲשֶׁר, as passing over into conditional particles, see above, in No. 2, *b*, and No. 1, *e*.

g) *Concessive:* אִם, with the *Perf.*, even *if* (=though) *I am* Job 9, 15, with the *Impf.* (*though I were*) Is. 1, 18, 10, 22; עַל (for עַל אֲשֶׁר) *although* Job 16, 17; גַּם כִּי *even when, although*.

h) *Comparative:* כַּאֲשֶׁר *as* (*quemadmodum*), with כֵּן in the second member, *as—so*, Is. 31, 4, 52, 14, 15 [3]; but כַּאֲשֶׁר may be omitted in the protasis, Is. 55, 9, Ps. 48, 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כְּכָל־עִמַּת שֶׁ· *in all points as*, Ec. 5, 15.

i) *Adversative:* (see on the adverbs, § 150, 3). Decidedly *here* belong אֶפֶס כִּי *only that—but, nevertheless*, and the difficult combination כִּי אִם, prop. *that if, for if*, most frequently *but if*, in the sense of כִּי explained under letter *d*, but united with אִם to form a connection with the verb; Ps. 1, 1 *happy the man who walks not* (if he walks not) *in the counsel of the ungodly* . . . v. 2 *but if* (כִּי אִם) *his delight is in* . . . The simply *but* Ps. 1, 4, Gen. 32, 29 *but if, but when*, Gen. 32, 27, and merely *but=except* (after a negative), 39, 9, 28, 17.

k) On the *interrogative* particles, see § 153.

l) On the *optative* particles, see on לוּ above, under letter *f*, Note [1]; on נָא—in § 105, 2, Note [2], and p. 275, Note [1].

3. A certain brevity and incompleteness [4] of expression

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[1] Hence לוּ serves also to express a wish, as in לוּ מַתְנוּ *would! we had died* Num. 14, 2, לוּ יְחִיֵּנוּ *would! he may live* Gen. 17, 18, even with the Imper. (§ 130, 1, § 136, 2).

[2] This כִּי answers seemingly to ὅτι as marking a quotation, or introducing the very words of the oath sworn (see p. 328); hence it does not appear in our translation, owing to difference of idiom.—*Tr.*

[3] Comp. also כְּ—כְּ in 1 K. 22, 4, כְּ—וְכְ in Josh. 14, 11.—*Tr.*

[4] More rare is pleonasm or an unnecessary fulness of expression; e. g. כִּי אִם, for *if*, Ex. 22, 22, comp. old Germ. *wenn dass* (prop. *if* it is *that*) and old Eng. "if that". On the contrary, a degree of pleonasm in the par-

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(see No. 1) appears, among other things, in this, that instead of the whole compound conjunction, by which the relation is fully expressed, sometimes the one and sometimes the other component part may be used. Thus, instead of the full form יַעַן אֲשֶׁר *on the account, that = because*, we have shorter יַעַן or אֲשֶׁר; instead of כַּאֲשֶׁר *as* (conj.) we find כְּ Is. **61**, 11, or אֲשֶׁר Ex. **14**, 13, 1 K. **8**, 24.

4. This brevity is carried still farther, when the conjunction, which is required to show the relation of one sentence or clause to another, is omitted altogether. This is the case—

a) In conditional clauses; Gen. **33**, 13 *drive they them* (the sheep) *hard, then they will die*, for, *if* they drive them hard etc., Gen. **42**, 38, Job **7**, 20 (if) *I have sinned, what do I unto thee?* Job **19**, 4.

b) In expressions of comparison; Ps. **14**, 4 אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם *who devour my people* (as) *they would eat bread*, prop. (as) *those who eat bread*, Job **24**, 19 *drought and heat carry off the snow-water* שְׁאוֹל חָטָאוּ (so) *She'ol* (those who) *sin*, Jer. **17**, 11.

c) In members which are usually dependent on the relative conjunctions (*oratio obliqua*); Gen. **12**, 13 *say* אֲחֹתִי אָתְּ *thou art my sister*, commonly כִּי אֲחֹתִי אָתְּ, Gen. **41**, 15, Ps. **9**, 21 *that they may learn, they are men*, Is. **48**, 8 *for I knew, thou art quite faithless*, Ps. **17**, 3 *I have purposed*, (that) *my mouth shall not sin*. In all these cases, the dependent clause stands properly for the accusative of the object; comp. § 142, 4, Rem. 2.

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ticles is quite indigenous in the Chaldee; e. g. כָּל־קֳבֵל־דְּנָה (Germ. *all* dieweil) *wholly—for—that = because*, כָּל־קֳבֵל־דְּנָה *wholly for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in יַעַן וּבְיַעַן *because, even because* Lev. **26**, 43; like the German *sintemal und alldieweil*.

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§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהּ, הוֹי, אוֹי), are connected with the object of the threatening or lamentation, either by the particles עַל, אֶל, לְ, or without, as אוֹי לָנוּ *woe tu us!* הוֹי גּוֹי *woe to the people!* Is. 1, 4, הוֹי אָחִי *alas, my brother!* 1 K. 13, 30.

On the construction of הַוָּה with the *suffixes*, see § 100, 5.

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A

HEBREW READING BOOK

(ADAPTED FOR THE STUDENT'S HEB. GRAMMAR)

WITH

SUITABLE EXERCISES IN GRAMMAR AND COMPOSITION.

BY

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HEBREW READING BOOK AND EXERCISES.

PRACTICAL HINTS.

The design of this Reading Book is to aid the learner in mastering the inflections and constructions of the Hebrew language, by presenting suitable matter for translation and analysis, with the addition of ample references to the forms and rules of the Grammar.—Hence the portions for translation and composition have been carefully selected and arranged, so as to be progressive (from short and easy to more difficult), and also as diversified as possible within the narrow limits; so that the grammatical references cover nearly the whole ground.—The help given, at the outset, in reading, translating and analysing (or parsing) the Hebrew, may perhaps seem excessive: but the intelligent student will soon find scope for his own skill and research, independently of such promptings; while the unapt learner will do well to reflect, that unless he can at length pursue the study without such means he ought rather to abandon it.—There will be scope enough, also, for the experienced teacher to show his skill in *vivâ voce* instruction. Though every competent instructor may have, more or less, a way of his own in teaching, yet the plan here followed is likely to interest even the most skilful and successful, since it is founded in the main on

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The most approved method of studying Hebrew[1].

It is better to begin with a *full* Grammar than (as many do) with a *skeleton* or *mere outline*, though the complete mastering of the whole is not to be attempted at once; but the more important parts, usually printed in larger type (as in the editions of Gesenius), ought to be learned first, and the rest, in smaller type, to be left for after study, unless the eagerness and aptness of the scholar (as we find in some rare cases) lead him to take up all just as it comes and in a short time.

As soon as one knows the *Alphabet* (in §§ 5 and 6 of this Gram.), and the *Points* for the *vowel-signs* (those for the ten *full* vowels on page 32, for the *half*-vowels in § 10), and for *Dāghē'sh* in § 12, and *Măppîq* in § 14, together with the *Theory of the Syllable* (in § 26), let him practise the careful reading aloud of words (as in the Tables of Nouns on pp. XXVI—XXX, or in this Reading Book, pp. 340—342, where the meanings are given), with their proper accent (usually resting on the last syllable, ὀξύτονος, see § 15, 2); then let the Pronouns (§§ 32—37), especially the Personal (§ 32, Parad. A) and the Article (§ 35), be well learnt as a preparation for taking up the Verbs and Nouns. Next let the Paradigm of the strong or regular Verb (Parad. B) be fully mastered and remembered, in connection with the most careful study of §§ 38—54 (but more especially of §§ 39, 40, 43—50), so that the characteristic forms of the Conjugations and other Modifications, also the force of the *affformatives* and *preformatives* (§ 40), may be clearly apprehended. After attending to the Pronominal Suffixes (§ 33, Parad. A) and the mode of attaching them to Verbs (§§ 58—61, Parad. C) and to Nouns (§ 91), let the peculiarities of the guttural letters (§ 22) and the Guttural Verbs (Parads. D—F) be mastered, next the contracted Verbs (Parads. G and H), and then the Feeble Verbs (Parads. I—P), owing their peculiarities to the nature of their feeble or quiescent letters (§§ 23, 24).

[1] See the views of *Gesenius* in the Preface to his Hebräisches Lesebuch, as edited by *De Wette*, Leipzig, 1841.—The advice of *Winer*, a distinguished Hebraist, though now best known to us from his matchless Grammar of the N. Test. Greek (the best Eng. edition of which is decidedly that by Prof. Moulton of the Wesleyan College, Richmond, near London), is much to the same effect in his Grundlinien einer Methodik des Elementarunterrichts in der Heb. Sprache, Leipzig, 1819.

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It is assumed that the student takes, in the mean while, easy lessons (as on p. 342) in translating and analysing sentences, when full knowledge of the changes of the Vowels (§§ 27—29) and of the Noun (as to the *construct state*, etc.) will be required (§ 79—90), and also of the *prefix* Particles (§§ 102—104).

NB. In these lessons one must strive to *read with fluency and intelligence* (observing the proper accent of each word), which he will best learn by often reading aloud what he already understands.

Readiness also must be acquired in *writing* the characters, in a legible way, by putting down on paper or blackboard some inflections of Verbs and Nouns (so far as possible) from memory, after the model of the Paradigms, and by doing *Exercises* in Heb. composition, such as are provided or indicated in the course of the lessons.

There should be a constant effort to store the memory with words and their meanings, paying heed to their *derivation* (§§ 81—86) and *inflection* (§§ 91—96). *Tantum scimus, quantum memoria tenemus.*

How to learn the Hebrew Grammar? It follows from the above hints, that whilst the student's memory must be exercised in storing up the Heb. words and their meanings, and specially in mastering the Tables of Verbs, Nouns, etc., the bulk of the Grammar is not to be learned by heart, word for word, but only its purport or substance; that is, its facts and principles, must be noted and apprehended and set forth in fitting terms, all the better, if they be of the student's own finding.

Let him, for instance, take up (with the help of the examples and notes on pp. 339—342) the important subject of *syllabication* or *the theory of the syllable*, taught in §§ 26 and 27; but instead of trying to accomplish this by *rote*-work, as in some old-fashioned schools, let him, after studying these sections well, write down (or simply think out) for himself *questions* upon them and supply the *answers*, somewhat after this manner:—

1. Why is the knowledge of *syllabication* requisite in Heb.?—To enable us to understand the laws, which determine the choice and change of vowels in the inflections or modifications of words.—2. How may a syllable be viewed?—In two ways:—as to its *initial* or opening sound, and as to its *final* or closing sound.—3. What must its *initial* sound be?—Always a *consonant*, with one exception (not real but only apparent, see Note [1], p. 70) namely ה (for ֗ *and*).—

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4. What may its *final* sound be?—Either a *vowel* (full or half) and then the syllable is called *open*, or a *consonant* (one or two) and then the syllable is called *closed* (or *sharp* in some cases).—NB. The separate counting of *half* or *proclitic* syllables, as a distinct variety, is practically unimportant (see Rem. p. 71).—5. When the syllable is *open* or *simple*, what must the vowel be?—NB. *The vowel must be long in an open syllable, except when it has the full accent (or tone), or at least has the secondary accent Mèthĕgh* (§ 16, 2, *c*) *to support it; for a short vowel cannot stand in an open unaccented syllable* (see a seeming exception with *Dagh. f. implicitum*, on top of p. 61).—6. In a *closed* or *mixed* syllable, what sort of vowel?—NB. *The vowel must be short when the closed syllable has no accent, but may by either short or long when the closed syllable is accented.*

The apt and intelligent learner will know how to apply some such method of *self-catechising*, as he goes on; and then one may safely hail him, *macte virtute diligentiaque esto!* or better in the sacred tongue itself

אָז תַּצְלִיחַ אֶת־דְּרָכֶיךָ וְאָז תַּשְׂכִּיל׃

Josh. 1, 8.

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I. BIBLE WORDS AND SENTENCES.

To be committed to memory and to serve for practice in reading and translating, and in grammatical analysis (or parsing) and construing.

NB. For the *derivation* of words (substantives and adjectives, §§ 81—86, and even many particles, § 99), a good Lexicon (such as the *Student's Heb. Lexicon*, published in a very serviceable form by Asher & Co.) must be diligently consulted, as the help here offered in the way of *Grammatical Analysis and Notes* leaves the student to look for the *roots* in his Dictionary.

Single Words.

NB. SYLLABICATION must be carefully learned according to §§ 26, 28 in the Grammar.

אָב ʾābh [1] (*father*) noun m. s. irreg.
אֵם ʾēm (*mother*) n. f. s.
בֵּן bēn (*son*) n. m. s. irreg.
בַּת băth (*daughter*) n. f. s. irreg.

עִיר ʿîr (*city*) noun f. s. irreg.
עֵץ ʿēṣ (*tree*) n. m. s.
טוֹב ṭôbh (*good*) adj. m. s.
דַּךְ dăkh (*wretched*) adj. m. s.
דַּל dăl (*weak*) adj. m. s.

פֶּה pè (*mouth*) noun m. s. irreg.
כַּף kăph (*hand* or *palm*) n. f. s.
מוּם mûm (*blemish*, μῶμος), n. m. s.
תֹּם tōm (*integrity*) n. m. s.

OBSERVE, each of these monosyllabic words begins with a consonant (according to § 26, 1), for the gutturals א and ע (§ 6, 4)

[1] For the sound of the Heb. consonants and vowels, as they are here indicated, see Notes on p. 22 and Note [1] on p. 3 in the Grammar.

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have a consonant force (indicated here by the Greek breathings ' and ', § 6, 2, 1), though among us they generally have no audible sound or force: the other initial letters (except the מ) are the aspirated mutes (§ 6, 3) with the Dāghē'sh lenè to *harden* their sound (according to § 21, 1); and each word has the tone or accent, § 15, though not here marked by ـַ, (see § 15, Rem. 3) and forms a *closed* syllable, i. e. ends in a consonant (§ 26, 2, *c*), except פֶּה *pè* which is an *open* syll. i. e. it ends in a vowel (§ 26, 3), the ה being here a *feeble* letter, *quiescent* in the vowel Sᵉghô'l, *è*, (§ 23, 4, p. 65).—NB. The *final* דְּ has the *silent* simple Shᵉwá' according to § 10, 3, while the other *final* letters (ם, ן, ה, ץ) have none.—The *irregular* nouns are given in § 96.

מָטָר mā-ṭā'r (*rain*) n. m. s.

עָנָן 'ā-nā'n (*cloud*) n. m. s.

חָכָם chā-khā'm (*wise*) adj. m. s.—Obs. the 1st syll. in each of these words is *open* with a long vowel § 26, 3), 2d syll. *closed* with a long vowel and the accent or tone; for NB. *a long vowel cannot stand in a closed syllable without the tone or accent* (§ 26, 5).

חָכְמָה chŏkh-mā' (*wisdom*) n. f. s.; 1st syll. *closed* and *unaccented* (ending in a consonant with a *silent* Shᵉwâ (§ 10, 3) and so having not Qā'mĕṣ, *ā*, but Qāmĕṣ-chatû'ph, *ŏ*, according to § 9, 12, 1, *a*, at bottom of p. 41); 2d syll. *accented* and *open* (ending in a vowel, as the ה *quiesces* in the Qā'mĕṣ, *ā*, § 23, 4, p. 65).

גִּבּוֹר gĭb-bô'r (*mighty*) adj. m. s.; 1st syll. *closed* and *sharpened* (§ 26, 6), the point in the ב (after a vowel) being Dagh. fortè, serving to *harden* and to *double* it (§ 13, 3), but the point in the ג is Dāgh. lenè serving only to *harden* it (§ 13, 1).

גָּבוֹהַּ gā-bhô'ah (*high*) adj. m. s.; 1st syll. *open* (§ 26, 3), 2d *accented* and *closed*, the ה with Măppî'q (§ 14) having its full consonant force and, as a final guttural, taking the Pă'thăch *furtive*, therefore not gā-bhô'-hă, see § 22, 2, *b*.—Obs. the ג has Dāgh. lenè but the ב has it not, according to § 6, 3.

יְקָר yᵉ-qâr (*honour*) n. m. s.; 1st syll. only a *half*-syllable with *half*-vowel (*vocal* Shᵉwâ, § 26, 4); 2d syll. *closed* and *accented*, with an essentially long or immovable Qā'mĕṣ, *â*, § 25, 2.—Obs. Theoretically this is a sort of dissyllable, but practically only a monosyllable, as if *yᵉqâ'r* (see § 26, 4, Rem.).

אֱמֶת 'ᵉ-mĕ'th (*truth*) n. f. s.; practically a monosyllable *'ᵉmĕ'th*,

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the Chāṭē′ph-Seghô′l under the א being at most only a *half*-vowel (§ 10, 2).

חֳלִי ch°-lî′ (*sickness*) n. m. s.; pract. *ch°lî′*, the Chāṭē′ph-Qā′mĕṣ being no more than a *half*-vowel.

בַּיִת bă′-yĭth (*house*) n. m. s. irreg. (§ 96); 1st syll. *open* with a *short* vowel but *accented* (see § 26, 3, *a*), since an *open* syll. with a *short* vowel requires either the *full* accent (as here in a *Segholate* noun, § 84, 11), or the *secondary* accent (Mèthĕgh, § 16, 2) as shown in § 26, 3, *d, e.* NB. Hence the practical rule, *that a short vowel cannot stand in an open unaccented syllable.*

חֹשֶׁךְ chō′-shĕkh (*darkness*) n. m. s. Obs. how the diacritic point (§ 11) on the שׁ *Shîn* serves for the Chō′lĕm, *ō* (§ 8, 2, Rem.) as well as to distinguish it from שׂ *Sîn*; also how the vowel-less *final* ךְ has simple Sh°wâ silent (§ 10, 3).—Compare שָׂשׂוֹן sā-sô′n (*gladness*) n. m. s.

אֶרֶץ ă′-rĕṣ (*earth*) segholate n. com. s. (rarely mas.); NB. always אָרֶץ ’ā′-rĕṣ when the *article* (§ 35 and § 93, Rem. 1) is prefixed, as הָאָרֶץ *the earth* (never הָאֶרֶץ).

תְּפִלָּה t°-phĭl-lā′ (*prayer*) n. f. s.; pract. only a dissyllable, as if *t'phĭl-lā′*, 1st syll. *closed* and *sharp* (ending in the ל *doubled* by Dāgh. fortè, § 26, 6), 2d syll. *open* (ending in the *feeble* or *quiescent* ה, § 23, 4).

יְשׁוּעָה y°-shû-‘ā′ (*salvation*), pract. *y'shû-‘ā′* n. f. s.

אֲדָמָה (pract.) ’ădhā-mā′ (*ground* or *land*) n. f. s.

אֱמוּנָה (pract.) ’°mû-nā′ (*faithfulness, faith*) n. f. s.

יַבֶּשֶׁת yăb-bĕ′-shĕth (*dry land*, in opp. to יָם yām, *sea*) n. f. s.; a real trisyllable and a fem. *segholate* (§ 94, 2); the *open* syll. *bĕ′* with a *short* vowel has the *tone* (see above under בַּיִת).

אָדָם ’ā-dhā′m (*man*, i. e. human being, ἄνθρωπος) n. m. s. collective (without a plural); including—

אִישׁ ’îsh (*man*, ἀνήρ) n. m. s. and
אִשָּׁה ’îsh-shā′ (*woman*) n. f. s.
} both irregular see § 96.

שָׁמַיִם shā-mă′-yĭm (*heavens*) n. m. pl., the form is dual but only used for the proper pl. שְׁמָיִם *sh°mā-yî′m*, and the sing. not used at all (§ 88, 1, Rem. 2); 2d syll. *open* with *accented short* vowel (see בַּיִת).

אֱלֹהִים ’°lô-hî′m (*gods*), n. m. pl. but used as if sing. mostly for *God, Deity* (see § 108, 2, Rem. 1 and Note [2]); the sing. אֱלוֹהַּ

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'elôh (*a god*, used for *God* only in poetry and later Heb.); the הַ at the end is *ah* and not *hă*, see on גְּבוֹהַּ above, p. 340.

EXERCISES. Let the student now learn how to attach the Article (הַ *the*, § 35) and the prefix Particles (בְּ *in*, כְּ *as*, לְ *to*, מִן *from* and וְ *and*, § 102 and § 104); and let him write down all the above words in Heb., prefixing first the Article properly to each (§ 35); then the Conjunction וְ (§ 104, 2, p. 234); then the Prepositions בְּ, כְּ, לְ aud מִן (§ 102); and lastly let him prefix both the Article and a Particle to each word, according to § 35, Rem. 2 and § 102, 1, Rem.—The above words will serve also for practice in the inflection of nouns, §§ 91—95.

Phrases and Sentences [1].

1 פְּרִי עֵץ הָדָר: 2 אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ לֶחֶם וּכְרָמִים:
3 דִּבֶּר מֶלֶךְ שְׁלֹמֹה: 4 מִשְׁנַה תּוֹרַת מֹשֶׁה: 5 דִּבְרֵי הַמַּלְךְ
הַגָּדוֹל: 6 יְמֵי שְׁנֵי חַיֵּי אֲבוֹתָי: 7 בְּתוּלַת בַּת עַמִּי:
8 דִּבֶּר הַמַּלְךְ דָּתוֹ: 9 אַתָּה וּבָנֶיךָ וּבִנֹּתֶיךָ: 10 הִנֵּה רוּחַ
גְּדוֹלָה וְחָזָק וְאַחַר הָרוּחַ רַעַשׁ: 11 מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת
חֻקִּים וּמִצְוֹת טוֹבִים: 12 שָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת: 13 זָכַר
אֶת־דִּבַּר קָדְשׁוֹ אֶת־אַבְרָהָם עַבְדּוֹ: 14 אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:
15 פָּקֹד פָּקַדְתִּי אֶתְכֶם: 16 יֵשׁ לִי כֹל וְלָרָשׁ אֵין־כְּלֹל:
17 כָּבֵד הָרָעָב בָּאָרֶץ: 18 צֶדֶק מִשְׁמַיִם נִשְׁקָף: 19 שִׁפְּךְ
דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ: 20 שַׁבֵּר תְּשַׁבֵּר מַצְּבוֹתֵיהֶם:
21 כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ: 22 שָׁמֵר תּוֹרַת וְכָבֵד: 23 גֹּנֵב
גַּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים: 24 הִכְבִּיד נָחָשְׁתִּי: 25 עָלֶיךָ הָשְׁלַכְתִּי
מֵרֶחֶם: 26 וְעַתָּה עָלַי תִּשְׁתַּחֲוֶה נַפְשִׁי: 27 הֶעֱמַדְתָּ בַּמֶּרְחָב
רַגְלִי: 28 אֵת אֲשֶׁר תְּבָרֵךְ מְבֹרָךְ: 29 שָׂכַחְתִּ אוֹתִי וַתִּשְׁלִיכִי
אוֹתִי אַחֲרֵי גֵּוֶךְ: 30 בֵּן חָכָם יְשַׂמַּח אָבִיו וּבֵן כְּסִיל תּוּגַת אִמּוֹ:
31 הֵן יִקְטְלֵנִי לֹא אֲיַחֵל: 32 יְהוָה יִשְׁמְרֵךְ מִכָּל־רָע: 33 הַדְרִיכֵנִי
בַאֲמִתֶּךָ וְלַמְּדֵנִי: 34 בְּהִשָּׁעֲנָם עָלֶיךָ תִּשָּׁבֵר וְהָעֲמַדְתָּ לָהֶם כָּל־מָתְנָיִם:
35 בְּשָׁמְעָכֶם אֶת־קוֹל הַשּׁוֹפָר: 36 זֶה דַּרְכֵּךְ מִנְּעוּרָיִךְ כִּי לֹא שָׁמַעְתְּ
בְּקוֹלִי: 37 בְּכָל־לֵב אֲצֹר פִּקּוּדֶיךָ: 38 תֵּן־לִי הַנֶּפֶשׁ וְהָרְכֶשׁ

[1] The accent on the word in these sentences is always on the last syllable, if not marked elsewhere.

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קַח לָךְ׃ 39 הַהֵלֶת תִּסּוֹב עַל־צִירָהּ וְעָצֵל עַל־מִטָּתוֹ׃ 40 אַל־תְּהִי
מְפִנֵיהֶם כִּי־אָחוֹתְךָ לְפָנֶיהָם׃ 41 מִי יִתֵּן בַּסֵּפֶר וְיֻחָקוּ׃ 42 וְהִנֵּה
סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה׃ 43 וַיְמָאֵן וַיֹּאמֶר לֹא אֹכַל
פַּת־לֶחֶם׃ 44 הוֹשִׁיעָה הַמֶּלֶךְ כִּי אִישׁי מֵת וַיִּנָּצוּ שְׁנֵי בָנַי בַּשָּׂדֶה׃
45 הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה כִּי תְהִלָּתִי אָתָּה׃ 46 אֶת־מִי חֵרַפְתָּ וְגִדַּפְתָּ
וְעַל־מִי הֵרִימוֹתָ קוֹל׃ 47 הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ׃
48 אַתָּה תִהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשַּׁק כָּל־עַמִּי׃ 49 אֲנֹכִי חֶרְפַּת
אָדָם וּבְזוּי עָם׃ 50 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר׃ 51 יְקֻוּ
הַמַּיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה׃ 52 הִנֵּשָׂה בָּא לְקַחַת אֶת־שְׁנֵי
יְלָדַי לוֹ לַעֲבָדִים׃ 53 וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם־תֵּלְכִי עִמִּי וְהָלַכְתִּי׃
54 מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים׃ 55 מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז
מֵאֲרִי׃ 56 וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיָן עֵינָיו מֵרְאוֹת׃ 57 בְּנֵה
לְךָ בַּיִת בִּירוּשָׁלַם וְיָשַׁבְתָּ שָׁם וְלֹא תֵצֵא מִשָּׁם אָנֹךְ וָאָנֹכִי׃ 58 רְאֵה־זֶה
צַו לֵאמֹר אַתֶּם עִבְרִים בִּגְבוּל אֲחֵיכֶם וְיִירְאוּ מִכֶּם׃ 59 הֶחֱרַף מְאַת וַעֲזֹב
חֲמֵה׃ 60 מַכֵּת אִישׁ וָמֵת מוֹת יוּמָת׃ 61 וַתֹּאמֶר הָאִשָּׁה הַנֶּחָשׁ
הִשִּׁיאַנִי וָאֹכֵל׃ 62 וַיִּפֹּל דָּוִד לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים׃
63 בָּרוּךְ אַתָּה בְּנִי גַּם עָשׂוֹה תַּעֲשֶׂה וְגַם יָכֹל תּוּכָל׃ 64 אִם־לֹא
יַעֲלֶה הֶעָנָן וְלֹא יִסְעוּ עַד־יוֹם הֵעָלוֹתוֹ׃ 65 זָכֹר אַל־תָּפֵר בְּרִיתֶךָ אִתָּנוּ׃
66 כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו׃ 67 בַּיָּמִים הָהֵם
הַחֵל יְהוֹיָה לְקַצּוֹת בְּיִשְׂרָאֵל׃ 68 וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע
בְּמַטֵּהוּ פַּעֲמָיִם׃ 69 הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ יָדִי שַׂמְתִּי לְמוֹ־פִי׃
70 וַיִּקְבְּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לִצְדָקָה וְהִנֵּה צְעָקָה׃ 71 הֲלֹא אָב
אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית
אֲבֹתֵינוּ׃ 72 וַיִּתֵּן יְרֵבֶר שְׁלֹשֶׁת יָמִים וַיָּמֶת מִן־הָעָם שִׁבְעִים אֶלֶף
אִישׁ׃ 73 שְׁתִּים עֶשְׂרֵה שָׁנָה עֲבָדוּהוּ וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה מָרְדוּ׃

NOTES AND EXERCISES ON THE ABOVE SENTENCES.

1. Pᵉrî ʿēṣ hā-dhā'r (Lev. 23, 40), *fruit-of tree-of ornament*, i. e. produce of ornamental trees.—*Pᵉrî*, a noun m. sing. (collective, no plur., § 108), in constr. state (see § 89), inflected or declined as shown in class or Parad. VI. i. (§ 93) and in the Lex. under פְּרִי; the פ having Dāgh. lenè because not preceded by a vowel, according to § 6, 3. *ʿĒṣ*, n. m. s. coll. (rarely pl. עֲצִים, except for *sticks*

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or *pieces of wood*), in c. st. after Parad. VII. b. (see Lex.). *Hā-dhā'r*, n. m. s., in absol. state (see § 89), after Parad. IV. b. (see Lex.).—The mark (:) at the end is *Sôph-pāsûq'*, always preceded by the accent *Sĭllû'q* (—), serving here for our full stop (§ 15, p. 49).

NB. We see here—*a*) that the genitive case-relation, or what is called the constr. state in Heb., which we express by *of* or often by the possessive *'s*, consists essentially in mere closeness of connection between words in utterance; for there is no change whatever in the form of *p^{e}rî'* and *'ēṣ*, though each is in the constr. st. or stands in the genitive relation with the word following it, see § 89, 1;—*b*) that several nouns in succession may be in the c. st., each depending on the next (see § 114, 1); see also in Nos 4 and 6 below.—NB. If these words were uttered without close connection, the sense would be simply *fruit, tree, ornament*, without indicating any genitive or possessive relation between them.—If the 1st and 2d alone were joined closely, the sense would be *fruit-of tree* (is) *ornament;* see No. 3 below.

2. *'Ä'rĕṣ dā-ghā'n w^{e}thî-rô'sh 'ä'-rĕṣ lä'-chĕm û-kh^{e}rā-mî'm* (2 K. 18, 32), *land-of corn and new-wine, land-of bread and vineyards.*—אֶרֶץ (see above, p. 341) twice, in c. st. (Parad. VI. a) without change and standing each time in genit. relation with two succeeding nouns (see § 114, 1). *Dā-ghā'n*, n. m. s. coll. (no plur.) in absol. st., Parad. IV. a; the ד with. Dāgh. l. according to § 6, 3. *W^{e}thî-rô'sh*, n. m. s. coll. (no pl.) in absol. st. (תִּירוֹשׁ see Lex.), with the conjunction וְ (*and*) prefixed regularly with simple Sh^{e}wâ (see § 104, 2, Rem. *a*). *Lä'-chĕm*, n. com. s. coll. (no pl.) in absol. st., Parad. VI. a. *Û-kh^{e}rā-mî'm* (see כֶּרֶם in Lex.), n. m. pl. in absol. state, with the conj. וּ prefixed with Shû'-rĕq before the simple Sh^{e}wâ (§ 104, 2, Rem. *c*).—OBSERVE here the 1st syll. *û* is really *wū* and begins with a consonant as explained in § 26, 1, Note [1].

NB. The 4 nouns that are here said to be in absol. st. would usually be in the genitive case in Greek or Latin (as they are here in the Sept. and Vulg.), and hence they are (by accommodation) said to be in the genitive also in Heb., governed by אֶרֶץ as the *nomen regens* (§ 89 and § 114, 1).

3. *D^{e}bhă'r mä'lĕkh shĭl-ṭô'n* (Ec. 8, 4), *the word-of a king* or *a king's word* (is) *power.*—*D^{e}bhăr*, n. m. s. in c. st. before *mä'lekh*

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and shortened as much as possible (§ 89, 2) from *dābhā'r* (דָּבָר, see Lex. and Parad. IV. a) for the sake of closer connection in utterance, so as to indicate the genit. relation between them, which relation serves to make it definite without having the article (see § 110, 2). *Mă'-lĕkh* n. m. s. in absol. st., Parad. VI. a.; but the form might be in c. st. before *shĭlṭô'n* so as to mean *word-of king-of power*, only the context decides for the other sense. *Shĭl-ṭô'n* [= *Sultâ'n*], n. m. s. in abs. st. Parad. I.; but Gesenius and others make it an adj. m. s. agreeing in gender and number with הִבר (§ 112) and so they give the sense *a king's word* (is) *powerful*.

NB. The *copula* (or verb *to be*) has often (as here) to be supplied in Heb., as also in Greek (see § 144, 1).

4. Mĭsh-nē' tô-răth Mô-shè (Josh. 8, 32), *the copy-of the law-of Moses.*—*Mĭsh-nē'* (מִשְׁנֶה lit. *repetition*, Parad. IX), n. m. s., in c. st. before *tô-răth*, which is a n. fem. s. in c. st. (תּוֹרָה, Parad. *A*, § 95), the initial ת having Dāgh. l. (though preceded by a vowel) because of the *distinctive* accent *Păshṭā'* (֡, § 15, p. 49) before it (see § 21, 1), marking a very slight check or pause, even though the c. state supposes close connection and not separation (see on No. 1 above). *Môshè*, prop. n. (see Lex.) in absol. st.; Obs. the diacritic point on the שׁ serving also for the vowel Chô'lĕm, *ô* (see § 33).

5. Dĭbh-rê' ham-mă'-lĕkh hăg-gā-dhô'l (Is. 36, 13), *the words-of the great king*, or *the great king's words.*—*Dĭbhrê'* n. m. pl. in c. st. of דְּבָרִים (Parad. IV). Obs. how the close connection in the genitive relation causes here both the utmost shortening of the vowels (as in No. 3) and the eliding of the final consonant by changing ים— into י— (see § 89, 2, *a* and Rem.). *Hăm-mă'lĕkh*, הַמֶּלֶךְ with the Article (הַ *the*) regularly prefixed with Pă'thăch and Dāgh. fortè (see § 35), as it is also in *hăg-gādhô'l*, adj. m. s. where the Dāgh. f. in the ג both doubles and hardens it (§ 13, 3).

NB. The adj. agrees (as here) with its noun in gender and number, and in taking the article when the noun has it or is otherwise made definite (§ 111, 2); but as predicate the adj. seldom takes the article even when qualifying a definite noun as subject (see § 110, 3).—NB. The adj. comes *after* its noun (see § 112, 1),

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except when used as predicate, in which case it may come *before* or *after* (see § 145, 1, *b*).

6. Y^{e}mê′ sh^{e}nê′ chăy-yê′ '^{e}bhô-thā′y (Gen. 47, 9), *the days-of the years-of the life-of my fathers.*—*Y^{e}mê′*, n. m. irreg. in c. st. pl. of יוֹם (see § 96). *Sh^{e}nê′*, n. fem. in c. st. pl. of שָׁנָה (§ 95, Parad. *B.* a) but here with *masc.* pl. form (see Lex. and § 87, 4) instead of שְׁנוֹת. *Chăyyê′*, n. m. in c. st. pl. of חַי (Parad. VIII.), *plur.* in form but *sing.* in sense (see § 108, 2, *a*). אֲבוֹתַי, n. m. irreg. (see § 96) in plur. (but with *fem.* form, § 87, 4), with suff. 1 pers. s. § 91, 2 (ַי for ִי *my* on account of the *pause* accent, *Sĭllûq*, § 29, 4, *a*).—Obs. the three successive nouns here in c. st. pl. (§ 114, 1) and the consequent changes in vowels and consonants as in דִּבְרֵי, No. 5 above.—Obs. also the absence of the article before these nouns, since the c. st. suffices to make them definite (see § 110, 2 and Note [2]).

7. B^{e}thû-lă′th bă′th ʿăm-mî′ (Jer. 14, 17), *virgin daughter-of* (lit. *virgin-of daughter-of*) *my people.*—בְּתוּלַת n. f. s. in c. st. of בְּתוּלָה (§ 95, Parad. *A.*), but here denoting *apposition* rather than the genit. relation (see § 116, 5). *Bă′th*, n. f. s. irreg. (see § 96) in c. st. before *ʿăm-mî′*, n. m. s. with suff. 1 p. s. (see עַם in Lex.).

8. D^{e}bhă′r hăm-mă′-lĕkh w^{e}dhā-thô′ (Est. 2, 8), *the word-of the king and his decree*, i. e. *the king's word and decree.*—*W^{e}dhāthô′*, n. f. s. with suff. 3d p. s. m. (דָּת, § 93, Parad. II) and with the conj. וְ regularly prefixed (§ 104, 2, *c*).—Obs. how the Heb. idiom avoids putting two nouns in the c. st. connected with one and the same third noun (the so-called genitive), like דְּבַר וְדַת הַמֶּלֶךְ, and uses instead a sort of circumlocution; which we find copied in the Greek of Mat. 6, 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ (see § 114, 1, Note [1]).

9. 'Ăt-tā′ û-bhā-nè-khā û-bh^{e}nô-thè-khā (Lev. 10, 14), *thou and thy sons and thy daughters.*—*'Ăttā′*, pers. pron. m. s. (§ 32), in its full or separate form (as here) in the nom. case *thou*, but in its suffix form ךָ— it stands for the oblique cases, and answers to our *thy* and *thee* (see § 33, 1, and comp. § 121, 3). The conj. וּ is pref. with Shû′rĕq to both the foll. words because they begin with a labial (the בּ), according to § 104, 2, *c*. Both nouns are

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irreg. (see בֵּן and בַּת in § 96, or in Lex.) and pl., with suff. 2d p. s. masc.—Obs. how the Heb. idiom (as here) puts the pronominal suffix with *each* noun (or verb, as it might happen), though we prefer saying *thou and thy sons and daughters;* comp. the remark on the analogous idiom in No. 8 above.

10. Hĭn-nē′ rûª ch gᵉdhô-lā′ wᵉchā-zā′q wᵉăchă′r hā-rûª ch rā′-ʿăsh (1 K. 19, 11), *behold! a wind great and strong, and after the wind an earthquake.*—*Hĭnnē′* (also הֵן, see No. 31) interj. (see § 105, 2). רוּחַ, n. com. s. (pl. רוּחוֹת) in absol. st.; with Path. furt. (see § 22, 2, *b*), *followed* by two adjectives both agreeing with it in s. num., but *gᵉdhôlā′* is in the *fem.* gend. and *chāzāk′* in the *masc.*, as the noun is of *common* gend. and so admits of *both* (§ 112, 1, Rem. 2). In אַחַר (*after*) the 1st syll. (*ăch*) is really closed, since the guttural ח has a Dāgh. f. *implied* (see § 22, 1), though we do not write *ʾăch-chă′r*. *Rûª ch*, having been named before, takes the Article *hā* (see § 109, p. 246), which is here pref. with Qā′mĕṣ according to § 35, 1, to compensate for the Dāgh. f. which the ר excludes (see § 22, 5, *a*). *Rāʿ′ăsh* (for *răʿ′ăsh*, because of the *Sĭllû′q*), n. m. s. (§ 93, Parad. VI. d).—Obs. how in each clause we may supply the verb *was* (הָיָה, see § 144).

11. Mĭsh-pā-ṭîm yᵉshā-rîm wᵉthô-rôth ʾᵉmĕth chŭq-qîm û-mĭṣ-wôth ṭô-bhîm (Neh. 9, 13), *rights and judgments and laws-of truth* (=*true laws*), *good statutes and commandments.*—*Mĭshpāṭîm* (see מִשְׁפָּט in Lex.). *Yᵉshārîm*, adj. m. pl. (יָשָׁר, see Lex.) agreeing with its noun in gend. and num. (see § 112). *Thôrôth*, n. f. pl. (of תּוֹרָה) in c. st. before אֱמֶת (see Lex.) n. fem. s. (no pl.), used here for an adj. according to § 106, 1; the *Zāqēph-qāṭô′n* (֔) over it serving to mark the accent and the slight interpunction or stop (see § 15, 1). *Chŭqqîm*, n. m. pl. absol. st. of חֹק (see § 93, Parad. VIII. c). *Mĭṣ-wôth*, not *mĭṣôth*, because the last syll. must begin with the ו as consonant (see § 26, 1), since the צ with *silent* Shᵉwâ *closes* the first syllable (see § 10, 3, and § 26, 5), *Ṭôbhîm*, adj. m. pl. agreeing in num. and *gend.* with the *masc.* חֻקִּים rather than the *fem.* מִצְוֹת, though it qualifies *both* (see § 148, 2, and comp. ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν).

Exercises. *The following expressions, founded chiefly on the above examples, are to be written in Hebrew.*—Tree and fruit of ornament.

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Ornament of fruit-tree (Heb. tree-of fruit, see § 106, 1). My ornamental tree (Heb. tree of my ornament, see § 121, 6).—Corn of the (הָ) land and vineyards of new-wine. The land's corn and bread (Heb. and its bread, see No. 8 above).—A great king (Heb. king great). A great queen (מַלְכָּה). The great king (Heb. the king the great). The great queen. The great kings and the good queens. Good kings and queens (see in No. 11 above). The great queen's statutes. Thy queen's right judgments (Heb. judgments of thy queen the right, see § 111, 2). Our queen's judgments (are) right (Heb. judgments of our queen right, see on No. 3 above and in § 144, 1).—Her people's sons and daughters. Their corn and wine (יַיִן); see on No. 9.—Lo! great winds and after them (see § 103, 3, p. 233) the mighty earth-quake. True judgments (are) good. Copies of your (pl.) queen's law and decree. Their land's wine and corn. Our kings' good laws and right judgments (Heb. and their right judgments). Thou (fem.) and thy daughters and mighty sons. The virgin's truth (is) her great ornament.

12. Shā-phᵉṭû' 'ĕth-hā-'ā'm bᵉkhŏl-'ē'th (Ex. 18, 26), *they judged the people at every time* (lit. *in whole of time*).—*Shāphᵉṭû'* (not *Shophṭû'*, because of the Mĕthĕgh, see § 16, 2) a regular or strong verb trans. (§§ 41 and 42) in 3d p. pl. Perf. Qăl (שָׁפַט, Parad. B), agreeing in num. and pers. with the subject הָרֹאשִׁים (*the heads* or *chiefs*) understood, and governing the definite noun *hā-'ā'm* in the acc. (see § 138) as indicated by אֶת (for אֵת, § 16, 1) the sign of the definite acc. (see § 117, 2). עָם, with art. הָעָם (§ 35, 2, *B*, and see Lex.). *Bᵉkhŏl*, n. m. s. in c. st. (כֹּל, Parad. VIII. c), here with Qā'mĕṣ-chāṭû'ph, *ŏ*, (not Qā'mĕṣ, *ā*, see § 9, 12, 1, p. 41) because of the Măqqē'ph (see § 16, 1) which takes away the tone or accent of the closed syll. and so shortens the Chōlĕm, *ō*, into Qām.-chāt. *ŏ* (see § 26, 5); the pref. preposition בְּ reg. put with simple Shᵉwâ (see § 102, 2). עֵת n. s. com., Parad. VIII. b.

NB. The Heb. idiom uses the noun כֹּל (*totality, whole*) for our adj. *all* (see § 111, 1, Rem. 2); so *all* or *every day* is *whole-of day*, *all the day* is *whole-of the day*, *all we* or *us* is *our total* (כֻּלָּנוּ for כֻּלָּנוּ, § 91, 1, Rem. 2), *all they* or *them*=*their total*, etc.

13. Zā-khă'r 'ĕth-dᵉbhă'r qŏdh-shô' 'ĕth-'ăbh-rā-hā'm 'ăbh-dô' (Ps. 105, 42), *he* (i. e. God) *remembered his holy word* (lit.

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the word of his holiness), Abraham his servant.—*Zākhă'r*, trans. verb 3d p. s. m. Perf. Qăl (Parad. B), governing in the def. acc. (as shown by אֶת (§ 117, 2) the noun *dᵉbhă'r* which is definite as being in the c. state (see § 110, 2). *Qŏdhshô'*, sᵉgholate n. m. s. (קֹדֶשׁ, Parad. VI. c) with suff. 3d p. s. m., serving here for the adj. (קָדוֹשׁ, § 106, 1) and taking the *suff.* according to § 121, 6.—Obs. how our idiom would favour דְּבָרוֹ הַקָּדוֹשׁ (*his holy word*) which is also good Heb. (see § 111, 2), rather than דְּבַר קָדְשׁוֹ (*word of his holiness*) which they preferred.—אַבְרָהָם, prop. n. m. s. acc. case in apposition with אֶת־דְּבַר, governed by זָכַר as indicated by the אֶת (§ 117, 2), *'Abrāhām* being naturally definite as a prop. name. NB. The 2nd אֶת here may possibly (as some think) be the preposition אֵת *with* (see § 103, 1, Rem. 1), giving the sense *his holy word with Abraham.*—*'Abhdô'* (see עֶבֶד in Lex.).

14. 'Esh-pō'kh 'ĕth-rû-chî' 'ăl-kŏl-bā-sā'r (Joel 3, 1), *I* (i. e. God) *will pour my spirit on all flesh* (i. e. on all men).—אֶשְׁפּוֹךְ (seldom אֶשְׁפֹּךְ, see § 47, 3, Rem. 1), strong verb trans. 1st p. s. Impf. (or Fut.) Qăl of שָׁפַךְ (Parad. B), govg. in the acc. (see § 118) the noun *rûchî'*, which takes אֶת, because the noun is made definite by the suff. יִ— *my* (§ 110, 2).—Obs. how the Path. furt. in רוּחַ (see No. 10 above) disappears from under the gutt. ח, when it ceases to be final by the adding of a suff. or any other ending (רוּחוֹת).—עַל, prep., taking suffixes like a plur. noun (§ 103, 3).—On כָּל see in No. 12.

NB. אֶשְׁפּוֹךְ doubtless refers here to coming time and is therefore in the *Future* tense (as most Hebrew grammars call it), but *Ewald, Rödiger* and others of the latest Hebraists prefer to call it the *Imperfect* (see the Note on p. 108), without any very obvious advantage; since the real (and confessedly the sore) difficulty about the Heb. tenses still remains much the same (Note[1] on p. 100).

15. Pā-qô'dh pā-qă'dh-tî 'ĕth'-khĕ'm (Ex. 3, 16), *to visit I have visited you*, i. e. *I have surely visited you.*—פָּקֹד (generally פָּקוֹד), reg. verb trans. in Inf. absol. Qăl (Parad. B), used here with a gerund or *adverbial* force (e. g. *surely, truly, verily*) to *strengthen* the meaning of the finite verb פָּקַדְתִּי (in 1st p. s. Perf. Qăl), according to § 131, 3, *a*, which is a very common and elegant idiom of the

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language.—Obs. that this emphatic Inf. abs. usually stands (as here) *before* the finite verb; but sometimes it stands *after* it (as פָּקֹד פָּקַדְתִּי *I have visited to visit*) and then indicates *continuance* or *persistency* (see § 131, 3, *b*). —אֶתְכֶם, sign of def. acc. with suff. 2nd p. pl. m. (see § 103, 1, Rem. 1).—Obs. how (contrary to expectation) there is no Dāgh. l. in כֶם (see § 21, 2, *b*), because the preceding simple Sh^{e}wâ (contrary to expectation) is not *absolutely silent* (see Note [3] on p. 43).

NB. The examples in Nos. 12—15 show that the *sign of the definite accus. case* (אֵת, אֶת־, אֹת or אוֹת with *light* suff. (§ 59, 2, Rem. 1, § 103, 1, Rem. 1) is usually but not necessarily put before a noun in the acc. (§ 117, 2), when the noun is made definite either by the article (No. 12), or by the constr. state or by being a prop. name (No. 13), or by having a suffix (No. 14); comp. § 111, 2.—Obs. *that when a noun in the acc. is not definite, the sign* אֵת *is not to be used;* see some *apparent* exceptions in § 117, 2, Rem.

Exercises. Ye (masc.) have judged the servant. He will verily visit (No. 15) his people. Lo! I will continuously remember (Heb. I will remember to remember, No. 15) Moses my servant. Pour thou (אַתָּה) thy holy spirit (Heb. spirit of thy holiness, No. 13) upon our daughters and sons (No. 9). Judge ye (אַתֶּם) righteous judgment at (בְּ) all times (עֵת in pl.). They all (Heb. their total, § 146, 1) have really forgotten (No. 15) their father's words (No. 6) and the law of truth (No. 4). We will remember thy true words (No. 11). In truth and in judgment will he visit your people. She shall surely remember her father and mother and visit them (אֹתָם, § 148, 2). Thee and thy servants will we judge among (בְּ) all the people of the land. Pour ye (fem.) out your new-wine for (לְ) your good fathers and mothers (Heb. and your mothers the good; but also after § 148, 2, see on No. 11). In thy salvation visit all the peoples and pour out upon them thy Holy Spirit (No. 13). I will verily pour out the Holy Spirit (§ 111, 1) upon them all (No. 12) in that day (Heb. in the day the it, § 122, 1).

16. Yēsh lî khō'l w^{e}lā-râ'sh 'ên-kō'l (Gen. 33, 11, 2 Sam. 12, 3), *there is to me all* (lit. *entity to me of all*), *and to the needy there is nothing* (lit. *non-entity of all*), i. e. *I have every thing but the*

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needy has nothing.—יֵשׁ and its negative אַיִן (see § 100, 5 and § 152, 1 and Lex.), called adverbial particles, but prop. nouns sing. in c. state, serving for the verb הָיָה *to be*, the positive יֵשׁ=הָיָה, and the negative אַיִן (אֵין)=לֹא הָיָה *not is*. לִי, see § 103, 5. וְלָרָשׁ, ad. m. s. agreeing with אִישׁ understood, with וְ, לְ and art. הָ (for וְלְהָרָשׁ, § 35, Rem. 2); but the לְ may take the Qā'mĕṣ before the tone-syllable (according to § 102, 2, *c*) without the art., so as to mean *to a needy* (man). NB. The cop. conj. וְ *and* may be said to mean *but* here, simply because the sense suggests opposition or contrast (comp. § 155, 1, *b*).

NB. The Heb. has no verb for *have* (though אָחַז means *to hold* or *take*), but uses (as here) יֵשׁ (or אַיִן negatively—לֹא יֵשׁ only in Job 9, 33), or הָיָה (expressed, or very often only understood, comp. on No. 3), followed by a noun or suff. pronoun with לְ prefixed. Comp. ἔστι μοι for ἔχω, Lat. *est mihi* for *habeo*.

EXERCISES on No. 16. We have bread (Heb. to us bread, or to us is (הָיָה) bread, or existence (יֵשׁ) to us of bread). We have not a servant. The poor (pl.) have no corn (Heb. non-existence of corn to the poor). A king's command has power. Ye have good and great vineyards. They shall have (to them shall be, יִהְיֶה) the whole, and he shall have nothing. Thou shalt have power over (on) the whole land (אֶרֶץ with the art., not kŏl-'ā'rĕṣ *every land*, see § 111, 1, Rem. 2).

17. Kā-bhē'dh hā-rā-'ā'bh bā-'ā'-rĕṣ (Gen. 12, 10), *heavy was the famine in the land.*—כָּבֵד, intransitive verb (mid. E. i. e. having ē (—ֵ) under the middle radical ב, § 43) 3rd p. s. m. Perf. Qăl (Parad. B), agreeing in num. pers. and gend. with its subj. רָעָב, n. m. s. (no pl.) with the art. הָ (not הַ·, see § 35, 1). בָּאָרֶץ, see § 23, 4.—OBS. that כָּבֵד here may also be an adj. s. m. (§ 93, Parad. V. a), with the copula (*was*) understood, see § 144, 1.

NB. The order of words in a Heb. sentence is simple and natural, essentially the same as in Eng. (see § 145), but it admits of considerable variation for the sake of emphasis or force. So here, instead of the common order הָרָעָב כָּבֵד בָּאָרֶץ, we find כָּבֵד הָרָעָב בָּאָרֶץ to lay stress on the *severity* of the famine by placing כָּבֵד foremost. Comp. on No. 19 below.

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18. Ṣĕ′dhĕq mĭsh-shā-mă′-yĭm nĭsh-qā′ph (Ps. 85, 12), *righteousness from heaven looked down.*—שָׁמַיִם (see on page 341), with prep. מִן prefixed (see § 19, 2, *a* and § 103, 2). נִשְׁקַף (ָ for ַ in *pause*, § 29, 4, *a*), reg. or strong verb 3rd p. s. m. Perf. Nĭph′ă′l of שָׁקַף (Parad. B), agreeing in num. pers. and gend. with its subj. צֶדֶק.—Obs. that Niph. here is probably *reflexive* (see § 51, 2), meaning *to bend oneself over, to stoop over*, then *to look* or *peep down* (διακύπτω here in the Sept.); also that the Perf. may be taken here as present in signification, according to § 126, 3.

19. Shô-phē′kh dăm hā-'ā-dhā′m bā-'ā-dhā′m dā-mô′ yĭsh-shā-phē′kh (Gen. 9, 6), *shedding* (or *shedder of*) *blood of man* (prop. *the human being*), *by man his blood shall be shed.*—שֹׁפֵךְ, act. part. (see § 50) m. s. Qăl of שָׁפַךְ (Parad. B), agreeing in num. and gend. with אָדָם understood and governing in the acc. the noun דָּם sing. c. st. of דָּם, without any sign of the acc. (any more than in Eng., see the NB. on No. 15 above); or rather the part. serves here for a noun (like שֹׁפֵט *a judge*) m. s. in c. st. according to § 135. יִשָּׁפֵךְ 3rd p. m. s. Impf. (or Fut.) of Niph., here (as often) in a *passive* sense (see § 51, 2, *d*), agreeing with its subj. *dāmô′*.

NB. דָּמוֹ owes the suff. וֹ and its own position in the sentence, to the very decided emphasis or prominence thus given to the *murderer's* crime, according to § 145, 2. The usual (or *undemonstrative*) construction would be very different, viz. דַּם שֹׁפֵךְ דַּם הָאָדָם יִשָּׁפֵךְ בָּאָדָם *the blood of the shedder of man's blood shall be shed by man.* Comp. the NB. on No. 17.

20. Shăb-bē′r t^{e}shăb-bē′r măṣ-ṣ^{e}bhô-thê-hĕ′m (Ex. 23, 24), *thou shalt utterly break* (or *shiver*) *their statues.*—Inf. absol. (used for emphasis, as in No. 15 above) with Impf. (or Fut.) 2nd p. s. m. Pi′ē′l of שָׁבַר (Parad. B), governing in the acc. the noun fem. pl. מַצֵּבָה or מַצֶּבֶת (§ 95 and Lex.).—Obs. that the Pi. form or conjug. is generally (as here) *intensive* of Qăl (see § 52, 2); so that in fact we have here a twofold intensifying or strengthening of the idea, namely by the Pi′ē′l form and by the idiomatic or adverbial use of the Inf. absolute.

Exercises. Their famine will be very severe (Heb. heavy) in its time. His truth and righteousness shall verily (Inf. absol.) look down on the earth. Because (כִּי) the blood has been shed,

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let the shedder be judged (Heb. the shedder shall be judged, see § 127, 3, *b*, *c*) by our upright judges.

21. Ex. 20, 12, *honour thy father and thy mother.*—כַּבֵּד reg. verb 2nd p. s. Imper. Pi'ĕ'l, *causative* of Qăl כָּבֵד *to be weighty* (§ 52, 2, *b*), hence *to make* (or *treat as*) *weighty*, i. e. *to honour*, governing each of the two nouns in the acc. with אֵת because they are made definite by the suff. הָ— which, instead of the reg. *union*-vowel (—), see § 58, 3, *b*, has (—ִי) with אָב as an irreg. noun (see § 91, 1, Rem. 1, *a*) and (—) with אֵם (§ 93, Parad. VIII. b) because of the *pause* accent *Sillû'q* (see § 29, 4, *b*).—OBS. the repetition of the suff., and see on No. 9 above.

22. Prov. 13, 18, *the heeder of* (or, one *heeding*) *correction shall be honoured.*—שֹׁמֵר, see on שֹׁמֵר in No. 19. תּוֹכַחַת n. s. fem. s^e^gholate (see § 95, Parad. *D.* a). יְכֻבָּד 3rd p. s. m. Impf. (or Fut.) Pŭ'ă'l (of כָּבֵד), *passive* of Pi. (§ 52, 3); the (—) for the reg. (—), on account of the *pause* accent.

23. Gen. 40, 15, *I was actually* (see on No. 15) *stolen from the land of the Hebrews.*—מֵ prep. מִן put with — before the gutt. א (see § 102, 1, Rem.). On the *plur.* of עִבְרִי see § 87, 1.

24. Lam. 3, 7, *he* (i. e. God) *has made heavy my chain.*—הִכְבִּיד, 3rd p. s. m. Perf. Hĭph'î'l (*causative* of Qăl, see § 53, 2). *N^e^chŏsh-tî'* (נְחֹשֶׁת prop. *copper*, § 95, Parad. *D.* b), the (—) being ŏ (Qā'mĕṣ-chāṭû'ph) in a closed unaccented syll., according to § 9, 12, 1, p. 41.

25. Ps. 22, 11, *upon thee* (i. e. God) *I was cast from the womb.* עָלֶיךָ, prep. עַל taking the suff. like a noun plur. m. (see § 103, 3). *Hŏsh-lă'kh-tî*, 1st p. s. Perf. Hŏph'ă'l, *passive* of Hiph. of שָׁלַךְ (see § 53, 3). רֶחֶם (here רָחֵם in *pause*, § 29, 4, *a*), with מִן (§ 22, 5, *a*) but (contrary to our idea) without the art. because in *poetry* (see 110, 3).

26. Job 30, 16, *and now on me will pour itself out my soul*, i. e. I now pour myself forth in complaints.—וְעַתָּה adv. of time (§ 150, 2). תִּשְׁתַּפֵּךְ, 3rd p. s. fem. Impf. (or Fut.) Hĭthpă'ē'l, *reflexive* or *passive* of Qăl שָׁפַךְ (see § 54, 3), with *transposition* of the שׁ and ת (according to § 19, 5) for תִּתְשַׁפֵּךְ agreeing in pers. num. and gend. with נַפְשִׁי.—OBS. that the tense here is future (Impf.) in *form*, but in *sense* it answers to our present (see § 127, 2); also that the

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order of the sentence is rhetorical, laying stress on the *time* and the *person*.

27. Ps. 31, 9, *thou* (i. e. God) *hast caused my feet to stand in the breadth* (or *in the broad-place*).—הֶעֱמַדְתָּ, 2d p. s. m. Perf. Hiph. of עָמַד, a verb *Pē* gutt. i. e. having a guttural as its first radical (§ 41, Rem.), as shown in Parad. D. The pref. prep. בְּ takes the place and pointing of the art. (see § 35, Rem. 2), and though preceded by a vowel has the Dāgh. l. on account of the *distinctive* accent *Ṭiphchā'* (֒) on the foregoing word (see § 21, 1). רַגְלָי, n. com. dual (רֶגֶל) with suff. 1st p. s., with (ָי) in *pause* for (ַי).

28. Num. 22, 6, *whom thou wilt bless* (*he*) *shall be blessed.*—אֵת (not אֶת, because not followed by the Măqqē'ph, as in Nos. 12—14) marking the rel. pron. אֲשֶׁר (see § 36) as govd. in the def. acc. by the trans. verb תְּבָרֵךְ 2d p. s. m. Impf. Pi'ē'l of בָּרַךְ (see Lex.) of the class *'Ā'yĕn* gutt., Pa$_{rad}$. E.—Obs. that אֲשֶׁר serves here also as nom. or subj. to יִהְיֶה or הָיָה understood with the part. מְבֹרָךְ (§ 144, 1), for it includes (like our rel. *what*) the antecedent (according to § 123, 2), yet we might have here מְבֹרָךְ הוּא, with marked emphasis on the *person*.

29. Ez. 23, 35, *thou* (fem.) *hast forgotten me and cast me behind thy back.*—שָׁכַחְתְּ (*shā-khă'-chăt*, see § 28, 4 and Note[3] on p. 78), 2d p. s. fem. Perf. Qăl of שָׁכַח, verb *Lā'mĕdh* gutt. (Parad. F., § 65, 2), govg. the def. acc. אוֹתִי (אֵת with *light* suff., § 59, 2, Rem. 1). וַתַּשְׁלִיכִי 2d p. s. fem. Impf. Hiph. of שָׁלַךְ.—Obs. the וְ *consecutive* (or *conversive*) pref. with Pă'thăch and Dāgh. f. (according to § 49, 2) which serves for the conjunction וְ *and*, but also to *turn* the force of the tense (hence called by most *Wāw conversive*) into accord with that of the tense it *follows* (hence called *Wāw consecutive* by Ewald, Rödiger and other recent grammarians, Note[2] on p. 114). גֵּוֵךְ (*ghăw-wē'kh*) n. m. s. with suff. 2d p. s. fem. (גֵּו, Parad. VIII. a).

30. Prov. 10, 1, *a wise son will gladden his father and* (or *but*) *a fool-hardy son* (is) *his mother's grief.*—אָבִיו, § 96, 2.—Obs. the position and agreement of the subst. and its adj., as stated in NB. on No. 5 above.

Exercises. Your copper statues (Heb. statues of your copper) shall be verily stolen from the land (אֶרֶץ with art.). We will

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honour the truth and cast our souls upon it. Honourers (Heb. part. pl. m. Pi'ēl of כָּבַד) of their father's correction shall verily be blessed. I will keep myself (Hithpă'ēl of שָׁמַר, see on No. 26) from the mighty wind and great earth-quake. Now shall his feet stand in a broad-place, and he shall forget his grief. Whom thou, O queen (Heb. the queen, § 109, 3, Rem. 2) hast gladdened (they) shall rejoice greatly (see on No. 28). Ye have cast us behind your back and have forgotten (Heb. Impf. with ו consec., see No. 29) your promise (דָּבָר). The good mother has (see No. 16) wise sons, and they verily gladden (Heb. Perf. or Impf., see § 126, 3) her soul. Thou, good mother, forgettest thy grief, and thou, wise daughter, rejoicest in thy heart (לֵב). Whom ye keep (she) shall be kept, and her heart will bless you. Fool-hardy (see on No. 11) sons and daughters (are) a grief, but (Heb. ו) all the wise are honoured.

31. Job 13, 15, *lo! he will* (or *does*) *kill me, I will* (or *do*) *not hope.*—הֵן, see No. 10. יִקְטְלֵנִי, verb 3d p. m. s. Impf. Qăl with suff. 1st p. s. (see Parad. C., § 60). לֹא *not* (direct negative adv.= οὐ=*non*), to be carefully distinguished from אַל *not* (indirect neg. adv.=μή=*ne*), see § 152. אֲיַחֵל, 1 p. s. Impf. Pi. of יָחַל, verb פ״י and ע gutt., the ח having Dāgh. f. implied (see § 64, 3).—Obs. that the *place* of the negative is always (as here) next *before* the verb (§ 145, 1).

NB. In the Heb. Bible the word לֹא in this place has over it a mark (a small circle or asterisk) to refer to the various reading in the margin לוֹ (*to him*) called the *Qᵉrî'*, while the text has לֹא (*not*) called the *Kᵉthî'bh* (see § 17). Thus the *Qᵉrî'* or marginal reading would mean *lo! he kills me, to him I trust;* but the reading of the text or *Kᵉthî'bh* (almost always worthy of preference), as given and translated above and as now generally approved by the best critics, expresses deep despondency.—Obs. also (in this verse) one of the many blemishes of the Eng. Bible, though it is one of the best versions.

32. Ps. 121, 7, *the Lord* (properly *Yahwè* or *the Eternal*, see top of p. 53 and Lex.) *shall keep thee from all evil.*—יִשְׁמָרְךָ (*yĭsh-mŏr'-khā'* see Note [2] on p. 43, § 10, 1) 3d p. s. m. Impf. Qăl of שָׁמַר with suff. 2d p. s. m. (Parad. C., § 60).

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NB. יְהוֹוָה *Y'hōwā* (Jehovah) is confessedly a mere makeshift sound as shown in § 17 (on top of p. 53) and ought most likely to be either a Hiph. form יַהֲוֶה (*yăhwè*) meaning *he causes to be* (i. e. the great first Cause), or in Qăl יְהֶוֶה (*yĕh-wè*) *he exists* (i. e. the supreme Being, *the Eternal*), from הָוָה=הָיָה.

33. Ps. 25, 5, *lead me* (lit. *make me tread*) *in thy truth and teach me* (or *make me learn*).—הַדְרִיכֵנִי 2d p. s. m. Imper. Hiph. of דָּרַךְ with suff. 1st p. s. (see § 61, 3). For the pref. בַּ, see § 28, 2.

34. Ez. 29, 7, *when they lean* (lit. *in their staying themselves*) *upon thee, thou shalt be broken, and thou shalt cause to shake* (lit. *and thou hast caused to shake*) *to them all loins* (i. e. all their loins).—בְּהִשָּׁעֲנָם, Inf. constr. Niph. of שָׁעַן=שָׁאַן (*to rest*) with בְּ pref. prep. and ־ָם suff. 3rd p. pl. m. (see § 132, 2). עָלֶיהָ, see above in No. 25 but here it has the *distinctive* accent *Pāshṭā'* (֙) and that *twice*, i. e. both on the last letter (as *postpositive*, § 15, Rem. 2, p. 49) and also on the tone-syllable לֶי to mark the real accent. The ת in next word takes Dāgh. l. for same reason as in No. 4 above. וְהַעֲמַדְתָּ *wĕhă-'ămădh-tā'* (see § 27, 3, Rem. 5, p. 77) 2d p. s. m. Perf. Hiph. of עָמַד=עָמַד *to shake* (taken by most not as in No. 27 *to cause to stand*, but for וְהַמְעַדְתָּ, see Lex.), with וְ *consec.* of the Perf. which shifts the accent to the end and gives the verb a *future* sense (according to § 49, 3), because it *follows* a future (תִּשָּׁבֵר).

NB. Though the above explanation of הַעֲמַדְתָּ is now generally received, one may yet venture to suggest another, founded on the fact that Ezekiel's style (owing to his long exile in Mesopotamia) is very strongly marked with Aramæan and Arabic words and inflections (as best shown by *Zunz* in his Gottesdienstliche Vorträge der Juden, p. 159), and to render the clause thus, *thou shalt cause all their loins to sink.* In this case the root assumed is neither עמד *to shake* (as above) nor the familiar עָמַד I *to stand* (as in No 27), but quite another root עָמַד II *to sink* (in Hiph. or 'Aphel, *to cause to sink*, hence *to dip*) found in Syr. ܥܡܰܕ (Num. 31, 23, Mark 10, 38) and in Arab. غَمَدَ=غمد[1]=غمث, as shown by *Bernstein* in his Lex. Syr. and first suggested by *Michaelis* in his ed. of *Castelli* Lex.

[1] With this Arab. root *Michaelis* first identified it in his Supplementa ad Lex. Hebraica, *sub voce*.

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Syr. Thus in Syr. we find ܡܥܡܟ ܝܘܡܐ *the day sank* (comp. δύει and *mergitur* as used of the sinking sun or the close of day) occurring both in *Ephraemi* Opera Syr. Vol. I., p. 81 and in *Dr. W. Wright's* Contributions to Apocryph. Literature, 1867, p. א, l. 14. On this עָמַד see the Note of *Dr. Rödiger* in the Appendix to *Gesenii* Thesaurus Ling. Heb., p. 105; also a very ingenuous and learned communication to the Journal of Sacred Literature for Jan. 1859, p. 405, by *Dr. W. Wright*, then of Trin. Coll. Dublin, now Prof. of Arabic in the University of Cambridge. See also Student's Heb. Lexicon on עָמַד II.

35. 2 Sam. 15, 10, *when ye hear* (lit. *according to your hearing*) *the trumpet's voice.*—כְּשָׁמַעֲכֶם kᵉshŏm-ʿᵃkhĕ́m, § 45, § 132, 2.

36. Jer. 22, 21, *this* (has been) *thy* (fem.) *way from thy youth, for* (or *that*) *thou hast not hearkened to my voice.*—זֶה dem. pron. s. m. (§ 34) agreeing with הֶדֶךְ, but without art. because it is predicative here (§ 110, 3) and not attributive (§ 111, 2), which would be דַּרְכֵּךְ הַזֶּה.—מִנְּעוּרַיִךְ, § 108, 2, *a.*—כִּי, § 104, 1, *a.*—שָׁמַעְתְּ shāmăʿᵃ́t (see on No. 29), followed by בְּ to modify or strengthen the force of the verb (see § 140 and Lex.).

37. Ps. 119, 69, *with* (lit. *in*) *whole* (lit. *whole of*) *heart will I keep thy precepts.*—אֶצֹּר, verb פ״ן, Parad. H.

38. Gen. 14, 21, *give thou to me the persons* (lit. *the soul*) *and the property take for thee.*—תֵּךְ (for תֵּן) on account of the Măqqēʿph (see on No. 12 above), נָתַן, Parad. H.—רְכֻשׁ for רְכוּשׁ, Shûʿrĕq (*û*) written defectively (§ 8, 4). —קַח (for לְקַח) as a verb פ״ן, see § 66, Rem. 2.—לָךְ (for לְךָ) on account of the *pause* accent; see § 124, 1, *b.*

39. Prov. 26, 14, *the door will turn* (or *turns*, § 127, 2) *on its hinge and a sluggard on his bed.*—תִּסֹּב, the Chald. or Aramæan form instead of תָּסֹב (§ 67, 5, Rem.), סָבַב, verb ״ע, Parad. G.—What Heb. word is understood with עָצֵל?

40. Jer. 1, 17, *be not thou afraid before them* (lit. *from their faces*) *lest I shall make thee be afraid before them* (lit. *to their faces*).—אַל indirect or subjective (לֹא is direct and positive) negative, used always with the Impf. (or Fut.) in dissuading or deprecating (see on No. 31).—תֵּחַת Impf. Qăl (in Chald. form) of חָתַת, verb ״ע and

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ם guttural (Parads. D and G).—אֶחְתְּךָ Hiph. of חָתַת in 1st p. s. Impf. with suff.—פָּנִים (only pl., § 108, 2, *a*).—אַךְ, § 152, 1.

EXERCISES. *Verbs with pron. suffixes*, Parad. C.—I will bless thee and not kill thee. Ye (fem.) shall bless us and they (fem.) shall teach us (see Gram. § 60). Thou shalt not (לֹא or אַל, what difference?) forget us, lest we cause thee to be afraid. Lead ye her in the truth and teach her. When we keep (Heb. in our keeping) his holy precepts (see No. 13), he will keep us from evil. When they heard (Heb. according to their hearing) our voices (קוֹלוֹת), they greatly rejoiced, for they trusted (No. 31) to us. When she leans (No. 34) herself on him, his loins will be strong (חָזַק, Parad. D). When ye give us the bread, take ye the corn for yourselves (Heb. for you, or, for your souls, see § 124, 1, *b*, *c*).—These (have been) my ways from me youth until (עַד) now (see No. 26). These ways hast thou taught me and I have kept (Impf. with *Wāw consec.*) them. This righteous law shall gladden them and every soul in their house (see on No. 12). These our sons will not hear you, for lo! as (כַּאֲשֶׁר) doors on their hinges so (כֵּן) ye sluggards turn on your beds. Turn not, sluggard (see § 109, Rem. 2) upon this thy bed, lest it kill thee. I (אָנֹכִי see § 137, 3, Rem. 2) will give you all the flesh and ye (אַתֶּם) shall eat it in your heavy famine. She blessed us to our face (No. 40) and (with ו consec. Impf.) forgot us behind our back, for there is no truth (Heb. for nothing of truth, No. 16) in her heart. Thou hast made me stand in thy holy house and hast not cast me from thy presence (Heb. thy face, as in No. 40).

41. Job 19, 24, lit. *who will grant in the book and they* (i. e. my words) *shall be graven*, i. e. *would that they may be written in the book!*—See § 136, 1.—וְיִחָקוּ (for וְיִוָּחֲקוּ), 3 pl. m. Impf. Hoph. of חָקַק (Parad. G) in Chald. form (see § 67, Rem. 8) with (ָ) for (ַ) on account of the *pause;* with ו cop. conj. (= *that* § 155, 1, *e*) dependent on יִתֵּן, but the order is strongly emphatic or poetical, comp. § 145, 2.—בַּסֶּפֶר with the art. as referring to some well known public record.

42. Gen. 28, 12.—מֻצָּב part. s. m. Hoph. of נָצַב (Parad. H) or of יָצַב as a פ״י of 3d class (see § 71).—אַרְצָה (*earthward*) with ה local or old accus. ending, see § 90: same in last word הַשָּׁמַיְמָה.—מַגִּיעַ, Hiph. נָגַע (Parads. H and F).—On the *time* of the part. see § 134.

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43. 1 Sam. 28, 23.—וַיְמָאֵן 3d s. m. Impf. Pi. with וַ consec. (§ 129, 1), here wanting the Dāgh. f. according to § 20, 3, *b*.—וַיֹּאמֶר (verb פ״א), see § 68, 1.—Mark the לֹא with direct negative force.—אֹכַל (for אֹאכַל), Parad. I, § 68, 2.

44. 2 Sam. 14, 4.—הוֹשִׁיעָה (for הוֹשִׁיעָה), 2d s. m. Imper. Hiph. of יָשַׁע (Parads. K and F) with the cohortative ending ה־, see § 48, 5.—הַמֶּלֶךְ (= *O king*) the art. often helping to indicate the *vocative* case, see § 110, Rem. 2 and Note[1]; comp. ὁ θεός used for *O God* in Biblical Greek, as in Mark 15, 34.

45. Jer. 17, 14.—וְאִוָּשֵׁעָה (*and may I be saved* or *that I may be saved*) 1st p. s. Impf. Niph. cohort. of יָשַׁע (see § 51, Rem. 4 and § 128, 1); the (־ָ) maintained or restored by the *pause* (§ 29, 4, *b*).

46. Is. 37, 23.—מִי, interrog. pron. used for persons, of no inflection (§ 122, 3) but here with אֶת־ the sign of the defin. acc. governed by the trans. verbs that follow.—הֵרִימוֹתָ 2d p. s. m. Hiph. of רוּם; verb ע״ו (Parad. M).—The ק׳ with Dagh. f. *conjunctive* (§ 20, 2, *a*), hence to be read *h[a]rîmôthāqqô'l.*

47. Gen. 41, 38.—הֲנִמְצָא, verb מ״א (Parad. O) in 1st p. pl. Impf. Qăl with the הֲ interrogative (see § 153, 2).—כָּזֶה, the כָּ (not כְ) with (־ָ) according to § 102, 2, *c*, and without Dāgh. l. because in close connection with the final vowel of the foregoing word (§ 21, 1).—What is the Heb. for *as this man?*—אִישׁ (see § 96) used here for emphasis.—אֲשֶׁר and בּוֹ (*who in him*) used (as the elegant idiom) for בַּאֲשֶׁר (*in whom*) see § 123, 1, the relative being uninflected (§ 36).—On the omission of the *copula*, see § 144, 1.

48. Gen. 41, 40.—אַתָּה emphatic according to § 137, Rem. 2.—פִּיךָ, § 96.—יִשַּׁק (פ״נ verb) *shall kiss* (in token of homage) or *shall arm themselves* (see Lex.).

49. Ps. 22, 7.—בְּזוּי part. pass. m. s. Qăl of בָּזָה (verb ל״ה, Parad. P) in c. st. according to § 112, 2.

50. Gen. 1, 3.—יְהִי (for יִהְיֶה) 3d p. s. m. (apocopated form, see § 76, Rem. 3, *e*) Impf. Qăl of הָיָה (verb ל״ה and פ gutt.) with a *jussive* or imperative sense (§ 128, 2) but with the וַ *consec.* in a past or historical sense (§ 129, 1).—אוֹר repeated for emphasis.

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51. Gen. 1, 9.—יִקָּווּ (ל״ה) 3d p. pl. m. Impf. (jussive or imper. § 127, 3, *c*) of Niph., agreeing with מַיִם plur. in form of *dual* (§ 88, 1, Rem. 2).

52. 2 K. 4, 1.—בָּא (בּוֹא), ע״ו and ל״א, see § 76, 2, *f*.—לָקַחַת, Inf. constr. Qăl (לָקַח, § 66, Rem. 2) with לְ (for לַ) prefixed with (ָ) according to § 102, 2, *a*.—שְׁנֵי, might be שְׁנַיִם, see § 120, 1.—יֶלֶד (*child*, τέκνον).

53. Judg. 4, 8.—אִם *if*, § 155, 2, *f*.—וְהָלַכְתִּי (*and* or *then I have gone* i. e. I will surely go), Perf. with וְ consec. but the tone is not shifted to the last syll. on account of the *pause* accent *Sillûq* (see § 49, 3, Rem.); אִם marking the protasis and וְ the apodosis (§ 155, 1, *a*).

54. Neh. 2, 19.—מָה interrog. pron. for things (§ 37, 1).—דָּבָר prop. *word* but often *matter* or *thing* (so ῥῆμα often in Sept. and N. T.): mark the concord between it and the demonst. adj. pron.—עֹשִׂים part. pl. m. (עָשָׂה) used for the finite verb in the present tense (see § 134, 2, *a*), but more graphic.

55. Judg. 14, 18.—On מַה and מֶה (for מָה) see § 37, Rem.—On מִן prefix prep. (§ 102, 1) as used here to express the force of our comparative (*sweet from = sweeter than*; *strong from = stronger than*) see § 119, 1.

56. Gen. 27, 1.—וַיְהִי (for וַיִּהְיֶה) (*and it was* = καὶ ἐγένετο), on the form see above in No. 50, and on the syntax see § 129, 1.—כִּי *because*.—וַתִּכְהֶיןָ (defect. or apoc. for וַתִּכְהֶינָה, see § 47, 3, Rem. 3), 3rd p. fem. *plur*. Impf. with *Wāw consec.*, Qăl (כָּהָה) agreeing with עֵינָיו n. fem. *dual*, see § 146, 5, *and* or *that*) *his eyes were dim from* (= *dimmer than* = *too dim*) *to see* (see § 132, 2).

EXERCISES. *The Heb. superlative.* NB. The Heb. *comparative degree* is shown in Nos. 55, 56; the *superlative* is expressed by various methods but chiefly by the force of the article, e. g. *honey is sweetest*, דְּבַשׁ הַמָּתוֹק or דְּבַשׁ מָתוֹק מִכֹּל or דְּבַשׁ מָתוֹק מְאֹד or perhaps דְּבַשׁ מָתוֹק הַמְּתוּקִים, see § 119, 2.—What is said of Solomon in 1 K. 5, 11, וַיֶּחְכַּם מִכָּל־הָאָדָם may be rendered *and he was wiser than every man* or *and he was wisest of all men*, with substantially the same idea.—Give the Heb. for *thou* (*art*) *the best, even better than our best* (Heb. *our good* one). *The strongest* (חָזָק) *of them* (*is*) *weaker* (דַּל)

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than he. The very wisest man knows (יָדַע) *not every thing. Thy honey* (is) *too sweet for us to eat; and this water* (*Heb. these waters*) *too bitter* (מַר) *to drink.*

57. 1 K. 2, 36.—בִּירוּשָׁלַ͏ִם *bîrûshālă'yĭm*, on the *dual* form see § 88, Rem. 2, and on the pref. בְּ see § 102, 2, *a*.—וְיָשַׁבְתָּ (*and dwell thou*) 2d p. s. m. Perf. Qăl with וְ consec., turning it into imper. since the imper. בְּנֵה goes before (see § 126, 6, *c*).—אָנָּה וָאָנָּה (lit. *whither and whither*, i. e. *hither and thither*, see Lex.) both from אָן with ה־ *local* (§ 90, 2, *a*), but the ה־ is sometimes for euphony (as here) changed to ה֫— (see Rem. p. 197).

58. Deut. 2, 4.—צַו (for צַוֵּה) 2d p. s. m. Imper. Pi. apoc. (see § 75, Rem. 12 and § 20, 3, *a*).—לֵאמֹר (for לֶאֱמֹר) *for to say*=*saying*, usually introducing (as here) the very words spoken.—אֲחֵיכֶם, § 96.—יִירְאוּ (יָרֵא), י״ם and ל״א.

59. Ps. 37, 8.—הֶרֶף (for הַרְפֵּה from הַרְפֵּה) 2d p. s. m. Imper. Hiph. (רָפָה) in apoc. or jussive form, see § 75, Rem. 16.

60. Ex. 21, 12.—מַכֵּה part. s. m. Hiph. (נָכָה, פ״נ and ל״ה) in constr. st. with אִישׁ (=*smiter of a man*).—וָמֵת (lit. *and he has died*=*so that he dies*, § 126, 6, Rem. 1) a verb ע״ו but *middle E* (§ 72, Rem. 1), וָ (not וּ) before the tone (see § 104, 2, *e*).—מוֹת Inf. absol. Qăl (used for emphasis, § 131, 3, *a*) with יוּמָת 3rd p. s. m. Impf. Hoph., agreeing in pers. num. and gend. with its subject מַכֵּה.—What if הוּא were used with the verb here? See on No. 28.

61. Gen. 3, 13.—אִשָּׁה, see § 96.—הִשִּׁיאַנִי, Hiph. (verb פ״נ and ל״ה).—וָאֹכֵל, see in No. 43, but here with (—ֵ) instead of (—ֶ) in *pause* (see § 68, 1); וָ consec. of the Impf., § 49, 2 and § 22, 1.

62. 1 Sam. 20, 41.—דָּוִד (later דָּוִיד).—לְאַפָּיו (lit. *to his nostrils*=*on his face*), *dual* (no pl.) accordiug to § 88, 2.—וַיִּשְׁתַּחוּ (for וַיִּשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחוּ) 3rd p. s. m. Impf. apoc. of Hithpă'lēl, with וְ consec.; § 75, Rem. 18, and comp. § 28, 4.—שָׁלֹשׁ num. card. adj. *masc.* used for *fem.* (see § 97) and so agreeing with the *fem.* פְּעָמִים, *three beats*=*thrice*, § 120, 1 and 2.

63. 1 Sam. 26, 25.—יָכוֹל Inf. abs. Qăl of יָכַל (פ״י and *middle O*), the Impf. *always* (as here) seeming to be in Hoph. though really in Qăl, see § 69, Rem. 3.

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64. Ex. 40, 37.—On the art. הַ see § 35, 2, *B.*—וְלֹא *neither.*—יִסְעוּ for יִסָּעוּ (§ 20, 3, *a*), פ״ן and ל gutt.—הֵעָלוֹתוֹ, Niph'al.

65. Jer. 14, 21.—תָּפֵר 2d p. s. m. Impf. Hiph. of פָּרַר, with אַל (see No. 40).—אִתָּנוּ prep. אֵת.—What is אִתָּנוּ?

66. Josh. 1, 3.—בּוֹ—אֲשֶׁר, see in No. 47.—What is the Heb. for *feet?*—נָתַתִּיו (lit. *I have given it*, see § 126, 4).—OBS. the rhetorical or emphatic order of the sentence, according to § 145. 2.

67. 2 K. 10, 32.—בִּימֵים הָהֵם (comp. vulgar English in *them days*), § 122, 1.—הֵחֵל (Hiph., פ gutt. and ״ע) governs לְקַצּוֹת in Inf. constr. Pi. (קָצָה) with pref. prep. לְ (see § 142, 2).

68. Num. 20, 11.—וַיָּרֶם 3rd p. s. m. Impf. Hiph. (רוּם) with ו consec. (see § 49, 2, *b*).—Heb. for *hands?*—וַיַּךְ (for וַיַּכֶּה) 3rd p. s. m. apoc. Impf. Hiph., פ״ן and ל״ה).—מַטֵּהוּ (for מַטֵּוֹ, see § 91, Rem. 1, *b*), with the *distinctive* accent *Ṭiphchā'* (֒) which accounts for the Dāgh. l. in the פ.—פַּעֲמַיִם (lit. *two beats=twice*), used as adverbial number, § 120, 5.

69. Job 40, 4.—אֲשִׁיבֶךָּ (Hiph. ע״ו) with suff. and *Nûn epenthetic* (represented by the Dāgh. f.), see § 58, 4.—לְמֹר־פִּי (poetic for לְפִי), see § 103, 2, Rem.

70. Is. 5, 7.—וַיְקַו (for וַיְקַוֶּה) see on צַו in No. 58.—OBS. the stricking *paronomasia* or assonance here between מִשְׁפָּט *judgment* and מִשְׂפָּח *shedding* (i. e. of blood), and between צְדָקָה *justice* and צְעָקָה *out-cry;* and this intentional and effective play upon the words ought always (if possible) to be indicated in the translation: and here we may attempt it thus—"he looked for *right* and lo! *might*, for *weal* and lo! *woe*".

71. Mal. 2, 10.—The *copula* or יֵשׁ is understood (see on No. 16).—לְכָלָּנוּ (lit. *to our total*) see on No. 12.—OBS. how to express in Heb. the *reciprocal pronouns* (*each other, one another*) and see § 124, Rem. 4.

72. Cf. 2 Sam. 24, 15.—On יְ see § 5, Rem. 4.—On the syntax of the numerals, see § 120.—אִישׁ, in what *case?* and why *singular?* Also אֶלֶף?

73. Gen. 14, 4.—OBS. the *ordinal* use of the *cardinal* number שְׁלֹשׁ־עֶשְׂרֵה, according § 120, 4.

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EXERCISES. O that these words may be written in thy book (see on No. 41). Let us set up our ladders and their tops shall reach the clouds of heaven. She cast herself (Heb. נָפְשָׁה, see § 122, 1, *c*) on her bed and (וַ consec.) wept (בָּכְתָה). The clouds will give the rain and the earth will yield (יָצְאָה Hiph.) her fruit; therefore (עַל־כֵּן) your hearts and voices shall honour him in (בְּ) praises. I gave them water and (וַ consec.) they refused to drink (שָׁתְתָה), saying (Heb. for to say, No. 58) we (with emphasis, No. 48) will not drink neither will we eat what (see on No. 28) thou (with emphasis) givest us. Did ye ever (Heb. in all your days) see men like these in whom God's wisdom is seen? Whom (No. 46) hast thou found? and who will go with us to the great city? Whose (see § 122, 3) cities (are) these and to whom shall they be given? These great cities (Heb. the cities the great the these) have been inhabited (יָשַׁב Niph.) by (§ 143, 2) this mighty people from ancient days (Heb. days of עוֹלָם). Whither shall we go to day (Heb. the day) and what shall we do there? The words of her mouth are sweeter than his honey and stronger than this chain. Her chain is too strong to be broken and too heavy to be carried (נָשָׂא Niph.); see on No. 56. Ye gave us bread and we would not (Heb. refused to, No. 43) eat it from your hand. Because ye are very old (Heb. old very, מְאֹד) your eyes are too dim to see us; therefore let your hands feel (מָשַׁשׁ) us. Build thee (fem.) a high house in which (see No. 47) thou and thy daughters and son shall dwell in peace (שָׁלוֹם). Two creditors (No. 52) came and (וַ) took her house and her three children, for she had no help (עֶזְרָה), and no peace (No. 16). Unless we desist from our great wrath, we shall be despised and forsaken, and who will help us? Desist ye (fem.) from your anger and forsake your wrath, that (לְמַעַן = ἵνα) ye may have my peace. Didst thou command him to smite me with her rod? If we prostrate ourselves before him (No. 40) twice, surely he will not put us to death (see No. 60). This must we do (Heb. this to us for to do, § 132, Rem. 1) and we shall live (חָיָה). Despised and forsaken (are) ye, but (וְ) they (are) blessed of the people (Nos. 49 and 63). Let us go now and let us save them (cohortative, No. 45) from evil. Adam's wife was deceived (Niph.) by the old (קַדְמֹנִי) serpent and (וַ) she deceived her husband. They will not be able (No. 63) to rebel in those days, for we will begin to cut

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them off. Shall ye be able to smite them and take their substance? Who will begin to break the holy covenant and to deceive his wife? What shall we reply (No. 69)? Lo! we are too vile to open (פָּתַח) our mouth before thee (No. 40). To day (Heb. the day) ye shall not go up and break the covenant, which ye made with each other (Heb. man with his brother). Let us not deceive one another, my brethren. Why, O daughters, will ye act treacherously with one another? have not ye all one mother and one home (Heb. house)? There was famine in the city sixteen days and it killed two thousand five hundred and eighty souls the eleventh day (§ 120, 4). Ask and ye shall receive (קָבַל Pi. Perf. with וְ consec. § 126, 6, *a*), seek (בָּקַשׁ Pi.) and ye shall find. And the good king lived (וַיִּחִי, § 75, Rem. 3, *e*, § 129, 1) seventy-four years (§ 97, 3, § 120, 3) and reigned (וַיִּמְלֹךְ) thirty-three years in peace.

II. BIBLE LESSONS.

i. SELECTIONS IN PROSE.

1. *Abraham offering up Isaak.*

Gen. xxii. 1—19.

*** In doing these portions it may be expedient to learn more about the names and uses of the *Accents* (see § 15); about which the curious student will find full information in Prof. *A. B. Davidson's* Outlines of Hebrew Accentuation, 1861, or in *Ewald's* Ausführliches Lehrbuch der Hebräischen Sprache, §§ 95—100.

Verse 1. וַיְהִי (see No. 56 above), on the *form* (apoc. or shortened) see § 75, 5, Rem. 3, *e* and on the *syntax*, § 129, Note [2].—On the arrangement and agreement of the noun and the demonst. adj., see § 111, 2.—וְהָאֱלֹהִים, see § 108, 2, *b*, Note [4] and § 109, 2; וְ (prop. *and*) = *that;* the noun being *plur.* only in *form* (but *sing.* in *sense*) governs in 3rd p. *sing.* m. the verb נָסָה (*he tested*), which is for נָשָׂא (as in Job 4, 2; comp. נָסֵה Ps. 4, 7, *K*^{e}*thîbh*) *to lift*, then to *weigh* or *test by weighing*, then to *prove* or *try* (so,

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against *Gesenius* and others, it is explained by *Bernstein* in his Lex. Syr. under נְסָא = נְסָה = נְשָׂא).—The Patriarch was verily *weighed*, but was *not found wanting* in faith and obedience.—וַתִּמָּנֵר, see § 100, 5 and § 33, 2, *c*.

NB. The accents of this verse make a *set* or *scheme*, thus:—

: — — — : — — — — : — : — | — | —

Their effect may (as a makeshift) be indicated in this fashion:—

Wăy^ehî´ | 'ăchă'r hăddᵉbhārî'm hā'ē'llĕ | w^ehā'^elōhî'm || nĭssā´ 'ĕth-'ăbhrāhā'm | wăyyô'mĕr 'ēlā'w | 'ăbhrāhā'm | wăyyô'mĕr hĭnnē'nî.

Remarks. The verse was fancifully regarded by the punctators as a *realm*, under the control of the Sĭllû'q with Sôph-pāsû'q (:—) as *emperor* at the close (generally equal to our *period* or full stop), and of another *emperor*, 'Āthnā'ch (—), about equal to our *semicolon*, dividing the realm into 2 chief parts; each of which is sub-divided by the Zāqē'ph-qāṭô'n (—) as a *king*, about equal to our *comma*.—In the 1st subdivision of the 1st part, we find the *dukes* R^ebhi^ʿ (—) and Păshṭā´ (—, still lesser), and the *servant* Mûnā'ch (—) as a conjunctive, uniting logically and closely the noun hăddᵉbhārî'm with ĭts qualifying adj. hā'ē'llĕ; in the 2d subdivision we again find the (—) and the (—) but *both* attached to *one* word (הָאֱלֹהִים) either by mistake for הָ (with Mĕ'thĕgh, as in some Bibles), or because the (—) here stands for the Mèthĕgh (for no word can properly have more than one full or proper accent, see § 29, 1) to make the divine name more emphatic; then comes the Ṭĭphchā´ (—) as a *king*, a sort of *comma* separating (not very logically) the verb from its object 'ĕth-'ăbhrāhā'm, where the 'ĕth has no accent because of the Măqqē'ph (־) following, as a sort of *hyphen* (see § 16, 1).—In the 1st subd. of the 2d chief part, we have again a *servant* (—) in attendance on a *king* (—), very properly connecting the 2 words together as verb and object; in the 2d subd. a *king* (—) again gives prominence to 'ăbhrāhā'm (as in the vocative case), and then we find a *servant* Mēr'khā´ (—) joining its word closely to the last, which has the Sĭllû'q (—) and Sôph-pāsû'q (:) i. e. *the end of the verse.*

Observe. Two uses of the accents are here obvious, viz. as signs of the *tone* or *accent* of the word and as signs of *interpunction*, i. e. of the logical and rhetorical (or rhythmical) relation of the words and clauses to one another. The whole system is certainly very ingenious and elaborate, but not of much practical worth, when compared with our own method of punctuation; so that one is tempted to say of it

הֶבֶל הֲבָלִים אָמַר הַבֶּל הֲבָלִים׃

Ec. i. 1.

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Vs. 2. נָא, see § 105, 2, Note[1] and § 130, 1.—Obs. the very graphic and touching terms in describing Isaac, who is 3 times made the prominent object with אֵת as sign of defin. acc. (see § 117, 2, Note[2]); comp. also verses 12 and 16.—אָהַבְתָּ *thou dost love* (§ 126, 3, *a*),—לְךָ־לְךָ *get thee* (lit. *go for thee*, the so-called dat. of advantage, here pleonastic, see § 154, 3, *e*); so also שְׁבוּ לָכֶם in v. 5.—הַמֹּרִיָּה (the art. put probably to define אֶרֶץ, according to § 111, 1), a name perh. traceable to a contraction of מָרְאֵה־יָהּ *shown* or *provided of* יָהּ (i. e. מָרְאֶה *being caused to see*, i. e. *shown*, part. Hoph. of רָאָה), as implied in v. 14; but see another likely derivation in Student's Heb. Lexicon.—הַעֲלֵהוּ, Hiph. Imper of עָלָה with suff. 3d p. s. m.—אַחַד, c. st. of אֶחָד (§ 96).—The art. הַ (not הָ), § 35, 2, B.

Vs. 3. אִתּוֹ=*with himself*, see § 124, 1, *b*.—עֲצֵי, const. *plur.* of עֵץ which rarely takes the *pl.* except (as here) to denote *pieces of wood* or *sticks*.—וַיְלַךְ 3d p. s. m. Impf. of הָלַךְ or יָלַךְ (see § 69, 3, Rem. 8) with *Wāw consec.*

Vs. 4. וַיִּשָּׂא has the וְ *consec.* because וְהָיָה or וַיְהִי is understood in the first clause, thus (*and it happened*) *on the 3d day that* (prop. *and*) *he raised* etc.; see Note[1] on p. 277.—וַיַּרְא for וַיִּרְאֶה, see § 75, Rem. 3, *c*.

Vs. 5.—נִשְׁתַּחֲוֶה 1 p. pl. Impf. Hĭthpă'lēl of שָׁחָה, see § 75, Rem. 18 and § 54, 2, *a*. This verb, being joined to the *cohortatives* (נֵלְכָה and נָשׁוּבָה, § 128, 1) is itself also cohort. in sense though not in form, which very seldom appears in verbs ל״ה (see § 75, 6).

Vs. 6.—עֲצֵי הָעֹלָה here with the art. (because named before in v. 3), put before the 2d noun (according to § 111, 1).—וַיִּשָּׂם Qăl of שִׂים or Hiph. of שׂוּם (§ 73, 2, Rem. 2).—The art. with *fire* and *knife*, because already implied in the narrative though not named before.—שְׁנֵיהֶם *both of them* (lit. *their two*, § 97, 3, Rem. 2).—יַחְדָּו (also יַחְדָּיו), adv. (§ 150, 2), but prop. n. m. pl. with suff. 3 s. m. (יַחַד) *his junctions*, § 121, 6, Rem. 4.

Vs. 8.—לֹו with Dāgh. f. conjunctive, § 20, 2, *a*.

Vs. 9.—אָמַר, here equal to our Pluperfect (§ 126, 2).—וַיִּבֶן for וַיִּבְנֶה (§ 75, Rem. 3, *a*).—הַמִּזְבֵּחַ with art., because implied, though not named before, as in v. 6.

Vs. 10.—לִשְׁחֹט *for to slaughter* (in sacrifice), see § 142, 2.

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Vs. 12.—תַּעַשׂ (for תֵּעָשֶׂה) apoc. or *jussive* form of Impf. Qăl עָשָׂה (§ 75, Rem. 3, *d*) after אַל, the indirect or subjective negative (see § 127, 3, *c*), used in dissuading, deprecating, etc.—יְרֵא adj. s. m. in constr. st. *fearing* (= *a fearer*) *of God* etc.; see § 112, 2.—יָדַעְתִּי, § 126, 3, *a*.

Vs. 13.—אַחַר *behind* adv. of place (but a prep. in v. 1); some texts read אֶחָד *one* (i. e. *one ram* or *a certain ram* = τίς indef., e. g. אִישׁ אֶחָד, in Sept. ἄνθρωπός τις 1 Sam. 1, 1).

Vs. 14.—יְהוָה יִרְאֶה (*Yahwé will see* or *provide*), as perh. suggested or indicated by the name מֹרִיָּה, and as implied again (next clause) in the fine national proverb *In the Eternal's mount* יֵרָאֶה *it shall be seen* or *provided*.—הַיּוֹם, § 109, Rem.

Vs. 15.—שֵׁנִית, see § 100, 2, *c*.

Vs. 16.—בִּי (comp. on אֹתוֹ in v. 3), put *before* the verb נִשְׁבַּעְתִּי for the sake of emphasis.—נְאֻם n. m. s. (absol. st. Jer. 33, 31, formed like גְּבוּל, § 84, 15), here c. st., *utterance, declaration, oracle*.—כִּי *that* = ὅτι, used here as mark of quotation, introducing the very words of the oath, and repeated for emphasis in vs. 17.—Obs. עָשִׂיתָ seems to have *two* full accents (contrary to § 15, 2); but the Păshṭā' (ׁ) is put twice simply because as *postpositive* it must be on the last letter, and as marking the *tone* it must be on the accented syll. which is here the penultima.

Vs. 17.—הַרְבָּה (for הַרְבֵּה) Inf. absol. Hiph., see § 75, 15.—יָרַשׁ (for יִירַשׁ), verb פ״י (§ 69, Rem. 3).

Vs. 18.—וְהִתְבָּרְכוּ, the וְ *Wāw consec.* of the Perf. after יָרַשׁ (see § 126, 6, *a*), the Hithp. either as reflexive *they shall bless themselves* (comp. Gen. 48, 20), or as passive (Sept. ἐνευλογηθήσονται, quoted in Gal. 3, 9) *they shall be blessed*.

2. *Elijah's Ascension.*

2 Kings ii. 1—18.

Vs. 1.—וַיְהִי, Impf. apoc. (§ 75, Rem. 3, *e*) with *Wāw consec.* (§ 49, 2), used for tense of narration (§ 129, 2).—בְּהַעֲלוֹת Hiph. of עָלָה (see § 132, 2, and also § 133, 3).—בַּסְּעָרָה (§ 10, 2, Rem.; comp. בַּסְּעָרָה in verse 11) with (ָ) irreg., which is noticed in the margin הס׳ בחטף קמץ, i. e., *the* ס *with Chāṭē'ph-Qā'mĕṣ*.—הַשָּׁמַיִם adverbial accusative (§ 118, 1).

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Vs. 2.—שֶׁב־נָא, ses § 130, 1, Rem.—חַי יְיָ וְחַי נַפְשְׁךָ (lit. *living* is *the Eternal and the life of thy soul*) *as the Eternal liveth and* by *the life of thy soul*, a form of oath: חַי const. st. § 89, 2, *c.*—אִם prop. *if=not*, but see § 155, 2, *f*, p. 330.—בֵּית־אֵל (at end, and in the next verse) in the adverbial accusative, § 118, 1.

Vs. 3.—הַיּוֹם, prop. *the day=to-day*, see § 109, Rem.—אֲדֹנֶיךָ plur. excel. (§ 108, 2, *b*).—מֵעַל רֹאשֶׁךָ, referring perhaps to the custom for the disciple to sit at his master's feet (comp. Acts 22, 3).—הֶחֱשׁוּ imper. Hiph. for הַחֲשׁוּ (§ 63, Rem. 4, Note [1], p. 141).

Vs. 5.—בִּירִיחוֹ, prep. בְּ prefixed, according to § 102, 2, *a*.—הֵיָדַעְתָּ, Perf. for pres. (§ 126, 3); see § 153, 2.

Vs. 6.—הַיַּרְדֵּנָה, § 109, 3, and § 90, 2, *a*.—שְׁנֵיהֶם *their two=both of them*, § 97, Rem. 2.

Vs. 7. Syntax of the numerals, § 120, 2.

Vs. 8.—לָקַח, see § 66, Rem. 2.—אַדֶּרֶת noun fem. Parad. D.—נָבָה, see § 76, 2, *b*.—וְ conj. with *Qā'mĕṣ*, see § 104, 2, *e*.—בְּ prep. with art. (§ 35, 2, B. *b*, and Rem. 2).

Vs. 9.—כְּעָבְרָם, Inf. with suff. and prep. § 132, 2.—וְ *and=that* after וַיְהִי־נָא פִּי וגו׳.—וְיִהִי *then* (וְ *inferential*, § 155, 1, *d*) *shall* or *let be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit (comp. Deut. 21, 17): פִּי, see § 96.

Vs. 10.—הִקְשִׁיתָ לִשְׁאוֹל, lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 142, 4, Rem. 1.—לָקֳחַ for מִלָּקַח, see § 52, Rem. 6.

Vs. 11.—Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, etc.: see § 134, 2, *a* or *c*, and § 131, 3, *b*.—וַיַּעַל Impf. Qăl of עָלָה.

Vs. 12.—וְ according to § 28, 2.—מְצַעֵק part. Pi'ēl, § 64, 3.—רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו *Israel's chariots* [1] *and his horsemen.*

NB. In Hebrew *two or more nouns can hardly be in the construct state before the same genitive* (see Note [1] on § 114, 1): e. g. רֶכֶב וּפָרָשֵׁי יִשְׂרָאֵל would be scarcely admissible in this place, and hence the language required *either* the expression of the genitive after each noun (רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ [2] רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו, as in verse 11

[1] רֶכֶב is a collective noun (like our word *artillery*) and so serves here for the plural (§ 108, 1).

[2] פָּרָשׁ has *immovable* or *firm* vowels (§ 25 and Parad. IV. Rem. p. 208).

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or the use of the possessive (i. e. suffix) pronoun after the 2d noun (as exhibited in this verse), *or* the periphrastic construction (see § 115) which expresses the genitive in the manner of the dative (הָרֶכֶב וְהַפָּרָשִׁים לְיִשְׂרָאֵל *the chariot and the horsemen to Israel*).— There are some apparent exceptions, as in Jer. 46, 9, where we find תֹּפְשֵׂי דֹרְכֵי קָשֶׁת *handlers-of—benders-of—the bow;* but the two nouns in the construct state may be here simply *in apposition*, just like בְּתוּלַת בַּת־מִצְרַיִם *virgin daughter of Egypt*, in verse 11 of the same chapter (see § 116, 5). A real exception appears perhaps in Ez. 31, 16 מִבְחַר וְטוֹב לְבָנוֹן *Lebanon's choice and good* i. e. its choicest product.

Vs. 14.—אַף־הוּא *even he*, for emphasis.—רִיקָה, see on No. 41, p. 358.

Vs. 15.—נָחָה from נוּחַ.—לִקְרָאתוֹ, see in Lex. under קְרָאָה.—וַיִּשְׁתַּ, see § 75, Rem. 18 and § 54, 2, *a*.—

Vs. 16.—אֶת־ prep.—אֲנָשִׁים pl., by rule (§ 120, 2) it should be *sing.* as in v. 7 above and v. 17, but this is one of the rare exceptions.—פֶּן with the Perf. implying the actual fact (*lest the spirit has taken him up*), but usually with the Impf., see § 152, 1.

Vs. 17.—עַד־בּוֹשׁ *so far as to be ashamed*, i. e. till they were ashamed to ask him (see בּוֹשׁ in Parad. M).—שְׁלֻחוּ (שִׁלְחוּ), on the effect of the *pause* accent see in § 29, 4, *b*.

ii. SELECTIONS IN POETRY.

Characteristics of Hebrew Poetry.

BEFORE he begins to translate the following Extracts, the student will do well to attend to a few brief hints on the subject of Hebrew Poetry; while those who may want fuller information are referred to *Lowth's* Lectures on Hebrew Poetry, especially Lecture xix.; *Herder's* Geist der Hebr. Poesie, translated by Marsh, 1833; *De Wette's* Einleitung in die Psalmen, translated in Am. Biblical Repository, Vol. III.; *Ewald's* Dichter des alten Bundes, B. I, 2d ed., 1866; *Rödiger's* article "Parallelismus Membrorum" in *Ersch* and *Gruber's* Encyclopedie, Sect. III., p. 11; and *Gesenius's* Heb. Lesebuch, Vorerinnerungen zur 2ten Abtheilung. This last is the ground-work of the following observations.

The greater part of the Old Testament is poetical in its composition, though only Job, Proverbs and Psalms, (technically called

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אֱמֶת, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in *metre*, like the versification of the Greeks and other nations; and much less does it consist in *assonance* or *rhyme* (see Note [1], p. 371), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely, by brevity and selectness of expression, and by its seeking to impress the sentiment by means of repetition, comparison, or contrast. Hence, it has some characteristics of *language*, viz. the use of peculiar words, forms of words, etc., as explained in the Grammar, § 2, 5. But the grand characteristic, which in fact constitutes its *rhythm*, is a proportion or correspondence in *thought* and *expression* between the clauses of a sentence, which accordingly, in its simplest form, consists of only two members (δίστιχον).—Sometimes however the proportion or correspondence appears only in *expression*, while the thought runs on just as in common prose, as in Job 9, 2—4.

The poetry or rhythm of the Hebrews is generally termed *parallelism* [1], as consistig in a mutual correspondence between the members of a period. And the different modes of exhibiting this parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. *Lyric Poetry*, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. *Epic Poetry*, as in Job; but in spirit and style this book may be said to border on the *Dramatic*. 3. *Didactic* or *gnomic Poetry*, as in the Proverbs and Lamentations. 4. *Pastoral Poetry* or *Idyls*, such as the Canticles.—*Prophetic Poetry* is sometimes spoken of as a distinct variety; but in reality we find in the prophets every style, from the highest lyric to the humblest didactic. The best is exemplified in the earlier books (Joel, Isaiah,

[1] It is often of much service to the *interpreter* of Scripture to notice this parallelism, as a clue to the meaning. For example, in Ps. **76**, 3 (*his tabernacle is* בְּשָׁלֵם, *and his dwelling place in Zion*) it has been doubted whether בְּשָׁלֵם means *in peace* or *in Salem;* but the doubt can scarcely remain when the corresponding clause is considered, since *in Zion* stands there as parallel to the term in question and determines it to mean *in Salem*. See also מֵחֳרֵב in Job **5**, 15, which some of the best critics hold to be mispointed for מָחֳרָב *a victim*, as the parallelism forcibly suggests that meaning; comp. also חֻמְנוּ Lam. 3, 22.

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Habakkuk, etc.); in the later (e. g. Ezekiel, Haggai, Zechariah), it scarcely differs from prose.

Some of the lyric and didactic compositions, viz. Psalms 25, 34, 37, 119, Lam. 4—6, Prov. 31, 10—31, are what is called *alphabetical* in their arrangement, making a sort of Heb. *acrostics*, the verses beginning with the letters of the Alphabet in succession.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism.*—Here the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ
נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ׃

Thou art snared in the words of thy mouth;
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מֵעָפָר אָוֶן
וּמֵאֲדָמָה לֹא־יִצְמַח עָמָל׃

For affliction comes not forth from the dust;
And trouble springs not from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.

עָדָה וְצִלָּה שְׁמַעַן קוֹלִי
נְשֵׁי לֶמֶךְ הַאְזֵנָּה אִמְרָתִי
כִּי אִישׁ הָרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחַבֻּרָתִי׃

Adah and Zillah, hear my voice,
Ye wives of Lamech, give ear to my speech;
For I have slain a man to my wounding,
And a lad to my hurt.

NB. This earliest specimen of Heb. poesy (comp. also the above lines from Prov. 6, 2) strikingly exhibits *rhyme* as well as parallelism[1].

[1] *Rhyme* is found in very many other poetic passages; e. g. in Job 6, we find it *six times*, viz. in vs. 4, 7, 9, 13, 22, 29. But there is no satis-

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As another striking example of a parallelism with four clauses, we may adduce Ps. 19, 8:—

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נָפֶשׁ
עֵדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי:

The law of Yahwè[1] is perfect,
Reviving the spirit;
The testimony of Yahwè[1] is sure,
Making wise the simple.

Synonymous Parallelism is the most frequent form of the Hebrew rhythm, and admits of a very great variety of constructions, as

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factory proof that in these or other cases the rhyme was (as De Wette and others suppose) *designed*. On the contrary, it is almost certain that there was no such design; for had there been any, the poet might with perfect ease have given in Job 6 *ten more* rhymes, e. g. in vs. 8 there might be as good a rhyme as we find in vs. 9, by a very simple change in the arrangement of the words; thus, instead of the present order—

מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי
וְתִקְוָתִי יִתֵּן אֱלוֹהַּ:

he might, without affecting the sense, have written—

מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי
וְיִתֵּן אֱלוֹהַּ תִּקְוָתִי:

As another proof that rhymes in Hebrew Poetry are generally, if not always, *undesigned*, we may mention the fact, that they all consist in the recurrence of like *suffixes* or *terminations* in the *inflections* of nouns and verbs, so that they often appear also in the plainest prose, e. g. Josh. 23, 11:—

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם:

Compare the rhyming lines of Homer, Il. XXI, 522—525.

ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δέ ἑ μῆνις ἀνῆκεν
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν,
ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν.

Also Virgil's lines, Æn. iv., 256—258.

Haud aliter terras inter cœlumque volabat
Litus arenosum ad Libiæ, ventosque secabat
Materno veniens ab avo Cyllenia proles.

[1] See p. 52, at bottom, where יְהוִֹה ought to be יֱהוִֹה.

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might be expected from the diversity of the emotions and sentiments that required utterance.

2. *Antithetic Parallelism.*—Here the idea in the second member stands in opposition or contrast to that in the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis; e. g. Prov. 10, 1:—

בֵּן חָכָם יְשַׂמַּח־אָב
וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

A wise son maketh glad a father;
But a foolish son is the heaviness of his mother.

See other examples in Ps. 1, 6, 102, 27, 28, 147, 6, Is. 1, 3.

3. *Synthetic Parallelism.*—Here the thought in the first member is enforced not so much by repetition or antithesis, as by expansion and modification; e. g. Ps. 27, 4:—

אַחַת שָׁאַלְתִּי מֵאֵת־יְהוָה
אוֹתָהּ אֲבַקֵּשׁ
שִׁבְתִּי בְבֵית־יְהוָה כָּל־יְמֵי חַיַּי
לַחֲזוֹת בְּנֹעַם־יְהוָה
וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing I ask from Yahwé,
It will I seek after:—
My dwelling in the house of Yahwé, all the days of my life,
To behold the beauty of Yahwé,
And to inquire in his temple.

*** In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines representing the parallelism, but in the same form as the prose (except in Ex. **15**, Deut. **32** and **33**, Judg. **5**, and 2 Sam. **22**). The *accents*, however, serve to indicate the divisions or lines. Thus, a simple parallelism is divided into two members by *'Athnach* (֑) or by *Mer'ekha* with *Mahpakh* (֥); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaṭon* (֕) and *Rebhi'a* (֔).—NB. In *Rosenmüller's* 12mo edition of the Heb. Bible, published in neat and cheap form by C. C. Tauchnitz, Leipsic, all the Psalms and many other poetical portions (besides those above named) are printed according to the parallelism.

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1. *God's watch-care over Israel.*

Ps. cxxi.

שִׁיר הַמַּעֲלוֹת

1 אֶשָּׂא עֵינַי אֶל־הֶהָרִים
מֵאַיִן יָבוֹא עֶזְרִי:
2 עֶזְרִי מֵעִם יְהוָה
עֹשֵׂה שָׁמַיִם וָאָרֶץ:
3 אַל־יִתֵּן לַמּוֹט רַגְלֶךָ
אַל־יָנוּם שֹׁמְרֶךָ:
4 הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל:
5 יְהוָה שֹׁמְרֶךָ
יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ:
6 יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה
וְיָרֵחַ בַּלָּיְלָה:
7 יְהוָה יִשְׁמָרְךָ מִכָּל־רָע
יִשְׁמֹר אֶת־נַפְשֶׁךָ:
8 יְהוָה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ
מֵעַתָּה וְעַד־עוֹלָם:

Vs. 1.—The title of these 15 Psalms (120—134) שִׁיר הַמַּעֲלוֹת (only here, in most texts לַמַּעֲלוֹת with לְ *with respect to, pertaining to*, § 154, 3, *e*) lit. *song of* (or *for*) *the ascents*, i. e. intended for use on the *goings up* (see Ps. 122, 4) to Jerusalem, hence aptly rendered *pilgrim song;* but see Lex.—הֶהָרִים (§ 35, 2. B), referring no doubt to the hills of Jerusalem (see Ps. 125, 2).—מֵאַיִן (lit. *from where?*= *whence?* § 150, 5): this question is answered in next verse.—On the tense, see § 127, 2.

Vs. 2.—עֹשֵׂה (§ 135, 1) *maker-of:* what if it were עָשָׂה?—וָ (not וְ, § 104, 2, *e*).

Vs. 3.—לַמּוֹט . . . . . אַל *may he* (or *let him*) *not give* (Sept. μὴ δῴη) *thy foot to the tottering;* see § 152, 1. So also אַל־יָנוּם *may he not slumber;* comp. v. 4.

Vs. 4.—לֹא־יָנוּם *he shall not slumber.*—Obs. the effect of the direct or objective negative לֹא, giving the positive assurance in response to the desire or wish expressed by the subjective or optative אַל in v. 3.

Vs. 5.—עַל־יַד יְמִינֶךָ, not to be taken with צִלְּךָ which is marked off by the two *distinctives* (֥ ֑, thus used together only in poetry, hardly equal to our semicolon), but the *copula* is understood, e. g. יְשָׁנוֹ (§ 100, 5), so that it means (He is) *on thy right hand* (lit. *hand of thy right*), i. e. for thy defence and succour.

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Vs. 6.—וַכַּכָּה, מ"ן and ל"ה, suff. 2d p. s. m. with נ epenth. and ה redundant (§ 58, 4).—On the moon's *smiting* i. e. its hurtful influence or power in the hot east, as is here implied, see in *Kitto's* Bib. Cyclop. art *moon*.

Vs. 8.—צֵאתְךָ (Inf. constr. Qăl of יָצָא, § 76, 2, *d*); here *thy going out and thy coming in* obviously means the whole course of life (cf. Acts 9, 28).

2. *Praise of the good Wife.*

Prov. xxxi. 10—31.

10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃
11 בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃
12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃
13 דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
14 הָיְתָה כְּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
15 וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן־טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָ כָּרֶם׃
17 חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃
18 טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ׃
19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃
20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃
21 לֹא־תִירָא לְבֵיתָהּ מִשֶּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
22 מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃
23 נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃
24 סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
25 עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃
26 פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃
27 צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃
28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃
29 רַבּוֹת בָּנוֹת עָשׂוּ חַיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃
30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃
31 תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

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v. 15. בְּעוֹד נ"א וַתְּתֵן, נטפא קרי v. 16. v. 18. עטר" מְנָרָה
v. 18. בלילה קרי v. 25. נ"א עז v. 27. הלכות קרי

*** This piece is *alphabetical*, a sort of Hebrew *Acrostick* (§ 5, Rem. 2).—Obs. the undesigned *rhymes* in verses 10, 12—15.

Vs. 10. אֵשֶׁת חַיִל *the wife of worth*, § 106, 2, *a*.

Vs. 11. בָּטַח (perf. for present, § 126, 3), here with the accent shifted to the 1st syllable (see § 29, 3, *b*).

Vs. 12. גְּמָלַתְהוּ (§ 59, Rem. 3).

Vs. 14. כָּאֳנִיּוֹת *kŏ-ʾonĭy-yôth*, why not *kā?* See page 42, No. 2, Rem.

Vs. 15. בְּעוֹד, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 123, 2), *while it is yet night*.—Impf. with *Wāw consec.* for present (§ 128, 2, *a*).

Vs. 16. זָמְמָה for זַמָּה (see § 67, Rem. 10).—*Qᵉrî* נָטְעָה referring to the wife; but *Kᵉthîbh* either נָטַע referring to the husband, or נִטְּעָ (Niph., *is planted*) agreeing with כֶּרֶם as subject.

Vs. 18. *Qᵉrî* and *Kᵉthîbh* are here the same in *sense*.

Vs. 20. לֶעָנִי with the art., § 102, 2, *b*.

Vs. 21. לָבֻשׁ, pass. part. with שָׁנִים in the accus., § 143, 1.

Vs. 27. צוֹפִיָּה, § 75, Rem. 5.—*Qᵉrî* הֲלִיכוֹת, but *Kᵉthîbh* (with the same sense) הֵילֻכוֹת, the latter derived from יָלַךְ, but the former from הָלַךְ (see § 69, Rem. 8); see Maurer *in loc.*

Vs. 29. רַבּוֹת, adj. either as attributive put *before* the noun for marked emphasis *many women*, etc. (see § 112, 1, Rem. 1), or perhaps as predicate, *many* are *the women* who etc. (see § 145, 1, *b*). כֻּלָּנָה for the usual כֻּלָּן, see § 91, 1, Rem. 2.

Vs. 30. אִשָּׁה יִרְאַת יְיָ *a woman fearing the Eternal*, הִיא *she*—in the most emphatic construction (§ 145, 2).—Obs., the crowning praise of a good wife is the *fear of the Lord* or *piety*.—תִּתְהַלָּל (mark the ֣ and see § 54, Rem., at the end).

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EXERCISES.

EASY SENTENCES FOUNDED ON GEN. CHAP. I.

In six days were created the heavens and the earth and all which (was) in them. On the first day the light was created and it was called day; and on the second the firmament was made, dividing between the waters under it and the waters above it. On the third day the waters under the firmament were collected into one place and the dry-land appeared; and the earth produced every herb and every fruit-tree after their kind. On the fourth day the luminaries, the great (one) and the small, were made in the heavens to rule the days and the nights. On the fifth day God made all the fish of the seas and every kind of fowl. And on day the sixth were created man and cattle and beast and reptile, all of them (Heb. their total) after their sort. Then (אֵת) all the work (ch. ii. 2) was finished; and lo! all that had been done was very good.

FROM BUNYAN'S PILGRIM'S PROGRESS.

As I walked through (עָבַר) the wilderness of this world (עוֹלָם), I lighted on (פָּגַע בְּ) a certain (אֶחָד) place where was a den (מְעָרָה); and I laid me down (שָׁכַב) in that place to sleep. And as I slept I dreamed a dream. I dreamed and behold! I saw a man clothed in rags (מַלָּחִים), standing in a certain place, with his face from his own house, a book in his hand and a great burden on his back (גַּב or שְׁכֶם). I looked and saw him open the book and read therein; and as he read he wept and trembled. And not being able longer to contain (לְהִתְאַפֵּק), he broke out (קָרָא or נָשָׂא קוֹלוֹ) with a lamentable cry, saying What shall I do?

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III. BIBLICAL GREEK TO BE DONE INTO HEBREW.

i. PRAYER OF AZARIAH AND HIS COMPANIONS.

Daniel iii. 25—45.

(SEPT. VERSION[1]).

25 Στὰς δὲ Ἀζαρίας προσηύξατο οὕτως καὶ ἀνοίξας τὸ στόμα
αὐτοῦ ἐξωμολογεῖτο τῷ κυρίῳ ἅμα τοῖς συνεταίροις αὐτοῦ ἐν μέσῳ
τῷ πυρί, ὑποκαιομένης τῆς καμίνου ὑπὸ τῶν Χαλδαίων σφόδρα, καὶ
εἶπαν· 26 Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνε-
τὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας, 27 ὅτι δίκαιος
εἶ ἐπὶ πᾶσιν οἷς ἐποίησας ἡμῖν, καὶ πάντα τὰ ἔργα σου ἀληθινὰ καὶ
αἱ ὁδοί σου εὐθεῖαι καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια, 28 Καὶ κρί-
ματα ἀληθείας ἐποίησας κατὰ πάντα ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν
πόλιν σου τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ἱερουσαλήμ. Διότι ἐν
ἀληθείᾳ καὶ κρίσει ἐποίησας πάντα ταῦτα διὰ τὰς ἁμαρτίας ἡμῶν,
29 ὅτι ἡμάρτομεν ἐν πᾶσι καὶ ἠνομήσαμεν ἀποστῆναι ἀπό σου καὶ
ἐξημάρτομεν ἐν πᾶσι. 30 Καὶ ταῖς ἐντολαῖς τοῦ νόμου σου οὐχ ὑπη-
κούσαμεν οὐδὲ συνετηρήσαμεν οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν,
ἵνα εὖ ἡμῖν γένηται. 31 Καὶ νῦν πάντα ὅσα ἡμῖν ἐπήγαγες καὶ πάντα
ὅσα ἐποίησας ἡμῖν ἐν ἀληθινῇ κρίσει ἐποίησας, 32 Καὶ παρέδωκας
ἡμᾶς εἰς χεῖρας ἐχθρῶν ἡμῶν ἀνόμων καὶ ἐχθίστων ἀποστατῶν καὶ
βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν. 33 Καὶ νῦν οὐκ
ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα, αἰσχύνη καὶ ὄνειδος ἐγενήθη τοῖς δούλοις
σου καὶ τοῖς σεβομένοις σε. 34 Μὴ παραδῷς ἡμᾶς εἰς τέλος διὰ τὸ
ὄνομά σου καὶ μὴ διασκεδάσῃς σου τὴν διαθήκην. 35 Καὶ μὴ ἀποστήσῃς
τὸ ἔλεός σου ἀφ' ἡμῶν διὰ Ἀβραὰμ τὸν ἠγαπημένον ὑπό σου καὶ
[διὰ] Ἰσαὰκ τὸν δοῦλόν σου καὶ Ἰσραὴλ τὸν λαόν σου, 36 Ὡς
ἐλάλησας πρὸς αὐτοὺς λέγων πληθῦναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα
τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.
37 ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη καὶ ἐσμὲν
ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον διὰ τὰς ἁματρίας ἡμῶν, 38 Καὶ οὐκ
ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης οὐδὲ ἡγούμενος οὐδὲ
ὁλοκαύτωσις οὐδὲ θυσία οὐδὲ προσφορὰ οὐδὲ θυμίαμα οὐδὲ τόπος
τοῦ καρπῶσαι ἐνώπιόν σου 39 Καὶ εὑρεῖν ἔλεος, ἀλλ' ἐν ψυχῇ
συντετριμμένῃ καὶ πνεύματι τεταπεινωμένῳ προσδεχθείημεν. 40 Ὡς

[1] From *H. A. Hahn's* edition, Δανιὴλ κατὰ τοὺς Ἑβδομήκοντα, ex Officina Caroli Tauchnitii, Lipsiæ, 1845.

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ἐν ὁλοκαυτώμασι κριῶν καὶ ταύρων καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων, οὕτω γενέσθω ἡμῶν ἡ θυσία ἐνώπιόν σου σήμερον καὶ ἐξιλάσαι ὄπισθέν σου, ὅτι οὐκ ἔστιν αἰσχύνη τοῖς πεποιθόσιν ἐπί σου [καὶ τελειῶσαι ὄπισθέν σου]. 41Καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε καὶ ζητοῦμεν τὸ πρόσωπόν σου. 42Μὴ καταισχύνῃς ἡμᾶς, ἀλλὰ ποίησον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου, 43Καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου καὶ δὸς δόξαν τῷ ὀνόματί σου, κύριε· 44Καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακὰ καὶ καταισχυνθείησαν ἀπὸ πάσης δυναστείας καὶ ἡ ἰσχὺς αὐτῶν συντριβείη. 45Γνώτωσαν, ὅτι σὺ εἶ μόνος κύριος ὁ θεὸς καὶ ἔνδοξος ἐφ' ὅλην τὴν οἰκουμένην.

ii. THE LORD'S PRAYER.

Mat. vi. 9—13.

9Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, 10ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· 11τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· 12καὶ ἄφες τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· 13καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν].

Vs. 10. As οὕτως is here understood before καί, it may be expressed (see § 155, 2, *h*) by כֵּן—כַּאֲשֶׁר or כְּ—כְּ or וְכְ—כְּ.

Vs. 11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον is generally rendered by לֶחֶם חֻקֵּנוּ *the bread of our portion*, as if the meaning of the Greek were the same as of the Heb. in Prov. 30, 8; but as it rather means *our bread of the oncoming day* (the prayer being supposed to be made early in the morning, with the day in prospect), it should rather be לַחְמֵנוּ לְיוֹם הַבָּא or לֶחֶם יוֹמֵנוּ הַבָּא.

IV. EXERCISES IN UNPOINTED HEBREW.

Some Specimens of Hebrew without the points are here added[1]; because the practise of writing, pronouncing and translating them with the proper vowels and other marks must be useful in many ways to

[1] Ampler materials for this purpose may be got in Bagster's old Pocket Heb. Bible *without Points*, which edition may be had very cheap.

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the student, who will thus gain a clearer insight into the structure and inflections of the language, being obliged to fall back constantly on his knowledge of the vowel-system. This will give him greater skill in distinguishing grammatical forms; e. g. in assigning to each verb its proper conjugation, mood, tense, participle, person and gender, and to each noun its state, number, mode of taking the suffixes etc.

As modern or Rabbinic Hebrew is still printed without the points, the student will find the ability to read unpointed text a good preparation for that branch of Jewish learning.

i. *Pointing of Verbs.*

As a verb, though written with the *same* letters or consonants, undergoes many changes in its points to mark various inflections and meanings, the subjoined examples are to be pointed so as to suit the different forms and senses, as recognised in the Lex. and Grammar.—NB. The numeral in the parenthesis shows how many such forms the verb may have; e. g. לקט may have 11 different pointings, as לָקַט, לָקֹט, לְקֹט, לִקַּט, לִקֵּט, etc.

לָקַט (11) to glean or gather
נספר (8) to write or count
תפקדנה (12) to visit or appoint
[1]אמלך (4) to rule or consult
השבר (6) to break or shiver
מלמד (2) to learn or teach
השתמרו (2) to keep or watch
תחלקו (4) to divide or share
העמדת (4) to stand or set
נהדר (5) to adorn or honour
אמצתם (2) to be strong or to strengthen
שאלה (3) to ask or beg
טרפת (6) to pluck or tear
תרחקי (3) to be far or to remove
גבה (4) to be high
נשכח (6) to forget
שבעת (4) to be sated or to sate
נתן (10) to give

הגדת (Hiph. 4) to declare or tell
געת to touch
לקחת (6) to take
יקח (2)
דקות (2) to crush
יגל (3) to roll
דומם (6) to be dumb or still
אמד (3) to mete
שלותי to rob
הושדות (2) to lay waste
אבד (12) to perish
נאמר (7) to say
תאכלנה (8) to eat
מאחז (2) to seize or hold
אאחז (2)
ידע (10) to know
נודע (4)
דעת

[1] The jussive or apoc. Impf. is included.

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התודע (3)
תלדי to bring forth
הולד (6)
לדת
נורש (4) to possess
לכת to go
תלכנה (2)
מוליד
תינקנה (4) to suck or suckle
יצר (7) to form
בוא (3) to come or enter
באה (2)
התבשש (3) to be ashamed
גרנו to sojourn
אמוט (2) to move or waver
מת (2) to die
ימת (3)
מותת (3)
המיתו (2)
תומת (2)
נפוץ (4) to scatter

משובב (2) to turn back
נדון (3) to judge
תלין (4) to lodge
רב (3) to contend
מריב
שמת (2) to place
הושת (2) to set
הברא (6) to create
חטאתן (2) to fail or sin
מלאת (6) to be full
תמלא (12)
נטמא (8) to be unclean
נבזה (9) to despise
בזוי
בכה (8) to weep
בלו (5) to decay
בלות (2)
דמתה (2) to resemble
נהיתה to become or be made
תחיינה (4) to live
השתחוות (2) to prostrate oneself

ii. *Pointing of Nouns.*

קול m. (pl. קולות) voice
קולה
קולך (2)
רוח com., wind, spirit
רוחי
לבוש m., garment
לבשי (3)
כוכב (2) m. star
כיכביך (2)
כוכבכם
יד (2) com., hand
ידים
ידכם

ידנו
אדון (2) m., lord
אדוני (3)
משיח (2) m., anointed, Messiah
משיחנו
גדול (2) m., great
גדולה (2)
רשע (2) m., wicked
רשעך (2)
ארץ f., earth
הארץ
ארצות (2)

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רגל com., foot
רגלים (2)

אהל m., tent
אהלי (3)

שער com., gate
שערה (2)
שערן
שעריהן

טובה (2) f., good, goodness
טובתך (2)
טובתו
טובתיו

בית (2) m., house
בתי (3)
ביתי

תוך (2) m., middle
תוכי
תוככן

חכמה (2) f., wise, wisdom
חכמת (2)
חכמות (2)

חלי m., sickness
חליי (3)
חליים

מזבח (2) m., altar
מזבחך (2)
מזבחות
מזבחתיך (2)

שנה (2) f., year, sleep
שנות (3)
שנתכם

טבעת f., seal
טבעתה
טבעות (2)

עם m., people
עמיה
עמי (3)

רב m., much, many
רבים
רביו
רבה (2)

ברכה f., blessing
ברכת
ברכתנו

לב m., heart
לבה
לבותם
לבנו

חק m., statute
חקך
חקי (3)

מלכה f., queen
מלכות (2)
מלכותיהן

מעשה (2) m., deed
מעשהו
מעשינו (2)

שדה (2) m., field
שדך (2)
שדות (2)

מצבת f., pillar
מצבתי
מצבותיך

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iii. *Bible Sayings.*

הן יראת אדני היא חכמה וסור מרע בינה: אדם ילוד אשה קצר
ימים ושבע רגז: בני שמר אמרי ומצותי תצפן אתך: שמע מוסר
אביך ואל־תטש תורת אמך: לא תקח שחד כי השחד יעַוֵּר עיני
חכמים: מהאכל יצא מאכל ומעז יצא מתוק: לך אל נמלה עצל ראה
דרכיה וחכם: שמחה לאיש במענה פיו ודבר בעתו מה־טוב: אל
תהיו חכמים בעיניכם יראו את יי וסורו מרעה: שלום שלום לך
ושלום לעזריך: זכר צדיק לברכה ושם רשעים ירקב: כל אשר
תמצא ידך לעשות בכחך עשה כי אין מעשה וחשבון ודעת וחכמה
בשאול אשר אתה הלך שמה:

iv. *Rabbinic Sayings.*

אֱמר מעט ועשה הרבֵּה כי המרבה דברים יחֱטא הרבה: על
שלשה דברים העולם הוקם על האמת ועל הדין ועל השלום שֶׁנֶּאֱמַר אמת
ומשפט שלום שפטו בשעריכם: שְׁנה בשחר ויין בצהרים מוציאים
את האדם מן העולם: מי זה חכם הלומד מכל־אדם שנאמר מכל
מלַמדי השכלתי: מי זה גבור הכובש את יִצרו שנאמר טוב ארך אפים
מגבור ומושל ברוחו מלכד עיר: מי עשיר השמֵח בחלקוֹ שנאמר יגיע
כפיך כי תאכל אשריך וטוב לך: אשריך בעולם הזה וטוב לך לעולם
הבא: מי זה מכבד המכַבֵּד את האדם שנאמר כי מכבדי אכבד ובוזי
יקלו: בנפל אויבך אל תשמח ובהִכשלו אל יָגל לבך פן יראה יי:
הוֵה עז כנמר וקל כנשר רץ כצבי וגבור כאֲרי לעשות רצון אביך אשר
בשמים:

V. FABLES OF LOQMĀN.

1. *The Gazelle.*

אֵיל הוא צבי צמא וילך לעין מים לשתות וירֶא את־מראהו במים
וירע בעיניו על רגליו הדלות וייטב לו וישמח בגדל קרניו וביָפְיָם:
ויצאו אליו הצידים ויברח מהם ועתה הוא במישור ולא השיגוהו:
וכאשר בא בֶּהרים ויעבר בסבָךְ וימצאוהו ויהרגוהו: ויגוע ויאמר
במותו אוי לי אֹבד אשר בזיתי הצילני ואשר בטחתי בו אבדָני:

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2. *The Lion and the Fox.*

ויזקן האריה ויחלַש ולא יכל לאחת מחיות השדה ויבקש לו את־
אכלו בערמה: ויתחל וירבֵּץ במערה ואת־כל־אשר בא אליו מחיות
השדה לפקד אתו טרף כבאה אל מְעָרתו ויאכלנה: ויבא גם השועל
ויתיצב אל מבוא המערה וישאל לשלומו לאמר הֲשָׁלום מלך החיות:
ויאמר אליו האריי למה לא תבוא בעל הַמָּעָדים ויאמר לו השועל כי
אראה אדני עקבות רגלים רבות הבָאות אליך ויצא מהם גם לא אחד:
זה פתרונו כי לא דֶּרֶך אדם למהר אל דבר כי אם יְדָעֶהו:

3. *The Lion and the Man.*

וימצא ארי איש אחד בהרך ויחֲלו להִתְגַּבר על הגבורה ויתרוֹמֵם
ויחלל האריי את כוחו ואת גבורתו: וירא האיש צלם אדם בקיר
והוא מחנק ארי וישחק לו האיש: ויאמר אליו האריי לוּ היו האריים
יוצרים כבני האדם לא האיש יהרג את האריה כי אם האריה יחנק
את האיש: זה פתרונו כי לא נצחק האדם בעֵד ביתו:

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INDEX I.

(THE NUMBERS REFER TO THE PAGES.)

א, as consonant and guttural, 25; prefers ־, 62; as feeble letter, 29, Note 3, 63, *seq.*; interchanged with ה, ו, and י, 64; omitted, 64.

אֲדֹנָי, 266.

אֶהֱוִי, feeble or quiescent letters, 29.

אַהֲחַע, the gutturals, 27.

אַהֲלֹתֶם, dilated letters, 23.

אוֹ, 329.

אוּלַי, 315.

אָז, 226 Note 1.

אַי, אֵי, interrogative particle, 316.

אֵין, אַיִן, 318.

אֵיתָן מֹשֶׁה וְכַלְבְּ, servile or formative letters, 83.

אֶל, 317, 319 Note 3.

אֵל, 325.

אֱלֹהִים, construed with sing. and plural, 310 Note 2.

אִם, different from לוּ, 295, 329; interrog. 320; in oaths, 330.

אֶסַּק, 55.

אֲשֶׁר, as relative pronoun, 95, 268; as relative conjunction, 328; אֲשֶׁר לְ, 254.

אֵת, sign of definite accusative, 257, 264; as preposition *with*, 230.

בְּ, preposition, 232; its use, 323.

בְּאֲשֶׁר, 269, Note 1.

בְּגַדְכְּפַת, aspirates, 26.

בּוּמָהּ, labials, 27.

בֵּינוֹנִי, participle, 116, Note 1.

בְּמוֹ, 232.

בִּנְיָנִים, conjugations, 98.

גִּירַכְ, palatals, 27.

דַּטְלָנֵת, linguals.

ה, with mappîq, 45, 65, 165; as quiescent or feeble letter, 65; as sign of a vowel at end of a word, 25, 164.

הַ·, article, 93.

הַ, interrogative, 227, 320.

ה־, cohortative and imperative ending, 112, *seq.*; case-ending of nouns, 195, 258.

הֵאָמְנָתִיר, formative letters, 178.

הָאָרֶץ, 341.

הִוא, and הִיא, 90; how distinguished from זֶה, 266.

הָיָה, its anomaly, 168; with the participle, 293; with לְ before infinitive, 290.

הַיּוֹם, 258.

הָלַךְ, 155.

ו, as vowel-letter, 29, 39, 65.

וְ, Wāw-copulative, 234, and consecutive of perfect, 115.

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וְ, Wāw-consecutive of imperfect, 114.
וְהָיָה, prophetic formula, 277.
וַיְהִי, historic formula, 283.
זְסְצַשׁ, dentals or sibilants, 27.
ח, its sound, 26.
י, as vowel-letter, 29, 39, 65.
יְהוָֹה, its vowel-points and pronunciation, 52; with prefixes, 230.
יוּכַל, 154.
יַעַמְדֻנָה, irreg., 110.
כְּ, with suffixes, 232; its force, 307, 326; derivation, 229, Note 1.
כִּי, 328, *seq.*; derivation, 229, Note 1.
כִּי אִם, 330, and Notes.
כִּי עַל כֵּן, 329.
כֹּל, with negative, 317; with substantive with and without the article, 249.
כְּמוֹ, 232.
כַּמְנַפְּץ, final letters, 21.
כְּתִיב, various reading, 52.
לְ, its pointing, 229; with suffixes, 231; its meanings, 325; as sign of the dative, 256; for the genitive, 254; as ל auctoris, 254; with the passive, 305.
לֹא, 226, 317; in prohibition, 279.
לוּ, its use, 295, 330.
לָמוֹ, 232.
לָמוֹ (poet. for לָהֶם), with plural force, 231, Note 2.
לָמֶן, 322, Note 2.
לָקַח, 145.
מ, sign of participles, 120; of old or Aram. infinitive, 107, 183; formative of nouns, 183, 187.
מַ for מָה, 96.
מִ for מִן, which see.
מָה and מִי, 96.
מוֹ, poetical addition to prefixes, 232.
מִי יִתֵּן, its optative force, 295.
מִלְּעֵיל / מִלְּרַע } tones or accents, 48.
מִן, preposition, its pointing, 229; with suffixes, 232; its senses, 324; sign of the comparative, 260; as sign of the ablative, 257.
נָא, 235, 236, Note 1.
נָתַן, 145.
ע, its pronunciation, 25; as guttural, 60, *seq.*
עֵרֶן, its root, 179, Note 2.
עַל, preposition, 233; its senses, 324.
עִם, prep., 230.
עֶרֶב, 258.
עֶשְׂתֵּי, 222, Note 2.
פָּעַל, technical terms taken from it, p. 99 and p. 102.
צ, its sound, 26.
קֹהֶלֶת, 240.
קְרִי, various reading, 52.
קֶרֶן, its root, 179, Note 2.
ר, as guttural, 26, 63; doubled, 63.
רֹגֶל, its root, 129, Note 2.
שְׁ, prefix for אֲשֶׁר, 54, 95.
ת, feminine-ending, 176, 177, 194.
תִּרְגֹּל, its form, 129, Note 3.
תַּרְגֵּם, its root, 129, Note 3.

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INDEX II.

A-sound, page 28.
Abbreviations, 24.
Absolute case, 308.
Absolute state, 194.
Abstract for concrete, 180; expressed by the feminine, 240; takes the article, 247.
Accents, 48—50; their consecution or relation to each other, 365.
Accusative, defin. shown by אֵת 257; with ending ־ָה, 196, 257; its use, 258; governed by the verb, 297; double, 300; as adverbial case, 226, 258.
Adjective, circumlocution for, 237; with the article, 250; with a substantive, 250; classed with nouns, 175.
Adverb, 226; expressed by a verb, 287, 303.
Alliteration, 362.
Alphabet, 22.
Aphæresis, 55.
Apocopated impf., 113.
Apocopè, 55; of verbs ל״ה, 167.
Apodosis, 281.
Apposition, 252.
Aramæan dialects, 2.
Aramaisms. See Chaldaisms and Syriasms.
Archaisms, 13.
Arrangement of words, 307.
Article, 93; its syntax, 245—250.
Aspirates, 26, 46, 58.
Assimilation, 53, 126, 144.
Assonance, 362.
Assyrian tongue, Semitic, 1 Note[1], also p. 2.
Asyndetic constr., 303.

Case absolute, 308.
Case endings, traces of, 195—198.
Cases, 252—257.
Cause (efficient), how expressed, 305.
Celtic, see Keltic.
Chaldaisms (Aramaisms) 15; in the form of the infinitive, 107; in the 3rd pers. fem. impf., 111; in Pi'ēl, 121; in verbs ל״ה, 170; in verbs ״עע, 148, 149; in verbs ע״ו, 160; in the plural, 189; in the feminine, 177.
Chāṭĕ'ph-pă'thăch, 44; shorter than Chāṭĕ'ph-s^{e}ghô'l, 77.
Chāṭĕ'ph-qā'mĕṣ, 44.
Chāṭĕ'ph-s^{e}ghô'l, 44.
Chĭ'rĕq, different sorts of, 38.
Chō'lĕm, 33, 39.
Cohortative, 112, 281.
Collective nouns, 241, 242; their syntax, 309.
Common nouns, 239.
Commutation of consonants, 53.
Comparative degree, 260.
Composition of words rare, 86, 179, 225.
Compound notions, how put in plural, 244; with art., 249; with suff., 244.
Conditional clauses, 329, 331.
Conjugations, or derivative verbs, 98—100; number and arrangement of, 100; rarer forms of, 128.
Conjunctions, 233, 326.
Consonants, pronunciation and division of, 24—27; softened into vowels, 29, 63—66.
Construct state, 194; its use, 252, 255; with art., 248.
Constructio prægnans, 301.
Construction, ἀσύνδετος, 303, pregnant, 301.
Contraction, 55.
Continued action, how expressed, 287.
Copula, the conjunction וְ, 327.
——, the logical, how expressed, 306.
Crude-forms, i. e. unmodified original forms, 173, 182.

Digitized by Google

Dāghē'sh, 27, 45.
Dāghē'sh fortè, 46; various sorts of, 56; where used, 56; excluded from gutturals, 60; and from ר, 63; omission of in verbs ע"ע, 146.
Dāghē'sh lenè, 27, 46.
Dative, 254, 256.
Declension, 202; how found, 202, Note [2]; tables of, 202—219.
Degrees of comparison, 260.
Demonstrative endings, 91, 133.
——— pronoun, 92, 266.
Dîbô'n, stone of, see Moab.
Dilated letters, 23.
Diphthongs, 28, 37; how avoided, 36.
Doubling of consonants, 56; its effect, 120 and Note [1].
Dual, 191; of numerals, 220, 223; syntax of, 251, 311.

E-sound, 28.
Ellipsis of the relative, 269; of other pronouns, 269; other cases (real or assumed), 256, 262, 270, 299, 329, of the conjunction, 330.
Emphatic construction, 297, 308.
Epenthetic or demonstrative *Nûn*, 133.
Epicœne nouns, 239.
Epithets, poetic, 238.

Feeble letters, א and ה, 29, Note [3], 66.
Feeble or weak verbs, 102.
Feminine gender, endings of, 176, rarer forms of, 177; vowel-changes of, 214, in construct state, 194; in plural, 189; other indications of, 239; use of in abstract and collective nouns, 240, 241; form of in the infinitive, 106, 144, 152.
Firm or immovable vowels, 68.
Formæ mixtæ, 174; dagessandæ, 69; auctæ, nudæ, 178.
Formative or servile letters, 178 and Note [3].
Fractional numbers, 224.
Future, or imperfect, name of, 100, Note [1], 108, Note [2]; formation and inflection of, 108; shortened and lengthened, 111, with Wāw consecutive, 114, 283; with suffixes, 136; syntax of, 277—284.

Ga'ya, 52.
Gemārā', 16.
Gender, 176; agreement in, 250, 309—312.
Genitive, how expressed, 252—256; use of, 252.
Gentilic nouns, 188, 248.
Geographical names, 241, 247; with genitive, 253.
Gerund, 107, 286, 289.
Grave suffixes, 135.
Ground-form, i. e. root or stem, 98.
Gutturals, 27; their peculiarities, 60—62; in verbs, 138—144.

Hebrew language, 1; its cognate tongues, 1; monuments of, 9; copiousness of, 15, 100, 111; its grammatical treatment, 16—18; writing, 20—51.
Helping-vowels, 78.
Hendiadys (ἓν διὰ δυοῖν), 327.
Hĭph'ī'l, 122—123.
Hĭthpă'ē'l, 125.
Homogeneous vowels, 34, Note [2], 66.
Hŏph'ă'l, 124.

I-sound, 28.
Immovable or firm vowels, 68.
Imperative, 107; shortened and lengthened, 113; with suffixes, 137; its syntax, 284; other tenses and moods stand for it, 279, 284, 288.
Imperfect, see Future.
Imperfect (our), by circumlocution, 293.
Impersonal construction, 296.
Incompatible letters, 85, Note [2].
Indo-Germanic tongues compared, 7, and 4, Note [3].
Infinitive, 106; with suffixes, 137; use of the Inf. absolute, 286—290; use of Inf. construct, 289—292; with לְ, 290; infinitivus historicus, 288.
Instrument, expressed by בְּ, 257, 323, and by accusative, 298.
Interjections, 235, 332.
Interpunction, signs of, 50.
Interrogative particles, 319—321.
Irregular nouns, 218.

Jussive, 112, 282.

Kăl or Qăl, its form and meaning, 102—117.
Kă'mĕṣ, see Qā'mĕṣ.
Kāph veritatis, 326.
Kethîbh, 52.
Keltic tongues compared, 4 Note [4].

Digitized by Google

Lā'mĕdh auctoris, 254.
Letters, aspirated, 26, 46; liquids, 27; quiescents, 34, Note[2]; incompatible, 85, Note[2]; dilatable 23; radical, servile or formative, 178.
Light suffixes, 203, Note[1].

Măppî'q, 47.
Măqqē'ph, 51.
Măssôrā', 17.
Matres lectionis, 34, Note[2].
Mêsh'a, stone of, 9.
Méthĕgh, 51.
Mimetic roots, i. e. onomatopoetic, 4, 84, 173.
Middle A, E, or O verbs, 103, Note[1].
Milê'l and Milră', 48.
Mishnā, 16.
Mixed forms, 174.
Moab, Stone of, 9.
Moods, how expressed, 100, 273, 283—92.

Negatives, two, as in Greek, 318.
Neuter gender, wanting in Hebrew, 176, 239.
Neuter verbs used as passive, 306,
Nîph'ă'l, 117—119.
Nomen rectum and *regens*, 193, 252.
Nomina unitatis, 242.
Nominal suffixes, 91, 199—204.
Nouns, i. e. substantive or adjective, their derivation and sorts, 175—188; with suffixes, 199—202; their declension, 202—219; irregular, 218—219; their syntax, 239—263.
Number, 188—193; agreement in, between subject and predicate, 309—312.
Numerals, 220—223; signs of, 24; syntax, 261.
Nûn, assimilated, 54; epenthetic or demonstrative, 133.

O-sound, 28.
Onomatopoetica, i. e. mimetic roots, 84, 173 Note[1].
Optative, 279, 295.
Oratio obliqua, 331.
Original, i. e. crude or ground, forms, 78.

Paradigms or Tables of verbs, nouns, etc. II—XXXII.
Paragogic letters, 195, Note[1].
Parallelism, 13, 370.
Paranomasia (assonance), 366.
Participial nouns, 181, 184, 186.
Participle, 100, 116, *seq.*; with suffixes, 137; its syntax, 293—295; changed for verb, 294.
Passives, their construction, 305; neuters for, 306.
Pă'thăch, 32, 37; preferred with gutturals, 61; furtive, 33, 61; in pause for Sē'rê or Se'ghôl, 81; in Pi'ēl for Sĕrê, 121.
Patronymics, 188.
Pause, 80.
Perfect, 103—106; with Wāw consec., 114; with suffixes, 134; its syntax, 273—277.
Persons, abrupt changes of, 297.
Phœnician or Punic language, 2, 10, 30 Note[1], 43 Note[3], 95 Note[3]; writing, 6.
Pi'ē'l, 119—121.
Pleonasms, of the pronoun, 266; of the particles, 330, Note[4]; of the negatives, 318.
Pluperfect, 274; subjunctive, 276.
Plural, its endings, 188—191; in prepositions, 233; its use, 240—245.
Pluralis excellentiæ or majestaticus, 243; its construction, 310.
Poetic diction, 13; rhyme, 371, Note[1].
Pointing of the Hebrew Text, 30.
Potential, 280.
Predicate, usually without the article, 249; its connection with the subject, 309—315.
Prefixes, 228; with suffixes, 229—232.
Pregnant construction, 301.
Prepositions, 228—233, 321—326.
Present (our), how expressed, 274, 276 *bis*, 278, 284; our present subjunctive, 276.
Preterite, see Perfect.
Pretonic vowels, 75.
Proclitic syllables, 71.
Pronouns, 88—96; personal, 88; suffix, 91; demonstrative 92; relative, 96; interrogative and indefinite, 96; as suffixes to verbs, 131—138; to nouns, 199—202; to adverbs, 227; to prepositions, 230—233; reflexive pronoun, how expressed, 270; syntax of pronoun, 263—272.
Proper names, with article, 246; with genitive following, 254.
Prosthesis, 55.

Digitized by Google

Protasis, 281.
Pŭ'ă'l, 119, 121.
Punic tongue, see Phœnician.
Pure vowels, see immovable.

Qăl or Kăl, 102—117.
Qā'mĕṣ, 36.
Qā'mĕṣ-chăṭû'ph, 32, 40; distinguished from Qā'mĕṣ, 41.
Qᵉrî, 52.
Qĭbbû'ṣ, 32, 38.
Quadriliterals and quinqueliterals, 86.
Quiescent or feeble letters, 28, 63; verbs, 102.

Radical letters, 83.
Raphè, 47.
Regular or strong verbs, 102.
Relation of weak verbs to each other, 173.
Relative pronoun, 95, 268; relative conjunctions, 328.
Repetition of words, 244.
Roots, 83—87.
Rhyme, often occurring but undesigned, 371, Note [1].
Rhythm, 13.

Scriptio plena et defectiva, 35.
Sᵉghô'l, 32, 37, 39, 40; with gutturals, 61; before gutturals with Qā'mĕṣ, 94.
Sᵉghôlate nouns, 182, 208—211.
Semitic languages, 1—8; relation between them, 2.
Ṣĕ'rê, 32, 37.
Servile or formative letters, 83.
Shᵉwâ', name, 43, Note [1]; simple and composite, 42—4; movable or vocal, 43; silent, 44: simple under gutturals, 62; the vocal, a half-vowel, 42, 71; silent or syllable-divider, 44.
Shû'rĕq, 32, 39.
Sibilants, 26; transposed, 55.
Sillû'q, 49.
Square character, 20.
State, absolute, 194; how far used for construct, 256; construct, its endings, 194; its vowel-changes, 194; its use, 252, 255; when it takes the article, 248.
Stem-consonants, 83.
Stems, different from roots, 83.
Strong, i. e. regular, verbs, 101.
Subjunctive, 276.
Suffixes, see Pronouns; their syntax, 264—66; grave and light, 135, 203, Note [1].
Superlative degree, 260.
Syllable-divider, 44.
Syllables, theory of, 69—72.
Syriac, 2.
Syriasms, in the pointing, 65, 67.

Tables, see Paradigms.
Tălmû'd, 16.
Tărgû'ms, 16; origin of the name, 129, Note [3].
Tenses, their use, 272—284; relative, 275.
Tone or accent, 48—50; signs of, 49.
Transitions abrupt, 297.
Transposition, 55.

U-sound, 28.
Union-vowel, 132.

Verb, its form and inflection, 97—102; irregular, weak or feeble verbs, 102, 138—150; verbs middle E and O, 103; with suffixes, 130—38; contracted, 144—150; weakest, 150—172; doubly anomalous, 172; defective, 173; syntax of, 272; with prepositions, 301; in combination, to express one idea, 302; as adv. 286, 303.
Verbal suffixes, 91, 130—38.
Vocalisation of the Heb. Text, 30, 34 Note [1].
Vocative, often with the article, 248, 256 Note [2].
Vowel-letters, 28. See feeble letters.
Vowel-signs or points, 30—43.
Vowels, 28—44.

Wāw, consecutive, 114; origin of, 115; with perfect, 114; with imperfect, 115; its force, 283.
Wāw copulative, 115; how prefixed, 234; its force, 327.
Weak, i. e. irregular verbs, 101, Note [1].
Weakest verbs, 150—172.

Digitized by Google

INDEX III.

TEXTS ILLUSTRATED OR CITED.

Genesis	Page
1 1	59. 257. 308. 310
1 2	. . 235. 238. 306
1 3	. . 246. 280. 310
1 4	52. 124. 245. 304
1 5	. . . . . 52. 80
1 6	 230
1 7	. . . 10. 51. 59
1 8	 250
1 9	. . . 10. 51. 279
1 10	 306
1 14	. . . . 308. 312
1 16	 260
1 20	 301
1 21	188. 199. 250. 299
1 22	 142
1 24	. . . . 198. 282
1 25	 199
1 26	. . . . 323. 243
1 27	 323
1 29	. . . . 51. 275
1 31	 250
2 2	. . . . 268. 274
2 4	. . 257. 290. 306
2 5	. . 274. 280. 308
2 7	. . . . 155. 300
2 11	 249
2 12	. . 44. 234. 306
2 16	 280
2 18	 289
2 19	 266
2 21	 231
2 23	. . . . 44. 120
3 1	. . . . 306. 308
3 2	 280
3 3	. . . . 160. 280
3 4	. . . . 160. 287
3 5	. . 137. 309. 327
3 7	 263
3 10	 273
3 11	. . 62. 273. 318
3 12	 105
3 13	 273
3 14	 274
3 15	 301
3 17	 274
3 19	 80
3 20	. . . . 250. 306
3 22	172. 274. 276. 279. 318
3 24	 253
4 1	 283
4 5	 59
4 6	 59
4 7	. . . . 238. 312
4 9	. . . . 274. 320
4 10	. . . . 293. 513
4 12	 283
4 14	. . . . 265. 295
4 15	. . 221. 223. 309
4 17	 80
4 18	 305
4 20	 300
4 23	 108
4 24	 223
4 25	. . . . 42. 225
4 26	. . . . 264. 296
5 1	 323
5 3	. . . . 52. 323
5 5	. . . . 160. 313
5 6	 52
5 8	 160
5 18	 52
5 20	 262
5 24	 318
6 1	 278
6 2	 257
6 9	. . . . 51. 283
6 10	. . . . 257. 283
6 13	 306
6 17	 294
6 19	 94
6 21	 276
7 7	 313
7 9	. . . . 263. 274
7 11	. . 51. 255. 262
7 13	. . 235. 272. 221
7 15	 263
7 19	 317
7 20	 258
8 2	 95
8 3	 288
8 5	 262
8 7. 8	. . . . 154. 248
8 8	. . . . 247. 321
8 9	 271
8 12	 154
8 13	59. 160. 262. 263
8 14	 255
8 17	 155
8 19	 313
8 22	. . . . 235. 313
9 6	 149
9 7	 149
9 10	 250
9 11	. . . . 278. 306
9 14	. . . . 44. 120
9 20	. . 249. 303. 304
9 21	. . . . 169. 200

Digitized by Google

Genesis	Page
9 22	265
9 24	155
9 26	331
9 27	170
10 1	283
10 6	1
10 9	283
10 10	283
10 12	250
10 15—18	1
10 15	283
10 17	94
10 19	283
10 21—29	1
10 21	9. 264
10 22	1
10 26	95
11 1	283
11 3	281
11 4	271. 318. 323
11 6	149
11 7	149. 191. 243. 279
11 8	302
11 9	296
11 10	283
11 12—15	283
11 27	283
11 28	160. 254. 283
11 32	160
12 1	283
12 4	262
12 8	200
12 13	285. 331
13 2	247. 327
13 3	200. 268
13 7	246
13 9	130
13 10	292
13 11	272
14 1	283
14 3	212
14 4	259
14 5	283
14 10	196. 245
14 13	9. 248
14 18	254
14 19	305
14 22	274
14 23	229
15 1	283
15 2	266. 283. 327
15 6	240
15 12	290
15 13	265. 269
15 14	293
15 17	293. 313
15 18	266. 275
15 19	246
15 20	246
16 1	283
16 2	283
16 3	229
16 4	148
16 5	265
16 8	279
16 11	215. 294
16 14	296
17 1	283
17 5	300. 305
17 8	237
17 10	285
17 11	149
17 12	285
17 13	287
17 17	227. 261
17 18	296. 330
17 19	215. 315
17 20	275. 309
17 26	161
17 27	161
18 1	258
18 3	236. 266
18 5	329
18 11	313
18 12	271
18 13	327
18 20	253
18 21	282. 227. 246
18 24	241
18 25	291
18 28	111. 299
18 29	111
18 30—32	111
19 1	327
19 2	317. 321
19 4	280
19 7	236
19 8	236. 329
19 9	144. 145. 284. 287
19 11	247
19 13	241. 293
19 14	56
19 15	164. 318
19 16	291
19 18	318
19 19	137. 236. 274. 276. 278
19 27	274
19 29	291
19 33	106. 250. 137
19 34	177
20 1	196
20 3	293. 327
20 6	171. 302
20 7	235. 285
20 9	280
20 11	160. 277
20 13	310
20 16	263
20 18	274
21 1	283
21 5	305
21 8	119
21 12	323
21 13	309
21 16	170. 324
21 24	119
21 32	313
22 1	283
22 3	271
22 4	283
22 12	276. 294. 304
22 15	263
22 17	169
23 1	262
23 4	57. 121. 240
23 6	238. 240
23 8	138
23 10	295
23 11	275
23 13	275. 284. 296
24 1	23
24 2	285
24 3	252
24 8	168. 282
24 12	265
24 17	313
24 21	255
24 23	267
24 40	276
24 61	313
24 63	239
24 65	93
24 67	249
25 1	303
25 5	51
25 7	261
25 17	261
25 21	119
25 26	208. 291
25 27	249
25 31	95
25 33	95
26 1	283
26 8	284
26 13	288
26 18	303
26 28	167

Digitized by Google

Genesis	Page
26 29	144. 170
26 32. 33	266
27 1	283. 289
27 4	281
27 18	295
27 20	302
27 21	321
27 24	319. 321
27 26	44
27 29	311
27 30	274. 327
27 33	294. 297
27 34	264. 297
27 36	267
27 37	300
27 38	44. 227
27 39	312
27 42	294. 305
27 43	276
27 44	276
27 45	290. 299
28 17	330
28 19	250. 283
28 20	277. 283
28 25	57
29 1	238
29 6	321
29 7	249. 289
29 9	254. 274
29 10	149
29 15	277
29 17	311
29 21	281
29 23	277
29 30	329
29 32	137
30 15	227
30 29	213
30 34	282
30 36	310
30 38	110. 175
31 6	90
31 8	312
31 13	248
31 14	313
31 15	287
31 18	213
31 20	274
31 24	318
31 27	139. 144. 304
31 28	167
31 29	320
31 30	119. 287
31 31	318
31 32	136. 268. 269
31 35	275. 278
31 36	96
31 39	197
31 40	172
31 47	2
31 50	285
32 6	115. 284
32 8	296
32 9	312
32 11	275. 324
32 12	277. 293
32 16	239
32 17	245
32 18	105. 142. 267
32 21	58. 281
32 23	250
32 27	330
32 29	330
33 5	267
33 7	313
33 8	267
33 9	282
33 10	277. 283
33 11	164
33 13	235. 249. 331
33 17	271
33 19	249
34 7	106
34 15	159
34 16	116
34 22	161
34 27	279
34 30	237
35 3	294
35 5	59
35 7	310
35 11	310
35 21	200
35 26	307
36 2—4	283
37 2	250. 283
37 3	260
37 5	302
37 7	294. 303. 304
37 8	287. 320
37 15	278
37 17	192
37 18	280. 299
37 19	93. 238
37 21	301
37 29	318
37 32	227
37 33	287
38 5	303
38 11	258
38 17	265
38 24	221. 325
39 4. 5	269
39 6	251
39 9	334
39 11	95
39 13	283
39 14	3. 142
39 15	283
39 17	3
39 18	283. 290. 292
39 19	283
39 20	243. 255
40 1	313
40 3	255
40 5	254
40 8	273
40 10	241
40 14	275
40 15	8. 122. 287
40 16	309
40 18	249
40 20	156. 305
41 1	259
41 12	8. 254
41 14	296
41 15	331
41 17	294
41 21	200. 213
41 23	265
41 25	293
41 26	249. 250. 263. 264
41 29	277
41 30	277
41 34	168. 279
41 39	292
41 40	259
41 42	247. 300
41 43	288
41 49	169. 245
41 51	122
42 1	126
42 6	249
42 11	89. 263
42 13	261
42 18	285
42 19	250
42 25	245. 271
42 28	302
42 30	243. 308
42 34	281
42 35	293
42 38	277. 331
43 3	287
43 5	278. 293
43 7	280. 287
43 14	250. 276
43 15	259

Digitized by Google

Genesis	Page
43 26	47
43 32	8. 278
43 33	301
44 4	297
44 5	323
44 7	278
44 14	313
44 18	279. 326
44 22	277
44 33	154. 280
45 4	268
45 12	249. 277
45 13	277
45 18	285
46 3	280
46 4	287
46 21	45
46 27	246
47 3	312
47 4	254
47 9	253
47 17	213
47 21	308. 309
48 6	310
48 11	167
48 22	256
49 1	171
49 8	264
49 9	269
49 10	57. 269
49 11	197. 198. 200. 219
49 12	208
49 15	284. 312
49 21	246
49 22	177
49 23	148
49 39	291
50 17	236
50 20	167

Exodus	Page
1 7	299
1 10	110
1 11	257
1 12	280
1 18	110
1 19	110
1 20	310
1 21	265
2 1	258
2 3	57. 133
2 4	154
2 6	266. 293
2 10	136
2 14	291
2 17	137

Exodus	Page
2 20	108
3 3	281
3 18	188
4 1	278. 328
4 2	96
4 9	258
4 10	208. 238
4 11	162
4 13	270
4 20	196
4 23	284
5 5	278
5 8	327
5 10	320
5 14	59
5 15	278
5 16	318
5 23	287
6 3	323
6 6	277
6 28	270
7 9	283
7 27	122
8 4	282
8 10	245
8 11	124. 288
8 17	318
8 22	319
9 18	65
9 27	249
10 1	250
10 8	267. 305
10 11	142
10 14	273
10 15	317
10 17	160. 282
10 27	302
11 8	42
12 5	238
12 6	262
12 16	317
12 48	280
13 2	122
13 15	304
13 18	149
13 21	125
14 7	207
14 11	318
14 13	270. 331
15 1	57. 280. 313
15 2	133
15 4	238
15 5	133. 169
15 14	111
15 16	178
15 20	110. 313

Exodus	Page
15 21	57
16 3	295
16 4	321
16 6	277. 327
16 7	277
16 13	277
16 14	129
16 23	65
16 29	271
17 1	291
17 2	57
17 3	213
17 4	277
17 13	110
18 18	361
18 20	270
18 21	223
18 23	105. 302. 308
18 25	223
18 26	110
19 8	266
19 13	154
19 18	207
20 4	317
20 8	289
20 9	259
20 15	280
20 20	265
20 25	158. 160
21 29	310
21 36	329
21 37	239. 242
22 8	310
22 22	330
23 19	208
23 20	270
23 21	120
23 30	317
23 31	133
24 10	272
25 3	234
25 39	300
25 40	305
26 3	272
26 4	116
26 6	116
26 7	116
26 9	116
26 10	116
26 18	196
26 33	116. 125
27 18	263
28 3	300
28 39	249
29 27	242
29 29	237

Digitized by Google

Exodus Page

29 30 137
30 25 300
31 4 247
31 13 137
31 14 311
32 4 310
32 6 286
32 8 310
32 21 297
32 22 323
33 3 76
33 5 310
33 6 312
33 12 170
33 13 201
34 11 294
34 19 119
35 2 280
35 32 247
36 2 106
36 4 271
36 14 300
36 24. 25 261
38 3 300

Leviticus

1 2 272
1 9 196
2 1 312
2 12 306
4 2 325
4 22 328
4 23 155
4 24 255
4 28 155
4 33 255
5 1 312
10 18 307
10 19 227
11 14 76
11 43 164
12 4 164
13 19 252
13 39 252
13 55 127
13 56 127
14 21 125
14 43 . . . . 122. 124
15 24 283
15 29 125
16 4 136
16 20 94
16 27 305
18 7 170
19 4 271
19 9 137

Leviticus Page

19 20 . . . . 169. 287
20 6 312
20 14 258
21 1 126
23 17 47
23 32 262
24 5 300
25 21 167
26 15 291
26 33 122
26 34 167
26 43 331

Numbers

1 2 244
1 44 127
1 47 127
2 33 127
3 6 141
3 24 249
3 39 223
4 20 143
5 3 322
5 15 125
5 17 237
5 22 125
5 23 308
6 9 297
6 25 282
6 26 282
8 13 141
8 19 229
9 6 312
9 15 290
10 2 107
10 4 263
10 25 326
11 11 164
11 12 154
11 13 57
11 15 90
11 25 151
12 1 313
13 18 . . . . 96. 321
14 2 . . . . 276. 330
14 3 77
14 7 317
14 24 . . . . 277. 301
14 37 250
14 42 318
15 24 139
15 31 119
15 35 288
15 40 276
16 14 172
16 22 227

Numbers Page

16 26 286
16 29 307
17 5 280
17 6 160
17 10 149
17 17 271
17 28 149
20 3 296
20 5 134
20 10 286
20 17 281
20 20 241
20 21 145
21 1 . . . . 120. 167
21 5 134
21 17 280
21 30 172
22 6 . . . . 268. 304
22 9 267
22 14 155
22 16 155
22 30 268
22 32 263
22 33 . . . . 264. 315
23 2 170
23 3 255
23 7 113
23 8 133
23 13 133 *bis*. 155. 317
23 18 . . . . 198. 219
23 25 . . . . 148. 289
24 3 . . . . 198. 219
24 4 188
24 6 169
24 7 . . . . 126. 159
24 9 311
24 15 . . . . 198. 219
24 17 186
24 24 9
26 10 140
26 14 223
27 4 14
27 19 141
31 4 245
31 49 249
32 5 305
32 14 60
32 17 172
32 30 151
32 32 89
32 35 197
32 42 65
35 19 289
36 2 306
36 3 143

Digitized by Google

Deuteronomy	Page
1 3	262
1 5	303
1 17	111. 125
1 27	292
1 32	318
1 44	149
2 24	153. 303
2 25	302
2 27	281
2 31	302
3 7	149
3 24	250. 302
4 1	105. 154. 279
4 3	293
4 11	115
4 22	105
4 26	119
5 12	288
5 20	115
5 24	44. 90
5 26	291. 295
5 27	90
6 17	289
7 8	292
7 18	290
7 23	119
7 24	124
8 1	154
8 3	105
8 10	116
8 13	168
8 16	105
9 14	170
9 25	259
9 26	282
11 6	328
11 7	250
11 15	116
11 19	107
13 4	116
14 2	260
14 17	177
14 22	306
14 26	300
15 7	325
15 14	300
15 16	136
16 6	325
17 8	230
17 12	142
17 14	116
19 1	154
19 17	268
20 5—8	159
20 5	283
20 8	305

Deuteronomy	Page
20 14	253
20 19	227
21 8	129
21 10	312
21 11	116
22 7	143
22 28	252
23 5	324
23 13	116
24 4	127
24 19	116
25 13	245
25 19	292
26 1	154
26 12	124
27 7	56
28 32	313
28 43	317
28 48	124
28 49	268
28 57	164
28 59	201
28 63	169
28 67	295
29 12	291
30 4	137
30 11	164
31 12	303
31 16	207
31 29	164
32 1	280
32 2	280
32 6	227
32 7	219. 245
32 8	124
32 10	133
32 15	297
32 17	269. 297
32 21	273. 317
32 22	153
32 26	131
32 32	57
32 35	311
32 36	105
32 37	168
32 39	264
33 2	231
33 11	295. 301
33 12	105
33 16	197
33 21	172
33 23	153

Joshua	Page
1 17	273
2 4	261
2 5	290
2 8	327
2 10	328
2 17, 18	136
2 20	250
3 5	127
3 9	144
3 14	249
3 16	203
4 4	262
4 6	96
4 14	121
4 21	96
4 24	164
5 14	317
6 13	287
6 17	171
7 7	141. 303
7 10	305
7 9	170
7 15	307
8 3	137
8 4	235
8 13	255
8 32	80. 110
8 33	248
9 24	125. 170
10 12	280. 308
10 24	65. 105. 245
10 27	272
11 14	124
13 4	196
13 14	312
14 7	160
14 8	170
14 11	292. 330
14 17	292
15 5	196
15 19	57
15 21	196
15 45	242
17 1	249
17 12	291
18 15	195
18 20	196
19 51	255
21 36	197
22 9	151
22 17	257
22 25	154
22 29	57
23 9	309
23 15	230
24 14	171

Digitized by Google

Joshua Page

24 16 57
24 19 243
24 32 249

Judges

1 3 116
1 7 293
1 19 290
1 28 287
2 1 281
2 20 279
3 15 250
3 16 270
4 18 159
4 20 . . . . 133. 296
4 21 160
5 1 313
5 4 142
5 7 95
5 8 330
5 10 . . . . 189. 255
5 12 159
5 15 189
5 17 300
5 22 . . . . 245. 308
5 26 111
5 27 327
5 28 . . . . 47. 143
6 3 274
6 4 280
6 9 . . . . 115. 122
6 10 115
6 16 277
6 17 95
6 20 93
6 28 141
6 30 282
6 31 . . . . 162. 227
6 36 293
7 3 267
7 4 266
7 25 244
8 1 . . . . 96. 115
8 10 222
8 11 117
8 14 255
9 2 . . . . 43. 292
9 5 59
9 8—15 245
9 8 284
9 10 108
9 17 324
9 28 . . . . 267. 285
9 29 295
9 45 300

Judges Page

9 55 310
11 5 58
11 18 . . . . 115. 148
11 23 319
11 25 . . . . 174. 162
11 33 261
12 5 227
12 6 15
13 3 . . . . 57. 278
13 5 215
13 6 142
13 7 215
13 8 122
13 9 . . . . 293. 327
13 11 321
13 23 276
14 6 247
14 10 280
14 15 320
14 16 319
14 17 262
14 18 96. 177. 212. 260
15 1 324
15 10 310
15 12 297
15 13 287
15 18 297
16 1 196
16 5 250
16 6 250
16 9 247
16 10 150
16 14 248
16 15 . . . . 250. 327
16 16 . 44. 48. 120. 283
16 21 293
16 25 283
16 28 192
17 2 90
17 3 124
18 22 125
18 23 147
18 29 . . . . 76. 122
19 4 124
19 6 303
19 19 250
19 20 81
19 22 . . 126. 196. 299
20 15 127
20 16 241
20 25 222
20 31 145
21 9 127
21 21 312

Ruth Page

1 8 296
1 13 . . . . 231. 318
1 14 172
1 19 200
1 22 246
2 3 254
2 8 . . . . 110. 111
2 9 171
2 14 144
2 16 . . . . 148. 289
2 17 259
2 21 . . 112. 240. 265
3 2 200
3 3 . . . . 277. 235
3 4 . . . . 106. 111
3 9 277
3 15 . . . . 154. 263
3 18 111
4 1 160
4 3 246
4 7 274
4 15 136

1 Samuel

1 7 280
1 8 278
1 13 311
1 14 111
1 16 238
1 20 . . . . 105. 142
1 24 271
1 28 142
2 3 . . . . 303. 319
2 8 294
2 13 309
2 16 64
2 23 250
2 26 288
2 27 320
2 28 288
2 29 284
2 30 57
2 33 . . . . 125. 310
3 2 304
3 7 280
4 2 120
4 19 154
4 20 283
5 10 . . . . 149. 291
6 6 96
6 12 . . 110. 156. 287
6 19 274
7 3 283
7 16 . . . . 149. 276
9 2 260

Digitized by Google

1 Samuel	Page
9 4	234
9 6	287
9 8	278
9 9	297
9 11	309
9 13	111
9 19	263
9 24	246
10 6	171
10 13	171
10 23	260
12 3	267
12 13	105. 142
12 23	309
13 3	248
13 6	296
13 15	251
13 21	95. 219
14 1	93
14 8	169
14 14	259
14 16	254
14 22	125
14 24	172
14 28	160
14 33	64. 164
14 36	112. 150
14 40	272
14 44	285
14 45	241
15 5	151
15 9	148. 251
15 19	161
15 20	328
15 23	283
16 1	144
16 2	324
16 16	304
16 18	254
17 3	325
17 14	260
17 17	263
17 19	136
17 21	242
17 23	293
17 25	137
17 26	93. 251
17 32	277
17 34	247. 257. 276
17 35	276
17 40	251. 265
17 44	286
17 47	310
17 55	267
17 56	267
17 58	250. 267

1 Samuel	Page
18 21	263
18 28	136
18 29	294
19 1	290
19 2	139
19 4	213
19 13	243
19 16	243
19 22	250. 296
19 23	264
20 6	118. 119. 287
20 10	329
20 11	258
20 16	299
20 18	277
20 19	303
20 21	314
20 22	314
20 28	118
20 31	238
20 38	189
20 42	223
21 2	197
21 3	212. 128
21 8	254
21 14	169. 266
22 7	244
22 13	286
23 3	294
23 11	321
24 6	258
24 9	248
24 11	297. 328
24 12	329
24 15	267
24 18	301
24 19	328
25 5	142
25 7	125
25 8	172
25 10	150. 278
25 11	278
25 14	162. 161
25 15	255
25 18	66. 168
25 24	264
25 26	286. 298
25 27	309. 312
25 33	171. 298
26 12	191
27 1	291
27 10	319 *bis*
28 3	327
28 7	255
28 9	291
28 10	57

1 Samuel	Page
28 11	267
28 14	211
28 15	112
30 6	296
31 2	125
31 9	244

2 Samuel	Page
1 9	253
1 15	144
1 23	105
1 26	171
2 8	254
2 30	119
3 1	288
3 11	292
3 27	301
3 34	107
3 35	333
4 7	327
5 10	288
5 21	313
6 1	151
6 3	250
7 5	320
7 23	310
8 20	327
10 9	313
11 2	277
11 11	330
11 25	257
12 6	223
13 5	108. 169
13 6	297
13 12	170. 281
13 15	297
13 17	257
13 18	280
13 20	330
13 26	234. 299
13 31	294
13 32	162
13 39	252
14 4	248
14 6	272
15 4	277. 295
15 10	289
15 12	234
15 13	248
15 21	255
15 23	298. 310
15 25	265
15 26	297
15 33	168
15 34	309

Digitized by Google

2 Samuel	Page
16 5	287
16 13	207
17 12	241
17 22	256
18 14	270
18 16	63
18 18	257
18 20	329
18 22	268
18 23	268. 285
18 29	319
19 2	284
19 18	222
19 20	292
19 23	164
19 27	239
20 9	151
20 19	240
20 20	57. 330
20 21	125
21 9	259
21 12	171
21 13	144
21 14	119
21 20	259
22 33	161
22 37	231
22 40	231
22 41	309
22 44	189
22 48	231
23 1	161
23 5	319
23 6	200
23 8	189
23 11	249
24 3	311. 328
24 24	287

1 Kings	Page
1 2	296
1 5	293
1 12	297
1 13	278
1 14	293
1 22	293
1 24	278. 319
1 27	320
1 30	276
1 43	315
1 52	238
2 2	277
2 3	35
2 6	282
2 8	58

1 Kings	Page
2 20	282
2 21	305
2 22	327
2 24	280
2 26	169
2 36	277
2 38	273
2 39	254
2 42	277
2 43	253
3 4	280
3 7	279. 289
3 16	281
3 18	223. 266
3 24	246
3 26	108
5 9	316
5 15	254
5 25	280
6 1	262
6 7	253
6 18	58
6 19	329
7 14	252
7 37	200
8 13	259
8 24	331
8 30	325
8 38	111
8 43	111
8 48	105
9 8	148
9 18	96
9 21	284
9 23	294
9 26	241
9 27	42
10 8	250
10 11	95
10 12	95
10 16	263
10 21	318
10 24	310
11 5	240
11 15	120
11 22	143
11 33	189
12 15	291
12 17	283
12 24	111
13 4	292
13 7	44
13 30	332
14 2	90
14 3	144
14 6	311

1 Kings	Page
14 24	248
15 4	291
15 25	262
15 31	254
16 10	262
17 14	171
17 19	57
18 21	306
18 32	300
18 44	133
19 11	251
20 19	119
20 20	310
20 23	125
20 27	127. 129
20 35	171
20 36	247
20 37	287
21 7	297
21 10	159. 235. 282
21 15	153
21 19	264
22 4	330
22 10	305
22 13	259
22 15	320
22 25	171
22 28	248
22 30	289
22 35	165

2 Kings	Page
1 2	321
1 7	96
1 8	238
1 11	303
1 13	303
2 2	372
2 3, 5	141
2 10	123. 304
2 16	261. 329
2 21	171
2 24	239
3 3	311
3 4—27	9
3 16	245
3 23	287
3 26	311
3 27	278
4 13	290
4 25	93
4 41	153. 328
4 43	288
5 3	286
5 9	254

Digitized by Google

2 Kings — Page

5 13 . . . . 285. 308
5 22 284
5 26 307
6 13 192
6 19 155
7 3 157
7 4 . . . . 157. 235
8 21 117
9 17 177
9 21 283
10 21 229
11 5 111
11 14 80
13 10 262
13 14 297
13 19 290
15 21 320
16 7 159
16 14. 17 249
16 18 177
17 29 244
18 7 262
18 11 170
18 26 . . . . . 8. 13
18 30 255
19 23 200
19 25 64
20 1 114
20 20 320
21 8 291
22 1 261
23 5 327
23 15 149
23 17 248
23 19 244
25 1 304
25 29 171

1 Chronicles

4 27 262
5 18 229
7 2, 5, 9 244
8 8 122
9 13 253
11 10 254
11 11 189
11 20 262
11 21 262
12 2 67
12 17 291
12 23 223
12 33 245
13 2 303
15 12 270
15 27 130

1 Chronicles — Page

17 4 320
17 21 310
18 5 220
20 8 93
21 23 58
25 5 . . . . 261. 262
26 28 245
27 24 306
27 30 117
29 2 250
29 9 297
29 17 245

2 Chronicles

2 7 95
3 3 262
6 11 268
6 29 111
6 33 111
6 40 311
7 1 95
7 3 . . . . 288. 291
7 15 311
8 18 241
9 4 111
9 10 95
9 11 95
9 20 318
10 7 95
11 4 111
12 1 292
13 7 127
15 8 127
15 15 120
16 12 171
16 14 327
17 5 326
19 2 290
20 35 126
20 36 258
21 4 324
21 17 261
23 4 111
26 5 290
27 7 320
28 10 264
28 23 125
29 27 270
29 31 144
29 36 227
32 15 317
32 32 320
35 21 264

Ezra — Page

2 55 240
3 6 326
3 10 192
3 12 154
4 5 25
4 7 129
4 8 2
4 18 243
5 11 264
6 18 2
7 12—26 2
7 24 243
8 16 326
8 18 47
8 23 119
8 25 245
8 29 249
9 8 292
10 13 307

Nehemiah

1 7 289
2 12 316
2 13 115
2 20 160
3 6 250
3 20 30
5 2—4 272
5 5 318
5 7 115
5 8 115
5 13 115
6 8 . . . . 64. 164
6 11 115
7 2 326
7 57 240
7 66 65
7 72 65
8 8 15
9 6 264
9 7 264
9 18 310
9 28 251
9 32 257
9 35 . . . . 118. 250
10 38 246
13 6 113
13 7—11 115
13 14 170
13 21 162
13 23 15
13 24 . . . . . 8. 15

Esther

3 1 121
3 4 245

Digitized by Google

Esther	Page
3 13	148
4 2	302
4 8	42. 72
4 14	321
4 16	276. 316
7 2	282
7 5	103
8 6	303
8 11	148
8 15	251
9 1	272
9 23	311
9 26	96
9 31. 32	158

Job	Page
1 1	272. 274
1 4	221
1 5	259. 280
1 7	279
1 14	239. 293. 310
1 15	242
1 16	293
1 17	293
1 19	240
2 3	320
2 4	279
2 10	319
2 11	246
3 3	80. 151. 269. 278 279
3 4	238. 280
3 5	137. 280. 313
3 6	78. 168. 280
3 7	280
3 8	280. 302
3 9	280
3 10	321
3 11	278
3 16	281
3 17	275
3 18	275
3 26	67. 164
4 2	189
4 3	251
4 4	251
4 5	283
4 6	309
4 12	281
4 13	107
4 15	281
4 16	281
4 17	278. 320
4 19	296
4 20	147. 149
5 1	51

Job	Page
5 5	322
5 7	327
5 8	281
5 12	168
5 16	178
5 18	171
5 19	327
5 21	159
6 2	287
6 3	81. 245
6 5. 6	320
6 7	200
6 9	280
6 10	312
6 12	307. 320. 321
6 20	312
6 21	297
6 26	143
6 27	200. 324
7 3	296. 299
7 4	276
7 9	284
7 13	275
7 18	271
7 20	324. 331
8 3	320
8 8	64
8 18	142
8 21	64. 171
9 2	274
9 3	223
9 15	128. 330
9 20	281
9 21	271
9 24	315
9 33	223. 318. 355
10 3. 4. 5	320
10 8	311. 319
10 9	319
10 10	281
10 11	137. 281
10 13	274. 319
10 16	283
10 19	276
10 20	281
11 2. 7	320
11 12	119
11 17	260. 281
11 22	118
12 7	311
12 11	327
12 12	326
12 24	253
13 5	283
13 7	320
13 9	125

Job	Page
13 13. 14	267
13 25	258
13 28	297
14 2	284
14 3	319
14 9	123
14 10	110. 284
14 14	320
14 16	319
14 19	310
15 5	318
15 7. 8	320
15 13	189
15 19	150
15 22	168. 302
15 27	123
15 31	282
15 35	288
16 3	320
16 4	298
16 5	137
16 6	281. 320
16 7	125
16 9	298
16 10	300
16 12	174
16 14	247
16 17	330
16 19	243
17 1	245
17 2	56. 283
17 9	151
17 12	296
17 15	321
17 16	110
18 2	255
18 7	265
18 9	151
18 21	255
19 2	137. 170
19 3	303
19 4	331
19 5	324
19 15	136
19 16	298
19 23	149
20 4	162. 320
20 5—20	231
20 5	231
20 10	158. 311
20 17	282
20 19	327
20 23	231
20 24	281
20 26	312
21 4	320

Digitized by Google

Job	Page
21 16	275
21 23	272
21 32	245
22 2	231. 324
22 4	320
22 6	280
22 7	280. 307
22 8	280
22 9	305
22 18	275
22 20	200
22 21	124. 285
22 23	320
22 28	80. 160
22 30	318
23 2	238. 260
23 3	295. 303
23 6	317
23 12	309
23 13	323
24 1	306
24 5	255
24 7	312
24 9	270
24 10	270
24 14	303
24 19	270. 331
24 21	156
24 22	189
24 24	148
25 3	199
25 5	309
25 25	150
26 5	322
26 9	130
26 13	238
27 2	57
27 3	253. 315
27 4	311
27 13	231
27 23	231
28 4	306
28 5	259
28 17	319
29 2	295
29 10	105. 313
29 12	270. 280
29 13	280
29 14	137
29 16	270
29 21	57. 67. 148
30 15	305
30 20	319
31 1	320
31 5	161
31 10	189
31 18	247. 264. 328
31 21	158
31 22	48. 65. 200
32 6	154
32 7	313
32 10	154
32 11	151
32 15	296
32 18	64. 164
32 22	303
33 1	319
33 4	171
33 5	140
33 13	164. 317
33 14	263
33 17	292
33 18	164
33 23	234
33 25	130
33 30	65
34 3	327
34 5	275
34 10	326
34 13	197
34 17	320
34 20	296
34 22	292
34 23	307
34 27	329
35 10	213
35 11	151
36 26	309
36 32	242
37 6	170
37 14	299
38 3	140
38 4	154. 331
38 5	328
38 6	267
38 7	148
38 12	325
38 14	259
38 18	328
38 20	328
38 21	313
38 30	127. 259
38 32	312
39 9	302
39 15	311
39 24	171
40 2	289
40 8. 9	320
40 10	286
40 17	111
40 22	150
40 23	328
41 15	105
41 17	186
41 21	251
41 25	66. 168. 246
42 2	105
42 10	201
42 16	190

Psalms

1 1	275. 330
1 2	278. 334
1 3	278
1 4	247. 334
1 6	151
2 2	246
2 3	112. 281
2 5	230. 246
2 6	265. 297
2 7	105. 154
2 8	281
2 10	328
3 2	150
3 3	178
3 5	298
3 8	159. 301
4 2	56. 291
4 3	111
4 4	291. 328
4 8	270
5 5	294. 300
5 9	155
5 10	240
5 11	80
5 12	327
5 13	300
6 2	307
6 4	90
6 10	308
7 4—6	330
7 7	159
7 8	159
7 10	251. 280
7 12	250
7 16	284. 269
8 5	284. 285
8 6	300
9 7	264. 309
9 14	56
9 18	196
9 19	151. 319
9 21	331
10 3	275
10 10	188
10 15	235
11 1	254
11 2	111

Digitized by Google

Psalms	Page
11 4	309
11 5	308
12 3	245. 298
12 4	124. 240
12 8	250
13 5	105. 136
14 1	254
14 4	334
14 5	297
16 3	309
16 5	42. 117
16 6	177
17 3	331
17 10	219. 244. 298
17 13	298. 306
17 14	298
18 3	269
18 4	251. 293
18 6	149
18 7	281
18 11	149
18 17	299
18 28	251. 311
18 30	324
18 31	309
18 33	246. 294. 300
18 34	307
18 37	231
18 40	49. 295. 231
18 41	309
18 44	89
18 48	231. 246
19 49	295
19 10. 11	245
20 4	77. 112
20 8	266
21 2	80. 246
22 2	136
22 8	298
22 9	280. 285
22 14	59
22 16	242
22 22	276. 301
22 24	285
23 4	281
24 4	251
25 9	282
25 10	238
25 11	277
26 2	138
26 7	125
27 9	282
27 14	282
28 3	327
28 8	231
29 1	244
29 4	238
31 6	275
31 7	274
31 8	281
31 15	275
31 24	140
31 24	142
32 1	171. 294
32 2	269
32 4	280
32 9	212
33 7	247
33 9	284
34 13	294
34 22	308
35 6	238
35 14	208
35 16	298
35 23	266
36 6	95
37 3	286
37 20	81
37 23	306
37 27	285
37 31	311
38 11	128. 311
38 17	159
40 2	169
40 6	302
40 13	241. 275
40 15	60
42 2	240
42 5	280
42 6	284
43 1	317
44 3	298
44 5	264
44 18	144
44 20	169
44 21	330
44 27	178
45 3	129
45 7	307
45 8	300
45 9	189. 327
45 10	57
45 12	169
45 13	241
46 3	292
47 4	282
48 6	330
49 6	150. 270
49 8	287
49 13	269
49 15	247
49 18	307
49 21	269
50 3	282. 296
50 4	291
50 6	285
50 10	198
50 12	329
50 15	138
50 21	289
50 23	133
51 4	170
51 7	143
51 19	253
55 7	295
55 22	150
56 1	292
56 4, 10	270
57 2	168. 311
57 5	212
58 2	227
58 4	159
58 5	255
58 8	201
58 12	310
59 13	199
60 3	136
60 4	171
60 5	256
60 6	45
60 7	298
60 13	177. 327
62 4	250
62 5	326
63 6	251
63 8	178
65 5	270
65 10	137
65 14	299
66 6	323
66 17	298
67 2	150
68 3	145. 148
68 5	323
68 6	207
68 22	253
69 3	136
69 4	149
69 18	282
69 36	154
72 15	133
72 20	122
73 5	201
73 10	231
73 14	271
73 15	330
73 20	325
74 2	267

Digitized by Google

Psalms	Page
74 9	267
74 17	309
74 21	159
74 22	159
76 3	192
76 6	126
76 7	327. 235
76 8	293
76 10	292
77 2	124
77 4	167
78 6	278. 279
78 17	125
78 20	125
78 40	280
78 44	168
79 2	198
79 12	223
80 1	122
80 11	305
80 14	130
81 6	270
81 14	295
82 6	307
82 8	159
84 5	294
87 2	116
87 5	235. 245. 271
87 7	122
88 6	294
88 19	238
89 2	298
89 8	139
89 40	302
90 15	219. 255
91 4	149
91 6	258
92 16	178
93 1	127. 299
94 1	124
94 17	178
94 19	129
96 7	235
102 4	149
102 5	75
103 3—5	201
103 4	200
104 1	275
104 2	199
104 3	246
104 7	160
104 8	267
104 11	198
104 12	212
104 17	309
104 18	250
104 20	198. 283
104 24	150
104 28	111
104 29	151
105 24	170
108 7	298
109 2	298
109 13	169
109 14	169
109 29	299
109 30	298
110 3	238
110 4	197
112 7	117
113 5—9	198
114 8	125
116 6	125
116 12	201
116 15	177
118 11	149. 150
118 18	122
118 23	164
118 26	135
119 16	148
119 22	148
119 30	275
119 40	171
119 100	128
119 101	171
119 117	167
119 137	312
119 155	312
120 1	178. 284
120 5	300
121 2	294
121 3	283
122 6	162
124 4	177
127 2	66. 177
128 3	168
128 5	284
129 6	329
132 12	201
133 1	291
134 2	258
137 3	142
137 5	330
137 6	133. 260
138 6	156
139 1	136
139 2	161. 297
139 5	200
139 8	145. 281. 329
139 11	231. 284
139 19	295
140 10	171
140 13	105
141 5	172
141 8	169
141 14	239
144 2	189
144 3	283. 284
144 8	244
144 14	239
145 7	251
145 18	137
149 2	240
150 2	211

Proverbs	Page
1 3	286
1 5	155
1 10	170
1 22	275
1 28	137
2 11	133
2 17	94
3 7	282
3 10	299
3 18	311
4 21	161
4 25	155
5 4	219
5 22	266
6 17	251
6 22	312
7 2	285
7 13	150
8 17	151
8 27	148
8 30	240
9 6	285
9 10	243
9 26	311
10 4	65. 298
11 3	56. 148
11 16	327
11 25	155
11 26	310
12 21	317
12 26	161
13 4	198
13 5	308
13 21	258
13 23	65
14 3	110
14 10	63
14 20	306
15 18	238
15 20	279
16 2	316

Digitized by Google

Proverbs Page

16 20 290
16 30 306
17 3 330
17 4 151
17 8 237
17 10 263
19 8 290
19 25 . . . . 124. 155
19 26 294
20 2 253
20 9 280
20 10 245
20 13 285
20 16 140
20 22 283
21 15 291
21 16 286
21 24 159
22 17 279
22 19 264
22 21 . . . 45. 211. 252
22 23 300
22 24 169
23 1 162
23 15 264
23 22 267
23 24 . . . . . 162. 309
23 5 238
24 10 169
24 25 282
24 27 . . . . 277. 327
24 28 316
24 31 298
25 3 327
25 9 122
25 25 327
26 26 126
27 9 313
27 15 129
27 16 311
28 1 . . . . 308. 311
29 6 149
29 12 249
30 3 243
30 6 . . . . . 45. 78
30 30 317
30 31 95
31 3 189
31 4 234
31 10—31 . 23. 381. 382
31 12 72
31 27 168
31 29 251

Ecclesiastes Page

1 4 293
1 7 294
1 9 . . 271. 273. 317
1 12 246
1 16 297
1 17 25
2 7 312
2 11—13 297
2 13 . . . . 67. 260
2 15 . . . . 264. 297
2 19 320
2 20 297
2 22 95
3 15 . . . . . 271. 290
3 17 246
3 18 95
4 1 303
4 2 122
4 3 257
4 7 303
4 11 296
5 15 330
5 18 264
6 1 269
6 8 155
6 9 155
7 14 323
7 16 . . . . 126 *bis.*
7 26 246
8 1 171
8 10 127
8 12 . . 263. 168. 171
8 15 297
9 12 122
9 15 . . . . . 121. 246
9 18 . . . . . 168. 171
10 5 . . . . 171. 269
10 10 307
10 17 201
11 3 168
12 4 106
12 5 163
12 9 . . . . 121. 310

Canticles

1 1 254
1 6 . . . 136. 254. 265
1 7 95
1 11 330
1 15 307
2 3 303
2 5 142
2 7 . . . . 296. 330
2 11 327
2 12 182

Canticles Page

2 14 213
2 17 326
3 5 330
3 6 267
3 7 . . . . 254. 265
3 8 117
4 1 316
4 9 . . . . 136. 188
4 14 45
5 6 327
5 9 136
7 13 321
8 1 163
8 4 320
8 5 . . . . 135. 136
8 7 272
8 10 164

Isaiah

1 4 . . . . 208. 332
1 9 275
1 10 253
1 11 299
1 13 278
1 14 . . . . 302. 324
1 15 . . . . 212. 311
1 16 126
1 18 . . . . . 247. 330
1 20 306
1 21 197
1 22 247
1 24 119
1 25 . . . . 244. 259
1 26 259
1 29 . . . . 297. 328
1 30 328
1 31 211
2 4 . . . . 58. 310
2 7 284
2 8 284
2 9 284
2 11 313
2 20 265
3 1 294
3 6 258
3 8 241
3 13 291
3 15 . . . . . 57. 96
3 16 . . . . 122. 168
3 17 200
4 4 . . . 276. 278. 329
5 1 238
5 2 300
5 3 284
5 5 . . . . . 286. 293

Digitized by Google

Isaiah	Page
5 6	229
5 7	211
5 8	294
5 9	319
5 11	255. 294
5 12	238. 275
5 15	284
5 16	284
5 17	259
5 19	112
5 20	249
5 23	294
5 24	290. 292
6 1	283
6 2	192
6 3	245. 272
6 7	277
6 8	138. 243. 267
6 9	285. 287
6 10	276. 284
6 11	278. 276
6 13	303
7 2	242
7 4	148
7 14	164. 215. 271. 294
7 15	286
7 17	114
7 18	114. 266. 278
7 19	115
7 20	266
7 25	259. 296
8 9	285
8 10	285
8 12	111
8 13	308
8 23	197
9 1	275
9 2	255
9 3	211. 259
9 6	141
9 11	284
9 12	248
9 13	275. 284
9 14	275
9 17	275
9 25	275
9 26	275
10 2	290
10 6	280
10 10	260. 307
10 12	253
10 14	247
10 15	292
10 16	153
10 22	298. 330
10 30	285
11 1	275
11 2	252. 275
11 4	275
11 6	275
11 9	291
11 10	275
11 15	212
12 6	241
13 6	285
13 9	290
13 14	270
13 18	122. 308
13 19	292
13 20	151
13 22	308
14 3	305
14 9	312
14 11	213
14 17	294. 302
14 19	125. 255
14 23	286
14 25	290
15 2	156
16 2	247
16 10	297
17 1	294
17 4	238
17 5	242
17 8	94
17 10	300
18 2	314
18 5	308. 312
18 6	162
19 3	150
19 4	243. 251
19 9	189
19 10	251
19 14	292
19 18	8
20 1	292
20 4	189. 195
21 1	290
21 2	242. 308
21 5	288
21 11	196
21 12	168
21 14	151. 172
21 17	238. 253
22 1	200. 321
22 7	162. 238. 284
22 8	284
22 13	167. 286. 289
22 14	330
22 16	198
22 17	287
22 18	247
22 20	44
23 1	285
23 2	285
23 4	285. 319
23 11	125
23 12	251
23 15	259
24 2	94
24 3	148
24 9	148
24 12	149
24 13	276. 329
24 17	235
24 20	247
25 1	137
25 6	213
25 7	159
25 10	160
26 11	111. 304
26 17	327
27 5	329
27 10	247
27 11	110
27 12	256
28 1	253
28 3	110
28 4	226. 297
28 6	326
28 7	186
28 9	255
28 12	65
28 15	186
28 16	269. 117
28 21	251. 259
29 1	255
29 4	307
29 5	247
29 7	259
29 8	247
29 9	285
29 13	292
29 14	117
29 16	320
29 19	251
29 21	247
29 23	292
30 1	326
30 5	231
30 8	240
30 9	302
30 11	233
30 12	137. 290
30 18	255
30 20	256. 311
30 21	130
30 23	213. 300

Digitized by Google

Isaiah	Page
30 26	290
30 28	291
31 1	294
31 2	306
31 4	330
31 7	265
32 1	309
32 7	292
32 16	105. 300
32 49	306
33 1	304
33 6	255
33 9	312
33 10	126
33 12	57
33 20	285
34 4	148. 247
34 5	121
34 6	127
34 7	121
34 10	196. 230
34 11	177
35 2	255
35 3	251
35 7	312
35 9	251
36 11	8. 13
36 13	8
36 15	257
36 16	249. 285
37 19	283
37 22	256
37 24	200. 238
37 26	64
37 30	285
38 5	117
38 9	290
38 15	113
38 16	253
38 18	294
38 20	290
40 10	323
40 12	162
40 18	169
40 20	122
40 22. 23	245
40 25	169
40 30	154
41 1	266. 302
41 2	170
41 7	80. 117
41 8	268
41 23	167. 168
41 24	270
41 25	172
41 28	283
42 21	303
42 22	81. 244
42 24	286. 302. 308
43 1	200
43 8	124
43 12	327
43 26	119
44 8	154
44 12	156. 208
44 15	231
44 18	160
44 21	264
44 23	150
45 10	111
45 11	284
45 12	31. 33. 309
45 15	127
45 20	266
45 21	285
45 22	285
46 4	273
46 6	246
46 11	273
47 1	242. 304
47 2	140. 268
47 9	291
47 11	311
47 12	269. 285
47 14	136. 149
48 8	121. 331
48 14	326
48 18	284
48 19	284
49 6	148. 308
49 13	150
49 14	161
49 21	121. 159
50 1	242
50 2	283
50 4	258
51 1	270. 305
51 2	279
51 9	259
51 12	284. 285
51 16	154
51 21	255
52 1	303
52 11	148. 212
52 12	212
52 14	211. 330
52 15	269. 330
53 3	125
53 6	247
53 8	231
53 10	170. 292
53 11	251. 304
54 1	150. 242
55 9	330
56 6	291
56 9	198
56 10	255
57 5	150
57 6	57
57 8	196
58 3	57
58 4	210
59 3	118
59 4	288
59 5	77. 177
59 20	295
60 2	247
60 7	137
60 10	137
60 11	121
60 14	290
61 7	326
61 11	282. 331
62 2	58
63 2	307
63 3	125
63 19	148
64 2	148
65 14	156
65 17	119
65 18	285
65 23	154
66 3	249
66 11	304
66 12	129
66 20	323

Jeremiah	Page
1 5	156. 280
1 10	107
2 5	296
2 18	255
2 19	136
2 27	136
2 35	289
2 36	151
3 5	145
3 6	55. 170
3 12	159
4 5	304
4 11	149
4 13	150
5 6	56. 150
5 15	13
5 21	255
5 22	133. 137
5 26	148
6 9	283

Digitized by Google

Jeremiah Page

6 19 309
6 29 149
7 8 249
7 17 96
7 18 286
7 19 271
7 29 150
8 1 252
8 6 267
8 11 171
8 14 150
9 2 125
9 4 286
9 17 298
9 23 297
10 3 312
10 5 111
10 7 296
10 11 2
12 5 129
12 9 94
12 17 122
13 3 263
13 17 154
13 19 167
14 5 288
14 6 311
14 15 327
14 17 256
15 10 136
15 15 307
16 16 251
17 2 77
17 11 331
17 17 170
17 18 124
18 2 . . . . 144. 196
18 8 276
18 10 276
19 3 147
19 5 296
19 13 246
20 6 308
20 14 278
21 1 292
22 5 275
22 10 287
22 12 255
22 14 . . . . 189. 192
22 15 129
22 20 43
22 24 133
22 29 . . . . 80. 245
23 4 34
23 13 126
23 14 318

Jeremiah Page

23 17 287
23 39 . . . . 66. 270
24 7 291
25 3 124
25 13 299
25 26 249
25 34 135
26 20 58
27 16 196
28 4 251
28 6 . . . . 168. 282
29 8 125
29 15 196
30 16 148
31 7 150
31 21 105
31 22 111
31 33 136
31 34 76
32 4 119
32 11 248
32 12 248
32 33 122
32 35 164
32 44 288
33 22 . . . . 255. 294
36 2 270
36 23 221
37 9 271
38 15 113
38 26 291
41 7 80
41 8 113
41 12 325
42 6 . . . . . 51. 90
43 6 89
44 17 286
44 18 . . . . 147. 229
44 19 133
44 23 164
44 25 158
44 28 . . . . 255. 267
44 29 159
46 5 149
46 8 151
46 16 250
46 20 65
46 32 249
48 2 148
48 31 156
48 32 248
48 36 270
49 3 126
49 8 107
49 11 136
49 17 241

Jeremiah Page

49 24 310
49 30 141
50 9 307
50 16 182
50 20 305
50 24 169
50 34 . . . . 124. 162
51 9 171
51 33 182
51 34 171
51 35 265
51 50 155
51 56 121
52 11 161

Lamentations

1 1 198
1 3 241
1 4 189
1 8 161
1 14 270
1 16 . . . . 168. 245
1 17 298
1 19 279
1 20 129
2 13 249
2 18 255
2 19 250
3 12 177
3 14 189
3 18 161
3 22 149
3 33 154
3 36 . . . . 38. 319
3 48 . . . . 81. 298
3 53 155
3 58 161
4 1 171
4 14 . . 118. 199. 303
5 1 124

Ezekiel

1 6 . . . . 191. 192
1 11 201
1 14 . . . . 288. 289
3 15 149
4 1 241
5 12 . . . . 170. 200
6 10 316
7 2 221
7 17 192
7 24 251
7 27 127
8 17 300
9 2 294

Digitized by Google

Ezekiel	Page
9 11	294
10 3	266
10 15	323
11 13	298
11 17	160
12 12	280
12 19	253
13 10	300
13 11	90. 95. 143
13 13	95
13 17	204
13 18	189. 192
13 20	91. 201
14 1	312
14 3	119. 120
14 13. 14	276
16 4	63. 125. 305
16 5	106. 156
16 11	211
16 27	265
16 31	175
16 33	58
16 50	110
16 55	158
16 57	159
16 60	34
17 7	120
18 10	325
18 32	328
20 18	76
20 30	227
20 34	160
20 41	160
20 43	160
21 12	192
21 19	263
21 32	245
21 35	81
22 20	145
23 5	141
23 15	241
23 20	112
23 45—47	230
23 48	129. 200
23 49	200. 296
24 2	272
24 3	153
25 3	149
25 13	197
26 2	148
26 10	208. 255
26 18	189
27 19	57
27 31	177
28 13	163. 177
28 15	263
Ezekiel	**Page**
28 16	64. 171
28 17	167
28 24	159
28 26	159
29 3	264
29 7	362
29 9	265
29 19	149
30 16	159
31 3	149
31 16	253
32 19	107. 125
32 20	108
32 30	159
32 32	125
33 4	297
33 12	119
33 30	219
34 2	271
34 8	271
34 10	271
34 17	90
34 25	58
34 31	90
35 6	44
36 35	93
37 5	141
37 6	141
37 7	136
37 13	292
38 22	95
38 23	76
39 7	149
39 27	250. 277
40 16	201
40 19	177
40 43	60. 192
41 7	147
41 15	132. 201
41 22	307
43 10	258
44 8	115
44 30	291
46 22	125
47 1	248
47 2	150
47 4	256
47 8	171
47 9	234
47 15	249
47 17—20	257
48 1	249
Daniel	
1 12	169
1 13	170
Daniel	**Page**
1 15	213
2 1	274
2 4	2
2 6—10	308
2 30	296
3 4	297
5 2	323
5 3	296
7 18	243
7 28	2
8 13	87
8 22	110. 283
8 27	272
9 2	161
9 5	288
9 13	257
9 24	265. 305
9 25	303
9 26	262
10 11	287
10 13	287
10 14	171
11 6	272
11 8	272
11 15	243
11 20	207
11 31	250
11 35	125
11 36	139
12 11	250
12 13	189
Hosea	
1 2	210. 270
1 6	123. 303 *bis.*
1 8	123
2 5	259
2 11	303
2 17	259
3 1	140
4 2	288
5 11	303
6 1	283
6 2	325
6 9	65. 170
7 4	177
7 12	67
7 14	156
8 2	144
8 7	123
9 9	259. 304
9 12	330
9 14	311
10 6	307
10 12	284. 285
10 14	64. 159

Digitized by Google

Hosea Page
11 4 151
11 14 313
12 1 243
12 10 259
13 2 251
13 8 239
13 14 . . . . 211. 238
14 3 253
14 4 268

Joel
1 20 310
2 2 273
2 4 160
2 7 160
2 9 160
2 18 284
2 19 284
2 20 282
2 22 296
2 23 284
4 6 58
4 14 245
4 18 298

Amos
1 11 . . . . 133. 290
2 9 124
3 11 . . . . 148. 327
3 12 . . . . 192. 247
4 1 297
4 3 105
4 7 276
4 10 327
5 4 285
5 6 285
6 3 115
6 10 290
6 13 318
9 1 297
9 6 284
9 8 . . . . 124. 287
9 11 259

Obadiah
1 10 253
1 11 137
1 12 124
1 15 333

Jonah
1 3 241
1 5 274
3 5 261
4 6 297
11 . . . . 319 *bis*

Micah Page
1 2 266
1 8 155
1 11 241
1 12 241
1 15 172
2 6 311
2 8 159
2 12 200
2 13 284
3 12 189
4 3 310
4 8 151
4 11 . . . . 311. 311
5 2 . . . . 213. 240
5 8 159
6 3 328
7 8 . . . . 157. 241
7 10 . . 168. 241. 311
7 14 198

Nahum
1 4 . . . . 154. 284
1 12 . . . . 166. 148
2 1 150
2 4 122
2 8 141
2 14 200
3 7 . . . . 122. 172
3 17 189

Habakuk
1 8 150
1 13 143
1 15 141
2 3 287
2 17 58
3 8 320
3 9 143
3 11 196
3 15 329

Zephaniah
2 2 318
2 14 198
3 3 190
3 9 259
3 14 150

Haggai
1 4 264
1 6 288
2 17 257

Zachariah
1 14 297
2 11 119

Zachariah Page
2 14 150
2 17 161
3 4 288
3 8 248
3 9 192
4 2 221
4 10 . . . . 242. 249
4 12 44
5 4 . . . . 171. 177
5 5 96
5 7 164
6 7 127
7 5 . . 134. 264. 288
7 14 122
8 6 319
9 5 77
10 5 159
11 7 256
11 9 293
11 17 198
12 10 269
13 6 96
14 10 250

Malachi
1 8 138
2 5 149
2 6 305
2 11 139
2 14 105
2 15 298

1 Maccabees
10 19 243
11 31 243

NEW TESTAMENT.

Matthew
2 10 298
6 33 253
8 34 250
12 25 250

Mark
6 39 245
6 40 245

Luke
1 66 244
9 25 271
16 8 238
18 13 303
19 11 304

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John — Page
4 14 179
5 2 9
10 12 247
10 35 307
19 3 247
19 13 9
19 17 9
19 20 9

Acts
8 40 325
16 16 256
21 40 9
22 2 9
26 14 9

1 Corinthians
1 18 253

READING BOOK.

Genesis
1 3 359
1 9 360
3 13 361
4 23 371
9 6 352
12 10 351
14 4 362
14 21 357
22 1—19 364
22 2 371
27 1 360
28 12 358
41 38 359
41 40 359
47 9 346
48 20 367

Exodus
3 16 349
18 26 348
21 12 361
23 24 352
40 37 362

Leviticus
10 14 346
23 40 343

Numbers
20 11 362
22 6 354

Deuteronomy — Page
2 4 361

Joshua
1 3 362
1 8 338
8 32 345
23 11 372

Judges
4 8 360
14 18 360

1 Samuel
1 1 367
20 41 361
26 25 361
28 23 359

2 Samuel
14 4 359
15 10 357
24 15 362

1 Kings
2 36 361
19 11 347

2 Kings
2 1—18 367
4 1 360
10 32 362
18 32 344

Nehemiah
2 19 360
9 13 347

Esther
2 8 346

Job
5 6 371
5 8 377
5 15 370
6 4—29 371
6 9 372
9 2—4 370
13 15 355
19 24 358
30 16 369
40 4 362

Psalms
1 6 373
4 7 364
19 8 372
22 7 359
25 5 356
27 4 373

Psalms — Page
31 9 354
37 8 361
76 3 370
102 27. 28 373
105 42 348
119 69 357
119 121 374
121 7 355
147 6 373

Proverbs — Page
6 2 371
10 1 . . . . 354. 373
13 18 353
26 14 357
30 8 379
31 10—31 375

Ecclesiastes
1 1 365
8 4 344

Isaiah
1 3 373
5 7 362
36 13 345
37 23 359

Jeremiah
1 17 357
14 17 346
14 21 362
17 14 359
22 21 357
33 31 367
46 9 369

Lamentations
3 7 353
3 22 370

Ezekiel — Page
23 35 354
29 7 356
31 16 369

Joel
3 1 349

Malachi
2 10 362

NEW TESTAMENT.

Matthew
6 9—13 379

Galatians
3 9 367

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